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T. Hayman inv. et del. C. Grignion Sculp.

The Youth, who, led by WISDOM's guiding Hand,
Seeks VIRTUE's Temple, and her Law reveres:
He, he alone, in HONOUR's Dome shall stand;
Crown'd with Rewards, & raised above his Peers.
Recording Annals shall preserve his Name;
And give his Virtues to immortal FAME.

THE PRECEPTOR:

CONTAINING

A General Course of EDUCATION.

WHEREIN

THE FIRST PRINCIPLES OF POLITE LEARNING

ARE LAID DOWN

In a Way most suitable for trying the GENIUS, and advancing the

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IN TWELVE PARTS.

Illustrated with MAPS and useful CUTS.

VIZ.

I. On READING, SPEAKING, and WRITING LETTERS.
II. On ARITHMETIC, GEOMETRY, and ARCHITECTURE.
III. On GEOGRAPHY and ASTRONOMY.
IV. On CHRONOLOGY and HISTORY.
V. On RHETORIC and POETRY.
VI. On DRAWING.
VII. On LOGIC.
VIII. On NATURAL HISTORY.
IX. On ETHICS, or MORALITY.
X. On TRADE and COMMERCE.
XI. On LAWS and GOVERNMENT.
XII. On HUMAN LIFE and MANNERS.

The THIRD EDITION, with Additions, and Improvements.

IN TWO VOLUMES.

THE FIRST VOLUME.

LONDON:

Printed for R. and J. DODSLEY, at Tully's Head in Pall-mall.

MDCCLVIII.

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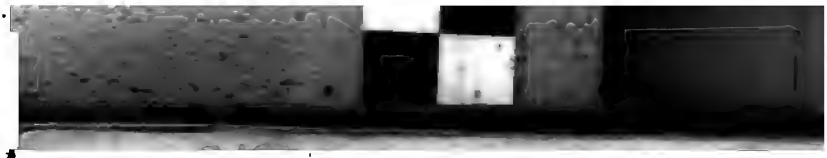
GEORGE R.

GEORGE *the Second, by the Grace of God, King of* Great Britain, France *and* Ireland, *Defender of the Faith*, &c. *To all whom theſe Preſents ſhall come, Greeting. Whereas Our Truſty and Well-Beloved* Robert Dodſley *Bookſeller, has by his Petition humbly repreſented unto Us, that he is now printing a Practical Book for the Uſe of Schools in Two Volumes Octavo, illuſtrated with Maps and uſeful Cuts, entituled,* The PRECEPTOR, *containing a General* COURSE *of* EDUCATION, *wherein the firſt Principles of* POLITE LEARNING *are laid down, in a way moſt ſuitable for trying the Genius, and advancing the Inſtruction of Youth, in twelve Parts: Firſt,* on Reading, Speaking, and Writing Letters; Second, on Geometry; Third, on Geography and Aſtronomy; Fourth, on Chronology and Hiſtory; Fifth, on Rhetoric and Poetry; Sixth, on Drawing; Seventh, on Logic; Eighth, on Natural Hiſtory; Ninth, on Ethics or Morality; Tenth, on Trade and Commerce; Eleventh, on Laws and Government; Twelfth, on Human Life and Manners: *That the Petitioner has been at great Expence and Trouble in procuring the ſeveral Parts of the ſaid Work, to be executed by Perſons qualified to do them in the beſt manner, and the ſole Right and Title to the Copy of the ſame being veſted in the Petitioner. Wherefore he has moſt humbly prayed Us to grant him Our Royal Privilege and Licence for the ſole printing, publiſhing and vending of the ſaid Work for the Term of Fourteen Years. We being willing to give all due Encouragement to a Work that ſeems to merit particular Regard, as it promiſes to be of great Uſe in that important Point, the* EDUCATION *of* YOUTH, *are graciouſly pleaſed to condeſcend to his Requeſt. And we do therefore by theſe Preſents, ſo far as may be agreeable to the Statute in that behalf made and provided, grant unto him the ſaid* Robert Dodſley, *his Executors, Adminiſtrators and Aſſigns, Our Licence for the ſole printing and publiſhing of the ſaid Work, for the Term of Fourteen Years, to be computed from the Date hereof, ſtrictly forbidding all Our Subjects within Our Kingdoms and Dominions to reprint, or abridge the ſame, either in the like, or any Size or Manner whatſoever, or to import, buy, vend, utter or diſtribute any Copies thereof, reprinted beyond the Seas, during the aforeſaid Term of Fourteen Years, without the Conſent or Approbation of the ſaid* Robert Dodſley, *his Executors, Adminiſtrators and Aſſigns, under their Hands and Seals firſt had and obtained, as they will anſwer the contrary at their Peril; whereof the Commiſſioners, and other Officers of our Cuſtoms, the Maſter, Warden, and Company of* Stationers, *are to take Notice, that due Obedience may be rendered to Our Pleaſure herein declared. Given at our Court at St.* James's *the Fourth Day of* February 1747, *in the Twenty-firſt Year of our Reign.*

By His Majeſty's Command.

CHESTERFIELD.



To His Royal Highness

Prince GEORGE.

SIR,

Beg Leave to approach Your Royal Highness with the Firſt Principles of Knowledge and Polite Learning. And I humbly truſt, the Importance of the Precepts which I preſume at the ſame Time to lay before your Highness, will atone for the Impropriety of their coming from me.

As you are born to move in the higheſt and moſt extenſive Sphere of Action, ſo your acquiring early the nobleſt Principles of Virtue, together with the cleareſt and moſt comprehenſive Views of Men and Things, is of much more Importance, than if you were placed in any leſs exalted Rank of Life. The Happineſs and Proſperity of a great, a free, and a powerful Nation, may hereafter depend in ſome meaſure on YOUR Virtues, YOUR Temper, YOUR perſonal Abilities and Diſpoſitions: How important therefore is your Obligation to acquire and cultivate all uſeful Knowledge, all generous Sentiments, and benevolent Inclinations, in order to maintain your high Station with Dignity and Honour? By theſe Means you will command the Hearts of a whole People, promote the Happineſs of a mighty Kingdom, and at the ſame Time eſtabliſh your own Glory, in the

the higheſt Character a Mortal can ſuſtain, the Character of a PATRIOT KING.

The Language of Truth, tho' moſt worthy the Ear of Princes, is that to which they are leaſt accuſtom'd. In the future Progreſs of your Life you will be approach'd by few but ſuch as have either ſome immediate Dependence on, or Expectations from you; and a Prince will hear from Theſe, nothing but the Voice of Praiſe. It is therefore highly important, that the Voice of your own Heart do not contradict their Encomiums. For this Purpoſe may your ROYAL HIGHNESS employ this early and moſt proper Seaſon of your Life, in adorning your Mind with uſeful Knowledge, in warming your Heart with the Love of Virtue, and in cultivating in your Breaſt that truly Royal Diſpoſition of encouraging and rewarding Merit. May you never ſuffer the falſe Charms of

Eaſe and Pleaſure, to divert you from this glorious Purſuit, nor conſider your exalted Birth as exempting you from the Neceſſity of theſe noble Attainments. For it is theſe alone, that can render your Dignity truly graceful, and place you as the juſt Object of public Eſteem and Admiration.

If this Introduction to Polite Learning, which I here beg Leave to lay at your ROYAL HIGHNESS's Feet, and which ſues for the Honour of your Patronage, ſhall have the good Fortune to be thought in any Degree worthy the high Diſtinction to which it aſpires; the Pleaſure of having afforded the leaſt Aſſiſtance to your ROYAL HIGHNESS in the Acquiſition of Knowledge, and of having been in any Degree ſerviceable to the Public in ſo important a Point as the EDUCATION of YOUTH, will give me the higheſt Satisfaction, as I ſhall think

I have

I have not been altogether an uſeleſs Member of Society.

May your ROYAL HIGHNESS, as you grow in Years, advance and improve in every Princely Endowment! And as you are, next to your ROYAL FATHER, the Hope and Expectation of theſe united Kingdoms; ſo may you live to be, after HIM, their Guardian and their Glory. I am, with great Reſpect,

SIR,

Your ROYAL HIGHNESS's

Moſt Humble and

Obedient Servant,

Anno 1748.

R. DODSLEY.

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That this general Deſire may not be fruſtrated, our Schools ſeem yet to want ſome Book, which may excite Curioſity by its Variety, encourage Diligence by its Facility, and reward Application by its Uſefulneſs. In examining the Treatiſes hitherto offered to the Youth of this Nation, there appeared none that did not fail in one or other of theſe eſſential Qualities; none that were not either unpleaſing, or abſtruſe, or crowded with Learning very rarely applicable to the Purpoſes of common Life.

Every Man, who has been engaged in Teaching, knows with how much Difficulty youthful Minds are confined to cloſe Application, and how readily they deviate to any thing, rather than attend to that which is impoſed as a Taſk. That this Diſpoſition, when it becomes inconſiſtent with the Forms of Education, is to be checked, will readily be granted; but ſince, though it may be in ſome Degree obviated, it cannot wholly be ſuppreſſed, it is ſurely rational to turn it to Advantage, by taking care that the Mind ſhall never want Objects on which its Faculties may be uſefully employed. It is not impoſſible, that this reſtleſs Deſire of Novelty, which gives ſo much Trouble to the Teacher, may be often the Struggle of the Underſtanding ſtarting from that, to which it is not by Nature adapted, and travelling in Search of ſomething on which it may fix with greater Satisfaction. For without ſuppoſing each Man, particularly

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A Book intended thus to correſpond with all Diſpoſitions, and afford Entertainment for Minds of different Powers, is neceſſarily to contain Treatiſes on different Subjects. As it is deſigned for Schools, though for the higher Claſſes, it is confined wholly to ſuch Parts of Knowledge as young Minds may comprehend; and as it is drawn up for Readers yet unexperienced in Life, and unable to diſtinguiſh the uſeful from the oſtentatious or unneceſſary Parts of Science, it is requiſite that a very nice Diſtinction ſhould be made, that nothing unprofitable ſhould be admitted for the ſake of Pleaſure, nor any Arts of Attraction neglected, that might fix the Attention upon more important Studies.

Theſe Conſiderations produced the Book which is here offered to the Public, as better adapted

to

to the great Deſign of pleaſing by Inſtruction, than any which has hitherto been admitted into our Seminaries of Literature. There are not indeed wanting in the World Compendiums of Science, but many were written at a Time when Philoſophy was imperfect, at that of *G. Valla*; many contain only naked Schemes, or Synoptical Tables, as that of *Stierius*; and others are too large and voluminous, as that of *Alſtedius*; and, what is not to be conſidered as the leaſt Objection, they are generally in a Language, which, to Boys, is more difficult than the Subject; and it is too hard a Taſk to be condemned to learn a new Science in an unknown Tongue. As in Life, ſo in Study, it is dangerous to do more things than one at a time; and the Mind is not to be harraſſed with unneceſſary Obſtructions, in a Way, of which the natural and unavoidable Aſperity is ſuch as too frequently produces Deſpair.

If the Language however had been the only Objection to any of the Volumes already extant, the Schools might have been ſupplied at a ſmall Expence by a Tranſlation; but none could be found that was not ſo defective, redundant, or erroneous, as to be of more Danger than Uſe. It was neceſſary then to examine, whether upon every ſingle Science there was not ſome Treatiſe written for the Uſe of Scholars, which might be adapted to this Deſign, ſo that a Collection might be made from different Authors, without the Neceſſity of writing new Syſtems.

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A Book intended thus to correſpond with all Diſpoſitions, and afford Entertainment for Minds of different Powers, is neceſſarily to contain Treatiſes on different Subjects. As it is deſigned for Schools, though for the higher Claſſes, it is confined wholly to ſuch Parts of Knowledge as young Minds may comprehend; and as it is drawn up for Readers yet unexperienced in Life, and unable to diſtinguiſh the uſeful from the oſtentatious or unneceſſary Parts of Science, it is requiſite that a very nice Diſtinction ſhould be made, that nothing unprofitable ſhould be admitted for the ſake of Pleaſure, nor any Arts of Attraction neglected, that might fix the Attention upon more important Studies.

Theſe Conſiderations produced the Book which is here offered to the Public, as better adapted to

to the great Deſign of pleaſing by Inſtruction, than any which has hitherto been admitted into our Seminaries of Literature. There are not indeed wanting in the World Compendiums of Science, but many were written at a Time when Philoſophy was imperfect, at that of *G. Valla*; many contain only naked Schemes, or Synoptical Tables, as that of *Stierius*; and others are too large and voluminous, as that of *Alſtedius*; and, what is not to be conſidered as the leaſt Objection, they are generally in a Language, which, to Boys, is more difficult than the Subject; and it is too hard a Taſk to be condemned to learn a new Science in an unknown Tongue. As in Life, ſo in Study, it is dangerous to do more things than one at a time; and the Mind is not to be harraſſed with unneceſſary Obſtructions, in a Way, of which the natural and unavoidable Aſperity is ſuch as too frequently produces Deſpair.

If the Language however had been the only Objection to any of the Volumes already extant, the Schools might have been ſupplied at a ſmall Expence by a Tranſlation; but none could be found that was not ſo defective, redundant, or erroneous, as to be of more Danger than Uſe. It was neceſſary then to examine, whether upon every ſingle Science there was not ſome Treatiſe written for the Uſe of Scholars, which might be adapted to this Deſign, ſo that a Collection might be made from different Authors, without the Neceſſity of writing new Syſtems.

This

This Search was not wholly without Succeſs; for two Authors were found, whoſe Performances might be admitted with little Alteration. But ſo widely does this Plan differ from all others, ſo much has the State of many kinds of Learning been changed, or ſo unfortunately have they hitherto been cultivated, that none of the other Subjects were explained in ſuch a Manner as was now required; and therefore neither Care nor Expence has been ſpared to obtain new Lights, and procure to this Book the Merit of an Original.

With what Judgment the Deſign has been formed, and with what Skill it has been executed, the Learned World is now to determine. But before Sentence ſhall paſs, it is proper to explain more fully what has been intended, that Cenſure may not be incurred by the Omiſſion of that which the original Plan did not comprehend; to declare more particularly who they are to whoſe Inſtruction theſe Treatiſes pretend, that a Charge of Arrogance and Preſumption may be obviated; to lay down the Reaſons which directed the Choice of the ſeveral Subjects; and to explain more minutely the Manner in which each particular Part of theſe Volumes is to be uſed.

The Title has already declared, that theſe Volumes are particularly intended for the Uſe of Schools, and therefore it has been the Care of the Authors to explain the ſeveral Sciences, of which they have treated, in the moſt familiar

miliar Manner; for the Mind uſed only to common Expreſſions, and inaccurate Ideas, does not ſuddenly conform itſelf to ſcholaſtic Modes of Reaſoning, or conceive the nice Diſtinctions of a ſubtile Philoſophy, and may be properly initiated in ſpeculative Studies by an Introduction like this, in which the Groſſneſs of vulgar Conception is avoided, without the Obſervation of Metaphyſical Exactneſs. It is obſerved, that in the Courſe of the natural World no Change is inſtantaneous, but all its Viciſſitudes are gradual and ſlow; the Motions of Intellect proceed in the like imperceptible Progreſſion, and proper Degrees of Tranſition from one Study to another are therefore neceſſary; but let it not be charged upon the Writers of this Book, that they intended to exhibit more than the Dawn of Knowledge, or pretended to raiſe in the Mind any nobler Product than the Bloſſoms of Science, which more powerful Inſtitutions may ripen into Fruit.

For this Reaſon it muſt not be expected, that in the following Pages ſhould be found a complete Circle of the Sciences; or that any Authors, now deſervedly eſteemed, ſhould be rejected to make way for what is here offered. It was intended by the Means of theſe Precepts, not to deck the Mind with Ornaments, but to protect it from Nakedneſs; not to enrich it with Affluence, but to ſupply it with Neceſſaries. The *Enquiry* therefore was not what Degrees of Knowledge are deſirable, but what

are

are in moſt Stations of Life indiſpenſably required; and the *Choice* was determined not by the Splendor of any Part of Literature, but by the Extent of its Uſe, and the Inconvenience which its Neglect was likely to produce.

I. The Prevalence of this Conſideration appears in the firſt Part, which is appropriated to the humble Purpoſes of teaching to *Read*, and *Speak*, and *Write Letters*; an Attempt of little Magnificence, but in which no Man needs to bluſh for having employed his Time, if Honour be eſtimated by Uſe. For Precepts of this Kind, however neglected, extend their Importance as far as Men are found who communicate their Thoughts one to another; they are equally uſeful to the higheſt and the loweſt; they may often contribute to make Ignorance leſs inelegant; and may it not be obſerved, that they are frequently wanted for the Embelliſhment even of Learning?

In order to ſhew the proper uſe of this Part, which conſiſts of various Exemplifications of ſuch Differences of Stile as require correſpondent Diverſities of Pronunciation, it will be proper to inform the Scholar, that there are in general three Forms of Stile, each of which demands its particular Mode of Elocution: the *Familiar*, the *Solemn*, and the *Paſſionate*. That in the *Familiar*, he that reads is only to talk with a Paper in his Hand, and to indulge himſelf in all the lighter Liberties

Liberties of Voice, as when he reads the common Articles of a News-Paper, or a curſory Letter of Intelligence or Buſineſs. That the *Solemn* Stile, ſuch as that of a ſerious Narrative, exacts an uniform Steadineſs of Speech, equal, clear, and calm. That for the *Pathetic*, ſuch as an animated Oration, it is neceſſary the Voice be regulated by the Senſe, varying and riſing with the Paſſions. Theſe Rules, which are the moſt general, admit a great Number of ſubordinate Obſervations, which muſt be particularly adapted to every Scholar; for it is obſervable, that though very few read well, yet every Man errs in a different Way. But let one Remark never be omitted: inculcate ſtrongly to every Scholar the Danger of copying the Voice of another; an Attempt, which though it has been often repeated, is always unſucceſsful.

The Importance of writing Letters with Propriety juſtly claims to be conſider'd with Care, ſince, next to the Power of pleaſing with his Preſence, every Man would wiſh to be able to give Delight at a Diſtance. This great Art ſhould be diligently taught, the rather, becauſe of thoſe Letters which are moſt uſeful, and by which the general Buſineſs of Life is tranſacted, there are no *Examples* eaſily to be found. It ſeems the general Fault of thoſe who undertake this Part of Education, that they propoſe for the Exerciſe of their Scholars, Occaſions which rarely happen; ſuch as Congratulations and Condolances, and neglect thoſe without which Life cannot

proceed. It is poſſible to paſs many Years without the Neceſſity of writing Panegyrics or Epithalamiums; but every Man has frequent Occaſion to ſtate a Contract, or demand a Debt, or make a Narrative of ſome minute Incidents of common Life. On theſe Subjects therefore young Perſons ſhould be taught to think juſtly, and write clearly, neatly, and ſuccinctly, leſt they come from School into the World without any Acquaintance with common Affairs, and ſtand idle Spectators of Mankind, in Expectation that ſome great Event will give them an Opportunity to exert their Rhetoric.

II. The ſecond Place is aſſigned to *Geometry*; on the Uſefulneſs of which it is unneceſſary to expatiate in an Age, when Mathematical Studies have ſo much engaged the Attention of all Claſſes of Men. This Treatiſe, is one of thoſe which have been borrowed, being a Tranſlation from the Work of Mr. *LeClerc*; and is not intended as more than the firſt Initiation. In delivering the fundamental Principles of *Geometry*, it is neceſſary to proceed by ſlow Steps, that each Propoſition may be fully underſtood before another is attempted. For which Purpoſe it is not ſufficient, that when a Queſtion is aſked in the Words of the Book, the Scholar likewiſe can in the Words of the Book return the proper Anſwer; for this may be only an Act of Memory, not of Underſtanding; it is always proper to vary the Words of the Queſtion, to place the Propoſition in different Points of View, and to require of the Learner an Explanation in his own

own Terms, informing him however when they are improper. By this Method the Scholar will become cautious and attentive, and the Maſter will know with Certainty the Degree of his Proficiency. Yet, though this Rule is generally right, I cannot but recommend a Precept of *Pardie's*, that when the Student cannot be made to comprehend ſome particular Part, it ſhould be, for that Time, laid aſide, till new Light ſhall ariſe from ſubſequent Obſervation.

When this Compendium is completely underſtood, the Scholar may proceed to the Peruſal of *Tacquet*, afterwards of *Euclid* himſelf, and then of the modern Improvers of *Geometry*, ſuch as *Barrow*, *Keil*, and Sir *Iſaac Newton*.

III. The Neceſſity of ſome Acquaintance with *Geography* and *Aſtronomy* will not be diſputed. If the Pupil is born to the Eaſe of a large Fortune, no Part of Learning is more neceſſary to him, than the Knowledge of the Situation of Nations, on which their Intereſts generally depend; if he is dedicated to any of the Learned Profeſſions, it is ſcarcely poſſible that he will not be obliged to apply himſelf in ſome Part of his Life to theſe Studies, as no other Branch of Literature can be fully comprehended without them; if he is deſigned for the Arts of Commerce, or Agriculture, ſome general Acquaintance with theſe Sciences will be found extremely uſeful to him; in a word, no Studies afford more extenſive, more wonderful, or more pleaſing Scenes; and therefore

there can be no Ideas impreſſed upon the Soul, which can more conduce to its future Entertainment.

In the Purſuit of theſe Sciences it will be proper to proceed with the ſame Gradation and Caution as in *Geometry*. And it is always of Uſe to decorate the Nakedneſs of Science, by interſperſing ſuch Obſervations and Narratives, as may amuſe the Mind and excite Curioſity. Thus, in explaining the State of the Polar Regions, it might be fit to read the Narrative of the *Engliſhmen* that wintered in *Greenland*, which will make young Minds ſufficiently curious after the Cauſe of ſuch a Length of Night, and Intenſeneſs of Cold; and many Stratagems of the ſame Kind might be practiſed to intereſt them in all Parts of their Studies, and call in their Paſſions to animate their Enquiries. When they have read this Treatiſe, it will be proper to recommend to them *Varenius*'s Geography, and *Gregory*'s Aſtronomy.

IV. The Study of *Chronology* and *Hiſtory* ſeems to be one of the moſt natural Delights of the Human Mind. It is not eaſy to live without enquiring by what Means every thing was brought into the State in which we now behold it, or without finding in the Mind ſome Deſire of being informed concerning the Generations of Mankind, that have been in Poſſeſſion of the World before us, whether they

they were better or worſe than ourſelves; or what good or evil has been derived to us from their Schemes, Practices, and Inſtitutions. Theſe are Enquiries which *Hiſtory* alone can ſatisfy; and *Hiſtory* can only be made intelligible by ſome Knowledge of *Chronology*, the Science by which Events are ranged in their Order, and the Periods of Computation are ſettled; and which therefore aſſiſt the Memory by Method, and enlighten the Judgment, by ſhewing the Dependence of one Tranſaction on another. Accordingly it ſhould be diligently inculcated to the Scholar, that unleſs he fixes in his Mind ſome Idea of the Time in which each Man of Eminence lived, and each Action was performed, with ſome Part of the contemporary Hiſtory of the reſt of the World, he will conſume his Life in uſeleſs reading, and darken his Mind with a Croud of unconnected Events, his Memory will be perplexed with diſtant Tranſactions reſembling one another, and his Reflections be like a Dream in a Fever, buſy and turbulent, but confuſed and indiſtinct.

The Technical Part of Chronology, or the Art of computing and adjuſting Time, as it is very difficult, ſo it is not of abſolute Neceſſity, but ſhould however be taught, ſo far as it can be learned without the Loſs of thoſe Hours which are required for Attainments of nearer Concern. The Student may join with this Treatiſe *Le Clerc*'s *Compendium of Hiſtory*, and afterwards may, for the Hiſtorical Part of *Chro-*

nology, procure *Helvicus*'s and *Iſaacſon*'s Tables; and if he is deſirous of attaining the technical Part, may firſt peruſe *Holder*'s *Account of Time*, *Hearne*'s *Ductor Hiſtoricus*, *Strauchius*, the firſt Part of *Petavius*'s *Rationarium Temporum*; and at length *Scaliger de Emendatione Temporum*. And for Inſtruction in the Method of his Hiſtorical Studies, he may conſult *Hearne*'s *Ductor Hiſtoricus*, *Wheare*'s Lectures, *Rawlinſon*'s *Directions for the Study of Hiſtory*: and for Eccleſiaſtical Hiſtory, *Cave* and *Dupin*, *Baronius* and *Fleury*.

V. *Rhetoric* and *Poetry* ſupply Life with its higheſt intellectual Pleaſures; and in the Hands of Virtue are of great Uſe for the Impreſſion of juſt Sentiments and Recommendation of illuſtrious Examples. In the Practice of theſe great Arts, ſo much more is the Gift of Nature than the Effect of Education, that nothing is attempted here but to teach the Mind ſome general Heads of Obſervation, to which the beautiful Paſſages of the beſt Writers may commonly be reduced. In the Uſe of this it is not proper, that the Teacher ſhould confine himſelf to the Examples before him, for by that Method he will never enable his Pupils to make juſt Application of the Rules; but having inculcated the true Meaning of each Figure, he ſhould require them to exemplify it by their own Obſervations, pointing to them the Poem, or, in longer Works, the Book or Canto in which an Example may be found, and leaving them to diſcover the particular Paſſage by

by the Light of the Rules which they have lately learned.

For a farther Progreſs in theſe Studies, they may conſult *Quintilian* and *Voſſius*'s Rhetoric; the Art of Poetry will be beſt learned from *Boſſu* and *Bohours* in *French*, together with *Dryden*'s Eſſays and Prefaces, the critical Papers of *Addiſon*, *Spence* on *Pope*'s *Odyſſey*, and *Trapp*'s *Prælectiones Poeticæ*; but a more accurate and Philoſophical Account is expected from a Commentary upon *Ariſtotle*'s Art of Poetry, with which the Literature of this Nation will be in a ſhort Time augmented.

VI. With regard to the Practice of *Drawing*, it is not neceſſary to give any Directions, the Uſe of the Treatiſe being only to teach the proper Method of imitating the Figures which are annex'd. It will be proper to incite the Scholars to Induſtry, by ſhewing in other Books the Uſe of the Art, and informing them how much it aſſiſts the Apprehenſion, and relieves the Memory; and if they are oblig'd ſometimes to *write* Deſcriptions of Engines, Utenſils, or any complex Pieces of Workmanſhip, they will more fully apprehend the Neceſſity of an Expedient which ſo happily ſupplies the Defects of Language, and enables the Eye to receive what cannot be conveyed to the Mind any other Way. When they have read this Treatiſe and practis'd upon theſe Figures, their Theory may be improved by the *Jeſuit's*

Perſpective, and their manual Operations by other Figures which may be eaſily procured.

VII. *Logic*, or the Art of arranging and connecting Ideas, of forming and examining Arguments, is univerſally allow'd to be an Attainment in the utmoſt Degree worthy the Ambition of that Being, whoſe higheſt Honour is to be endued with Reaſon; but it is doubted, whether that Ambition has yet been gratified, and whether the Powers of Ratiocination have been much improved by any Syſtems of Art or methodical Inſtitutions. The *Logic* which for ſo many Ages kept Poſſeſſion of the Schools, has at laſt been condemned as a mere Art of Wrangling, of very little Uſe in the Purſuit of Truth; and later Writers have contented themſelves with giving an Account of the Operations of the Mind, marking the various Stages of her Progreſs, and giving ſome general Rules for the Regulation of her Conduct. The Method of theſe Writers is here followed; but without a ſervile Adherence to any, and with Endeavours to make Improvements upon all. This Work, however laborious, has yet been fruitleſs, if there be Truth in an Obſervation very frequently made, that Logicians out of the School do not reaſon better than Men unaſſiſted by thoſe Lights which their Science is ſuppoſed to beſtow. It is not to be doubted but that Logicians may be ſometimes overborn by their Paſſions, or blinded by their Prejudices; and that a Man may reaſon ill, as he may act ill, not becauſe he does not know what is right, but be-

cauſe he does not regard it; yet it is no more the Fault of his Art that it does not direct him when his Attention is withdrawn from it, than it is the Defect of his Sight that he miſſes his Way when he ſhuts his Eyes. Againſt this Cauſe of Error there is no Proviſion to be made, otherwiſe than by inculcating the Value of Truth, and the Neceſſity of conquering the Paſſions. But *Logic* may likewiſe fail to produce its Effects upon common Occaſions, for want of being frequently and familiarly applied, till its Precepts may direct the Mind imperceptibly, as the Fingers of a Muſician are regulated by his Knowledge of the Tune. This Readineſs of Recollection is only to be procured by frequent Impreſſion; and therefore it will be proper when *Logic* has been once learned, the Teacher take frequent occaſion, in the moſt eaſy and familiar Converſation, to obſerve when its Rules are preſerved, and when they are broken, and that afterwards he read no Authors, without exacting of his Pupil an Account of every remarkable Exemplification or Breach of the Laws of Reaſoning.

When this Syſtem has been digeſted, if it be thought neceſſary to proceed farther in the Study of Method, it will be proper to recommend *Crouſaz*, *Watts*, *Le Clerk*, *Wolfius*, and *Locke*'s Eſſay on Human Underſtanding; and if there be imagined any Neceſſity of adding the Peripatetic Logic, which has been perhaps condemned without a candid Trial, it will be convenient

venient to proceed to *Sanderſon*, *Wallis*, *Cracken-thorp* and *Ariſtotle*.

VIII. To excite a Curioſity after the Works of God, is the chief Deſign of the ſmall Specimen of *Natural Hiſtory* inſerted in this Collection; which, however, may be ſufficient to put the Mind in Motion, and in ſome meaſure to direct its Steps; but its Effects may eaſily be improved by a Philoſophic Maſter, who will every Day find a thouſand Opportunities of turning the Attention of his Scholars to the Contemplation of the Objects that ſurround them, of laying open the wonderful Art with which every Part of the Univerſe is formed, and the Providence which governs the Vegetable and Animal Creation. He may lay before them, the *Religious Philoſopher*, *Ray*, *Derham*'s *Phyſico-Theology*, together with the *Spectacle de la Nature*; and in time recommend to their Peruſal, *Rondoletius* and *Aldrovandus*.

IX. But how much ſoever the Reaſon may be ſtrengthened by *Logic*, or the Conceptions of the Mind enlarged by the Study of Nature, it is neceſſary the Man be not ſuffered to dwell upon them ſo long as to neglect the Study of himſelf, the Knowledge of his own Station in the Ranks of Being, and his various Relations to the innumerable Multitudes which ſurround him, and with which his Maker has ordained him to be united for the Reception and Communication of Happineſs. To conſider

ſider theſe aright is of the greateſt Importance, ſince from theſe ariſe Duties which he cannot neglect. *Ethics* or *Morality*, therefore, is one of the Studies which ought to begin with the firſt Glimpſe of Reaſon, and only end with Life itſelf. Other Acquiſitions are merely temporary Benefits, except as they contribute to illuſtrate the Knowledge, and confirm the Practice of Morality and Piety, which extend their Influence beyond the Grave, and increaſe our Happineſs through endleſs Duration.

This great Science therefore muſt be inculcated with Care and Aſſiduity, ſuch as its Importance ought to incite in reaſonable Minds; and for the Proſecution of this Deſign, fit Opportunities are always at hand. As the Importance of *Logic* is to be ſhewn, by detecting falſe Arguments, the Excellence of Morality is to be diſplayed, by proving the Deformity, the Reproach, and the Miſery of all Deviations from it. Yet it is to be remembered, that the Laws of mere Morality are of no coercive Power; and however they may by Conviction of their Fitneſs pleaſe the Reaſoner in the Shade, when the Paſſions ſtagnate without Impulſe, and the Appetites are ſecluded from their Objects, they will be of little force againſt the Ardour of Deſire, or the Vehemence of Rage, amidſt the Pleaſures and Tumults of the World. To counteract the Power of Temptations, Hope muſt be excited by the Proſpect of Rewards, and Fear by the Expectation of Puniſhment; and

and Virtue may owe her Panegyrics to Morality, but muſt derive her Authority from Religion.

When therefore the Obligations of Morality are taught, let the Sanctions of Chriſtianity never be forgotten; by which it will be ſhewn, that they give Strength and Luſtre to each other, Religion will appear to be the Voice of Reaſon, and Morality the Will of God. Under this Article muſt be recommended *Tully*'s *Offices*, *Grotius*, *Puffendorff*, *Cumberland*'s *Laws of Nature*, and the excellent Mr. *Addiſon*'s *Moral* and *Religious Eſſays*.

X. Thus far the Work is compoſed for the Uſe of Scholars, merely as they are Men. But it was thought neceſſary to introduce ſomething that might be particularly adapted to that Country for which it is deſigned; and therefore a Diſcourſe has been added upon *Trade* and *Commerce*, of which it becomes every Man of this Nation to underſtand at leaſt the general Principles, as it is impoſſible that any ſhould be high or low enough, not to be in ſome degree affected by their Declenſion or Proſperity. It is therefore neceſſary that it ſhould be univerſally known among us, what Changes of Property are advantageous, or when the Ballance of Trade is on our Side; what are the Products or Manufactures of other Countries; and how far one Nation may in any Species of Traffic obtain or preſerve Superiority over another.

ther. The Theory of Trade is yet but little underſtood, and therefore the Practice is often without real Advantage to the Public; But it might be carried on with more general Succeſs, if its Principles were better conſidered; and to excite that Attention, is our chief Deſign. To the Peruſal of this Book may ſucceed that of *Mun* upon foreign Trade, Sir *Joſiah Child*, *Locke* upon *Coin*, *Davenant*'s Treatiſes, the *Britiſh Merchant*, *Dictionaire de Commerce*, and for an Abſtract or Compendium *Gee*, and an Improvement that may hereafter be made upon his Plan.

XI. The Principles of *Laws* and *Government*, come next to be conſidered; by which Men are taught to whom Obedience is due, for what it is paid, and in what degree it may be juſtly required. This Knowledge by peculiar Neceſſity conſtitutes a Part of the Education of an *Engliſhman*, who profeſſes to obey his Prince according to the Law, and who is himſelf a ſecondary Legiſlator, as he gives his Conſent by his Repreſentative, to all the Laws by which he is bound, and has a Right to petition the great Council of the Nation, whenever he thinks they are deliberating upon an Act detrimental to the Intereſt of the Community. This is therefore a Subject to which the Thoughts of a young Man ought to be directed; and that he may obtain ſuch Knowledge as may qualify him to act and judge as one of a free People, let him be directed to add to this Introduction, *Forteſcue*'s

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Treatiſes. N Bacon's Hiſtorical Diſcourſe on the Laws and Government of England, Temple's Introduction, Locke on Government, Zouch's Elementa Juris Civilis, Plato Redivivus, Gurdon's Hiſtory of Parliaments, and *Hooker's Eccleſiaſtical Polity*.

XII. Having thus ſupplied the young Student with Knowledge, it remains now, that he learns its Application; and that thus qualified to act his Part, he be at laſt taught to chuſe it. For this Purpoſe a Section is added upon *Human Life* and *Manners*; in which he is cautioned againſt the Danger of indulging his *Paſſions*, of vitiating his *Habits*, and depraving his *Sentiments*. He is inſtructed in theſe Points by three Fables, two of which were of the higheſt Authority, in the ancient *Pagan* World. But at this he is not to reſt, for if he expects to be Wiſe and Happy, he muſt diligently ſtudy the SCRIPTURES of GOD.

Such is the Book now propoſed, as the firſt Initiation into the Knowledge of Things, which has been thought by many to be too long delayed in the preſent Forms of Education. Whether the Complaints be not often ill-grounded, may perhaps be diſputed; but it is at leaſt reaſonable to believe, that greater Proficiency might ſometimes be made; that real Knowledge might be more early communicated; and that Children might be allowed, without Injury to Health, to ſpend many of thoſe Hours upon uſeful Employ-

Employments, which are generally loſt in Idleneſs and Play; therefore the Public will ſurely encourage an Experiment, by which, if it fails, nobody is hurt, and if it ſucceeds, all the future Ages of the World may find Advantage; which may eradicate or prevent Vice, by turning to a better Uſe thoſe Moments in which it is formed or indulged; and in ſome Senſe lengthen Life, by teaching Poſterity to enjoy thoſe Years which have hitherto been loſt. The Succeſs, and even the Trial of this Experiment, will depend upon thoſe to whom the Care of our Youth is committed; and a due Senſe of the Importance of their Truſt, will eaſily prevail upon them to encourage a Work which purſues the Deſign of improving Education. If any part of the following Performance ſhall upon Trial be found capable of Amendment, if any thing can be added or alter'd, ſo as to render the Attainment of Knowledge more eaſy; the Editor will be extremely obliged to any Gentleman, particularly thoſe who are engaged in the Buſineſs of Teaching, for ſuch Hints or Obſervations as may tend towards the Improvement, and will ſpare neither Expence nor Trouble in making the beſt uſe of their Informations.

INTRO-

PART I.

ON

READING, SPEAKING, and *WRITING LETTERS.*

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PART I.

INTRODUCTION.*

ELOCUTION is a Branch of Oratory, the Power and Importance of which is greater than is generally thought; inſomuch that Eloquence takes its Name from it.

The great Deſign and End of a good Pronunciation is, to make the Ideas ſeem to come from the Heart; and then they will not fail to excite the Attention and Affections of thoſe who hear us.

The Deſign of this Eſſay is to ſhew

Firſt, What a bad Pronunciation is, and how to avoid it.

Secondly, What a good Pronunciation is, and how to attain it.

I. Now the ſeveral Faults of Pronunciation are theſe following.

1. When the Voice is too loud.

This is very diſagreeable to the Hearer, and very inconvenient to the Speaker.

* This contains the Subſtance of a late excellent Eſſay on Elocution, publiſh'd ſince the firſt Edition of the PRECEPTOR, by the Reverend Mr. *Maſon* of *Cheſhunt* in *Hertfordſhire*; which I have been perſuaded by ſeveral eminent Schoolmaſters, to prefix by way of Introduction to the Leſſons on Reading and Speaking.

It will be very diſagreeable to the *Hearers*, if they be Perſons of good Taſte: who will always look upon it to be the Effect either of *Ignorance* or *Affectation*.

Beſides, an overſtrained Voice is very inconvenient to the *Speaker*, as well as diſguſtful to judicious Hearers. It exhauſts his Spirits to no Purpoſe. And takes from him the proper Management and Modulation of his Voice according to the Senſe of his Subject. And, what is worſt of all, it naturally leads him into a Tone.

Every Man's Voice indeed ſhould fill the Place where he ſpeaks; but if it exceed its natural Key, it will be neither ſweet, nor ſoft, nor agreeable, becauſe he will not be able to give every Word its proper and diſtinguiſhing Sound.

2. Another Fault in Pronunciation is, when the Voice is too low.

This is not ſo inconvenient to the Speaker, but is as diſagreeable to the Hearer, as the other Extreme. It is always offenſive to an Audience to obſerve any thing in the Reader or Speaker that looks like Indolence or Inattention. The Hearer will never be affected whilſt he ſees the Speaker indifferent.

The Art of governing the Voice conſiſts a good deal in dexterouſly avoiding theſe two Extremes: At leaſt, this ought to be firſt minded. And for a general Rule to direct you herein, I know of none better than this, *viz. carefully to preſerve the Key of your Voice; and at the ſame time, to adapt the Elevation and Strength of it to the Condition and Number of the Perſons you ſpeak to, and the Nature of the Place you ſpeak in.* It would be altogether as ridiculous in a General who is haranguing an Army to ſpeak in a low and languid Voice, as in a Perſon who reads a Chapter in a Family to ſpeak in a loud and eager one.

3. Another Fault in Pronunciation is, a thick, haſty, chattering Voice.

When a Perſon mumbles, or (as we ſay) clips or ſwallows his Words, that is, leaves out ſome Syllables in the long Words, and never pronounces ſome of the ſhort ones at all; but hurries on without any Care to be heard diſtinctly, or to give his Words their full Sound, or his Hearers the full Senſe of them.

This is often owing to a Defect in the Organs of Speech, or a too great Flutter of the animal Spirits; but oftener to a bad Habit uncorrected.

Demoſthenes, the greateſt Orator *Greece* ever produced, had, it is ſaid, nevertheleſs three natural Impediments in Pronunciation;

ciation; all which he conquered by invincible Labour and Perſeverance. One was a Weakneſs of Voice; which he cured by frequently declaiming on the Sea-Shore, amidſt the Noiſe of the Waves. Another was a Shortneſs of Breath; which he mended by repeating his Orations as he walked up a Hill. And the other was the Fault I am ſpeaking of; a thick mumbling Way of ſpeaking; which he broke himſelf of by declaiming with Pebbles in his Mouth.

4. Another Fault in Pronuncation is, when Perſons ſpeak too quick.

This Manner of reading may do well enough when we are examining Leaſes, peruſing Indentures, or reciting Acts of Parliament, where there is always a great Superfluity of Words; or in reading a News-Paper, where there is but little Matter that deſerves our Attention; but it is very improper in reading Books of Devotion and Inſtruction, and eſpecially the ſacred Scriptures, where the Solemnity of the Subject, or the Weight of the Senſe, demands a particular Regard.

The great Diſadvantage which attends this Manner of Pronunciation is, that the Hearer loſes the Benefit of more than half the good Things he hears, and would fain remember, but cannot. And a Speaker ſhould always have a Regard to the Memory as well as the Underſtanding of his Hearers.

5. It is alſo a Fault to ſpeak too ſlow.

Some are apt to read in a heavy, droning, ſleepy Way; and through mere Careleſſneſs make Pauſes at improper Places. This is very diſagreeable. But to hemm, hauk, ſneeze, yawn, or cough, between the Periods, is more ſo.

A too ſlow Elocution is moſt faulty in reading Trifles that do not require Attention. It then becomes tedious. A Perſon that is addicted to this ſlow Way of ſpeaking, ſhould always take care to reward his Hearer's Patience with important Sentiments, and compenſate the Want of Words by a Weight of Thought.

But a too ſlow Elocution is a Fault very rarely to be found, unleſs in aged People, and thoſe who naturally ſpeak ſo in common Converſation. And in theſe, if the Pronunciation be in all other Reſpects juſt, decent, and proper; and eſpecially if the Subject be weighty or intricate, it is very excuſable.

6. An irregular or uneven Voice, is a great Fault in reading.

That is, when the Voice riſes and falls by Fits and Starts, or when it is elevated or depreſſed unnaturally or unſeaſonably,

ably, without Regard to Senſe or Stops; or always beginning a Sentence with a high Voice, and concluding it with a low one, or *vice verſa*; or always beginning and concluding it with the ſame Key. Oppoſite to this is

7. A flat, dull, uniform, Tone of Voice, without Emphaſis or Cadence, or any Regard to the Senſe or Subject of what is read.

This is a Habit, which Children, who have been uſed to read their Leſſons by way of Taſk, are very apt to fall into, and retain as they grow up. Such a Monotony as Attorneys Clerks read in when they examine an engroſſed Deed. This is a great Infelicity when it becomes habitual; becauſe it deprives the Hearer of the greateſt Part of the Benefit or Advantage he might receive by a cloſe Attention to the weighty and intereſting Parts of the Subject, which ſhould always be diſtinguiſhed or pointed out by the Pronunciation. For a juſt Pronunciation is a good Commentary: And therefore no Perſon ought to read a Chapter or a Pſalm in Public, before he hath carefully read it over to himſelf once or twice in private. But

Laſtly, the greateſt and moſt common Fault of all, is reading with a Tone.

No Habit is more eaſy to be contracted than this, or more hard to be conquered. This unnatural Tone in reading and ſpeaking is very various; but whatever it be, it is always diſguſtful to Perſons of Delicacy and Judgment.

Some have a womaniſh ſqueaking Tone; which Perſons whoſe Voices are ſhrill and weak, and over-ſtrained, are very apt to fall into.

Some have a ſinging or canting Note; and others aſſume a high, ſwelling, theatrical Tone; who being ambitious of the Fame of fine Orators, lay too much Emphaſis on every Sentence, and thereby tranſgreſs the Rules of true Oratory.

Some affect an awful and ſtriking Tone, attended with ſolemn Grimace, as if they would move you with every Word, whether the Weight of the Subject bear them out or not. This is what Perſons of a gloomy or melancholy Caſt of Mind are moſt apt to give into.

Some have a ſet, uniform Tone of Voice; which I have already taken notice of. And others, an odd, whimſical, whining Tone, peculiar to themſelves, and not to be deſcribed; only that it is laying the Emphaſis on Words which do not require or deſerve it.

These are the most common Faults of a bad Pronunciation. Our next Enquiry is

II. How to avoid them.

To this End the few following Rules may be of Service.

1. If you would not read in too loud or too low a Voice, consider whether your Voice be naturally too low or too loud; and correct it accordingly in your ordinary Conversation: by which means you will be better able to correct it in reading. If it be too low, converse with those that are deaf; if too loud, with those whose Voices are low. Begin your Periods with an even moderate Voice, that you may have the Command of it, to raise or fall it as the Subject requires.

2. To cure a thick confused cluttering Voice, accustom yourself, both in Conversation and Reading, to pronounce every Word distinct and clear. Observe with what Deliberation some converse and read, and how full a Sound they give to every Word; and imitate them. Do not affect to contract your Words, (as some do) or run two into one. This may do very well in Conversation, or in reading familiar Dialogues, but is not so decent in grave and solemn Subjects; especially in reading the sacred Scriptures.

It appears from *Demosthenes*'s Case, that this Fault of Pronunciation cannot be cured without much Difficulty, nor will you find his Remedy effectual without Pains and Perseverance.

3. To break a Habit of reading too fast, attend diligently to the Sense, Weight, and Propriety of every Sentence you read, and of every emphatical Word in it. This will not only be an Advantage to yourself, but a double one to your Hearers; for it will at once give them Time to do the same, and excite their Attention when they see yours is fixed. A solemn Pause after a weighty Thought is very beautiful and striking. — A well-timed Stop gives as much Grace to Speech as it does to Music. — Imagine that you are reading to Persons of slow and unready Conceptions; and measure not your Hearer's Apprehension by your own. If you do, you may possibly out-run it. And as in reading you are not at liberty to repeat your Words and Sentences, *that* should engage you to be very deliberate in pronouncing them, that their Sense may not be lost. The Ease and Advantage that will arise both to the Reader and Hearer, by a free, full, and deliberate Pronunciation, is hardly to be imagined.

I need lay down no Rules to avoid a too slow Pronunciation; that being a Fault which few are guilty of.

4. To cure an uneven, deſultory Voice, take care that you do not begin your Periods either in too high or too low a Key; for that will neceſſarily lead you to an unnatural and improper Variation of it. Have a careful Regard to the Nature and Quantity of your Points, and the Length of your Periods; and keep your Mind intent on the Senſe, Subject, and Spirit of your Author.

The ſame Directions are neceſſary to avoid a *Monotony* in Pronunciation, or a dull, ſet, uniform Tone of Voice. For if your Mind be but attentive to the Senſe of your Subject, you will naturally manage and modulate your Voice according to the Nature and Importance of it.

Laſtly, To avoid all Kinds of unnatural and diſagreeable Tones, the only Rule is, to endeavour to ſpeak with the ſame Eaſe and Freedom as you would do on the ſame Subject in private Converſation. You hear nobody converſe in a Tone; unleſs they have the Brogue of ſome other Country, or have got into a Habit (as ſome have) of altering the natural Key of their Voice when they are talking of ſome ſerious Subject in Religion. But I can ſee no Reaſon in the World, that when in common Converſation we ſpeak in a natural Voice with proper Accent and Emphaſis, yet as ſoon as we begin to read, or talk of Religion, or ſpeak in Public, we ſhould immediately aſſume a ſtiff, aukward, unnatural Tone. If we are indeed deeply affected with the Subject we read or talk of, the Voice will naturally vary according to the Paſſion excited; but if we vary it unnaturally, only to ſeem affected, or with a Deſign to affect others, it then becomes a Tone, and is offenſive.

In reading then attend to your Subject, and deliver it juſt in ſuch a Manner as you would do if you were talking of it. This is the great, general, and moſt important Rule of all; which, if carefully obſerved, will correct not only this, but almoſt all the other Faults of a bad Pronunciation; and give you an eaſy, decent, graceful Delivery, agreeable to all the Rules of a right Elocution. For however apt we are to tranſgreſs them in reading, we follow them naturally and eaſily enough in Converſation. And Children will tell a Story with all the natural Graces and Beauties of Pronunciation, however aukwardly they may read the ſame out of a Book. *

Secondly,

* *Let the Tone and Sound of your Voice in* reading *be the ſame as it is in* ſpeaking, *and do not affect to change that natural and eaſy*

Secondly, *Let us enquire what a good Pronunciation is, and how to attain it.*

I. A good Pronunciation *in reading*, is the Art of managing and governing the Voice ſo as to expreſs the full Senſe and Spirit of your Author, in that juſt, decent, and graceful Manner, which will not only inſtruct but affect the Hearers; and will not only raiſe in them the ſame Ideas he intended to convey, but the ſame Paſſions he really felt. This is the great End of reading to others, and this End can only be attained by a proper and juſt Pronunciation.

And hence we may learn wherein a good Pronunciation *in ſpeaking* conſiſts; which is nothing but a natural, eaſy, and graceful Variation of the Voice, ſuitable to the Nature and Importance of the Sentiments we deliver.

A good Pronunciation in both theſe Reſpects is more eaſily attained by ſome than others; as ſome can more readily enter into the Senſe and Sentiments of an Author, and more eaſily deliver their own, than others can; and at the ſame time have a more happy Facility of expreſſing all the proper Variations and Modulations of the Voice than others have. Thus Perſons of a quick Apprehenſion, and briſk Flow of animal Spirits (ſetting aſide all Impediments of the Organs) have generally a more lively, juſt, and natural Elocution, than Perſons of a ſlow Perception and a flegmatick Caſt. However, it may in a good Degree be attained by every one that will carefully attend to and practiſe thoſe Rules that are proper to acquire it.

And to this End the Obſervation of the following Rules is neceſſary.

1. Have a particular Regard to your *Pauſes*, *Emphaſis*, and *Cadence*.

1. To your *Pauſes*

And with reſpect to this, you will in a good meaſure in reading be directed by the Points: but not perfectly; for there are but few Books that are exactly pointed.

The common Stops or Points are theſe.

A *Comma* (,), *Semi-colon* (;), *Colon* (:), *Period* (.), *Interrogation* (?), and *Admiration* (!).

But

eaſy Sound wherewith you ſpeak, *for a ſtrange, new, aukward Tone, as ſome do when they begin to* read; *which would almoſt perſuade our Ears, that the* Speaker, *and the* Reader, *were two different Perſons, if our Eyes did not tell us the contrary.*

WATTS's Art of Reading.

But beſide theſe, there are four more Notes or Diſtinctions of Pauſe, *viz.* 2 *Parentheſis* (()); which requires the Pauſe of a *Comma* at leaſt, and ſometimes a *Semi-colon* after it. 2. A *Double Period*, or *Blank Line*, (——); which denotes the Pauſe of two Periods, or half a Paragraph. 3. A *Paragraph* or *Break*; when the Line is broke or left imperfect, and the next begins under the ſecond or third Letter of the preceding Line; and denotes the Pauſe of two double Periods. 4. A *double Paragraph*, that is, when the next Line not only begins ſhorter than the preceding, but leaves the Space of a whole Line vacant between them; which ſhews that the Voice is to reſt during the Time of two Paragraphs.

Theſe Points ſerve two Purpoſes. 1. To diſtinguiſh the Senſe of the Author. 2. To direct the Pronunciation of the Reader.

You are not to fetch your Breath (if it can be avoided) till you come to the Period or Full Stop; but a diſcernable Pauſe is to be made at every one, according to its proper Quantity of Duration.

A Comma ſtops the Voice while we may privately tell *one*; a Semi-colon *two*; a colon *three*; and a Period *four*.

Where the Periods are very long, you may take Breath at a Colon or Semi-colon; and ſometimes at a Comma, but never where there is no Stop at all. And that you may not be under a Neceſſity to take freſh Breath before you come to a proper Pauſe, it will be proper to look forward to the Cloſe of the Sentence, and meaſure the Length of it with your Eye before you begin it; that if it be long, you may take in a ſufficient Supply of Breath to carry you to the End of it.

To break a Habit of taking Breath too often in reading, accuſtom yourſelf to read long Periods, ſuch (for Inſtance) as the ſixteen firſt Lines in *Milton's Paradiſe Loſt*.

But after all, there is ſo much Licenſe admitted, and ſo much Irregularity introduced, into the modern Method of Punctation, that it is become a very imperfect Rule to direct a juſt Pronunciation. The Pauſes therefore, as well as the Variations of the Voice, muſt be chiefly regulated by a careful Attention to the Senſe and Importance of the Subject.

2. The next Thing to be regarded in reading is the *Emphaſis*; and to ſee that it be always laid on the emphatical Word.

When we diſtinguiſh any particular Syllable in a Word with a ſtrong Voice, it is called *Accent*; when we thus diſtinguiſh any particular Word in a Sentence, it is called *Emphaſis*; and the Word ſo diſtinguiſhed, the *emphatical Word*.

And

And the emphatical Words (for there are often more than one) in a Sentence, are thoſe which carry a Weight or Importance in themſelves, or thoſe on which the Senſe of the reſt depends; and theſe muſt always be diſtinguiſhed by a fuller and ſtronger Sound of Voice, wherever they are found, whether in the Beginning, Middle, or End of a Sentence. Take for inſtance thoſe Words of the Satyriſt.

——————————— *Rém, facias Rém,*
Rectè, ſi poſſis, ſi non, quocúnque Modo Rém.
HOR.

Get Pláce and Wealth, if poſſible, with Grace,
If not, by úny Means get Wealth and Pláce.
POPE.

In theſe Lines the emphatical Words are accented; and which they are, the Senſe will always diſcover.

Here it may not be amiſs briefly to obſerve two or three Things.

1. That ſome Sentences are ſo full and comprehenſive, that almoſt every Word is emphatical: For inſtance, that pathetic Expoſtulation in the Prophecy of *Ezekiel*,

Why will ye die!

In this ſhort Sentence, every Word is emphatical, and on whichever Word you lay the Emphaſis, whether the firſt, ſecond, third, or fourth, it ſtrikes out a different Senſe, and opens a new Subject of moving Expoſtulation.

2. Some Sentences are equivocal, as well as ſome Words; that is, contain in them more Senſes than one; and which is the Senſe intended, can only be known by obſerving on what Word the Emphaſis is laid. For inſtance—*Shall you ride to Town to-day?* This Queſtion is capable of being taken in four different Senſes, according to the different Words on which you lay the Emphaſis. If it be laid on the Word [you], the Anſwer may be, *No, but I intend to ſend my Servant in my ſtead.* If the Emphaſis be laid on the Word [ride], the proper Anſwer might be, *No, I intend to walk it.* If you place the Emphaſis on the Word [Town], it is a different Queſtion; and the Anſwer may be, *No, for I deſign to ride into the Country.* And if the Emphaſis be laid on the Words [*to-day*], the Senſe is ſtill ſomething different from all theſe; and the proper Anſwer may be, *No, but I ſhall to-morrow.* Of ſuch Importance ſometimes is a right Emphaſis, in order to determine the proper Senſe of what we read or ſpeak. But I would obſerve

3. The

3. The Voice muſt expreſs, as near as may be, the very Senſe or Idea deſigned to be conveyed by the emphatical Word; by a ſtrong, rough, and violent, or a ſoft, ſmooth, and tender Sound.

Thus the different Paſſions of the Mind are to be expreſſed by a different Sound or Tone of Voice. *Love*, by a ſoft, ſmooth, languiſhing Voice; *Anger*, by a ſtrong, vehement, and elevated Voice; *Joy*, by a quick, ſweet, and clear Voice; *Sorrow*, by a low, flexible, interrupted Voice; *Fear*, by a dejected, tremulous, heſitating Voice; *Courage*, hath a full, bold, and loud Voice; and *Perplexity*, a grave, ſteady, and earneſt one. Briefly, in *Exordiums* the Voice ſhould be low; in *Narrations*, diſtinct; in *Reaſoning*, ſlow; in *Perſuaſions*, ſtrong: It ſhould thunder in *Anger*, ſoften in *Sorrow*, tremble in *Fear*, and melt in *Love*.

4. The Variation of the Emphaſis muſt not only diſtinguiſh the various Paſſions deſcribed, but the ſeveral Forms and Figures of Speech in which they are expreſſed. *e. g.*

In a *Proſopopœia*, we muſt change the Voice as the Perſon introduced would.

In an *Antitheſis*, one Contrary muſt be pronounced louder than the other.

In a *Climax*, the Voice ſhould always riſe with it.

In *Dialogues*, it ſhould alter with the Parts.

In *Repetitions*, it ſhould be loudeſt in the ſecond Place.

Words of Quality and Diſtinction, or of Praiſe or Diſpraiſe, muſt be prodounced with a ſtrong Emphaſis.

Hence then it follows

Laſtly, That no Emphaſis at all is better than a wrong or miſplaced one. For *that* only perplexes, *this* always miſleads the Mind of the Hearer.

3. The next thing to be obſerved is *Cadence*.

This is directly oppoſite to *Empbaſis*. *Emphaſis* is raiſing the Voice, *Cadence* is falling it; and when rightly managed is very muſical.

But beſides a Cadence of Voice, there is ſuch a Thing as Cadence of Stile. And that is, when the Senſe being almoſt expreſſed and perfectly diſcerned by the Reader, the remaining Words (which are only neceſſary to compleat the Period) gently fall of themſelves without any emphatical Word among them. And if your Author's Language be pure and elegant, his Cadence of Stile will naturally direct your Cadence of Voice.

Cadence generally takes place at the End of a Sentence; unleſs it cloſes with an emphatical Word.

Every

Every *Parentheſis* is to be pronounced in Cadence; that is, with a low Voice, and quicker than ordinary; that it may not take off the Attention too much from the Senſe of the Period it interrupts. But all *Apoſtrophes* and *Proſopopœias* are to be pronounced in *Emphaſis*.

So much for *Pauſes*, *Emphaſis*, and *Cadence*: A careful Regard to all which is the firſt Rule for attaining a right Pronunciation.

II. If you would acquire a juſt Pronunciation in Reading, you muſt not only take in the full Senſe, but enter into the Spirit of your Author: For you can never convey the Force and Fulneſs of his Ideas to another till you feel them yourſelf. No Man can read an Author he does not perfectly underſtand and taſte.

"The great Rule which the Maſters of Rhetoric ſo much "preſs, can never enough be remembered; *that to make a* "*Man ſpeak well and pronounce with a right Emphaſis, he* "*ought thoroughly to underſtand all that he ſays, be fully* "*perſuaded of it, and bring himſelf to have thoſe Affections* "*which he deſires to infuſe into others.* He that is inwardly "perſuaded of the Truth of what he ſays, and that hath a "Concern about it in his Mind, will pronounce with a natural "Vehemence that is far more lovely than all the Strains that "Art can lead him to. An Orator muſt endeavour to feel "what he ſays, and then he will ſpeak ſo as to make others "feel it." *

The ſame Rules are to be obſerved in reading Poetry and Proſe: Neither the Rhime nor the Numbers ſhould take off your Attention from the Senſe and Spirit of your Author. It is this only that muſt direct your Pronunciation in Poetry as well as Proſe. When you read Verſe, you muſt not at all favour the Meaſure or Rhime; *that* often obſcures the Senſe and ſpoils the Pronunciation: For the great End of Pronunciation is to elucidate and heighten the Senſe; that is, to repreſent it not only in a clear but a ſtrong Light. Whatever then obſtructs this is carefully to be avoided, both in Verſe and Proſe. Nay, this ought to be more carefully obſerved in reading Verſe than Proſe; becauſe the Author, by a conſtant Attention to his Meaſures and Rhime, and the Exaltation of his Language, is often very apt to obſcure his Senſe; which therefore requires the more Care in the Reader to diſcover and diſtinguiſh it by the Pronunciation. And if when you read

* Burnet's *Paſtoral Care*, p. 228.

read Verſe with proper Pauſe, Emphaſis and Cadence, and a Pronunciation varied and governed by the Senſe, it be not harmonious and beautiful, the Fault is not in the Reader but the Author. And if the Verſe be good, to read it thus will improve its Harmony; becauſe it will take off that Uniformity of Sound and Accent which tires the Ear, and makes the Numbers heavy and diſagreeable.

III. Another important Rule to be obſerved in Elocution is, *Study Nature.* By this I mean

1. Your own natural Diſpoſitions and Affections. And thoſe Subjects that are moſt ſuitable to them, you will eaſily pronounce with a beautiful Propriety: And to heighten the Pronunciation, the natural Warmth of the Mind ſhould be permitted to have its Courſe under a proper Rein and Regulation.

2. Study the natural Diſpoſitions and Affections of others. For ſome are much more eaſily impreſſed and moved one way, and ſome another. And an Orator ſhould be acquainted with all the Avenues to the Heart.

3. Study the moſt eaſy and natural Way of expreſſing yourſelf, both as to the Tone of Voice and the Mode of Speech. And this is beſt learnt by Obſervations on common Converſation; where all is free, natural and eaſy; where we are only intent on making ourſelves underſtood, and conveying our Ideas in a ſtrong, plain, and lively Manner, by the moſt natural Language, Pronunciation and Action. And the nearer our Pronunciation in Public comes to the Freedom and Eaſe of that we uſe in common Diſcourſe (provided we keep up the Dignity of the Subject, and preſerve a Propriety of Expreſſion) the moſt juſt and natural and agreeable it will generally be.

Above all Things then *Study Nature*; avoid Affectation; never uſe Art, if you have not the Art to conceal it: For whatever does not appear natural, can never be agreeable, much leſs perſuaſive.

IV. Endeavour to keep your Mind collected and compoſed. Guard againſt that Flutter and Timidity of Spirit, which is the common Infelicity of young, and eſpecially baſhful Perſons, when they firſt begin to ſpeak or read in Public. This is a great Hinderance both to their Pronunciation and Invention; and at once gives both themſelves and their Hearers an unneceſſary Pain. It will by conſtant Oppoſition wear off.

And

And the beſt Way to give the Mind a proper Degree of Aſſurance and Self-Command at ſuch a Time, is

1. To be entire Maſter of your Subject; and a Conſciouſneſs that you deliver to your Audience nothing but what is well worth their hearing, will give you a good Degree of Courage.

2. Endeavour to be wholly engaged in your Subject; and when the Mind is intent upon and warmed with it, it will forget that awful Deference it before paid to the Audience, which was ſo apt to diſconcert it.

3. If the Sight of your Hearers, or any of them, diſcompoſe you, keep your Eyes from them.

V. Be ſure to keep up a Life, Spirit, and Energy in the Expreſſion; and let the Voice naturally vary according to the Variation of the Stile and Subject.

Whatever be the Subject, it will never be pleaſing, if the Stile be low and flat; nor will the Beauty of the Stile be diſcovered, if the Pronunciation be ſo.

Cicero obſerves, there muſt be a *Glow* in our Stile, if we would warm our Hearers. And who does not obſerve how ridiculous it is to pronounce the *ardens Verbum* in a cold lifeleſs Tone? And the Tranſition of the Voice (as before obſerved) muſt always correſpond with that of the Subject, and the Paſſions it was intended to excite.

VI. In order to attain a juſt and graceful Pronunciation, you ſhould accuſtom yourſelves frequently to hear thoſe who excel in it, whether at the Bar or in the Pulpit; where you will ſee all the fore-mentioned Rules exemplified, and be able to account for all thoſe Graces and Beauties of Pronunciation which always pleaſed you, but you did not know why.

And indeed, the Art of Pronunciation, like all others, is better learnt by Imitation than Rule: But to be firſt acquainted with the Rules of it, will make the Imitation more eaſy. And beyond all that hath been ſaid, or can be deſcribed, you will obſerve a certain Agreeableneſs of Manner in ſome Speakers that is natural to them, not to be reduced to any Rule, and to be learnt by Imitation only; nor by that, unleſs it be in ſome Degree natural to you.

Laſtly, You ſhould frequently exerciſe yourſelf to read aloud according to the foregoing Rules.

It is Practice only that muſt give you the Faculty of an elegant Pronunciation. This, like other Habits, is only to be attained by often repeated Acts.

Orators

Orators indeed, as well as Poets, muſt be born ſo, or they will never excel in their reſpective Arts: But that Part of Oratory which conſiſts in a decent and graceful Pronunciation (provided there be no Defect in the Organs of Speech) may be attained by Rule, Imitation, and Practice; and, when attained, will give a Beauty to your Speech, a Force to your Thoughts, and a Pleaſure to the Hearers, not to be expreſſed; and which all will admire, but none can imitate, unleſs they are firſt prepared for it by Art and Nature.

In fine, the great Advantage of a juſt Pronunciation is, that it will pleaſe all, whether they have no Taſte, a bad Taſte, or a good Taſte.

But as under the Word [Pronunciation] the Ancients comprehended *Action* as well as *Elocution*; and as a few general Rules concerning that may be of uſe to ſuch as ſpeak in Public, it may not be improper here briefly to ſubjoin them.

The Action then ſhould be as eaſy and as natural as the Elocution; and, like that, muſt be varied and directed by the Paſſions.

An affected Violence of Motion is as diſguſtful as an affected Vehemence of Voice; and no Action, as bad as no Emphaſis: Which two Faults commonly go together, as do the other two, juſt before mentioned.

Thoſe Parts of the Body that are to be principally employed in Oratorical Action, are the *Head*, the *Face*, the *Eyes*, the *Hands*, and the upper Part of the *whole Body*.

1. The *Head*. This ſhould generally be in an erect Poſture; turning ſometimes on one Side, and ſometimes on the other, that the Voice may be heard by the whole Audience, and a Regard paid to the ſeveral Parts of it.

It ſhould always be on the ſame Side with the Action of the Hands and Body, except when we expreſs an Abhorrence, or a Refuſal of any thing, which is done by rejecting it with the Right-hand, and turning away the Head to the Left; as in that Sentence—*Dii talem terris avertete peſtem*—where ſuch an Action is very proper in pronouncing the Word *avertete*.

2. The *Countenance*. In this is the Seat of the Soul, and the very Life of Action. Every Paſſion, whilſt uttered with the Tongue, ſhould be painted in the Face. There is often more Eloquence in a Look than any Words can expreſs. By this we are awed, charmed, incenſed, ſoftened, grieved, rejoiced, raiſed, or dejected, according as we catch the Fire of the Speaker's Paſſion from his Face. In ſhort, there is no End in recounting the Force and Effects of this dumb Oratory; which Nature only teaches, and which Perſons of low

Paſſions

Paſſions loſe all the Advantages of. Look well upon a good Piece of Painting where the Paſſions are ſtrongly expreſſed, and you will conceive the Power of it.

3. The *Eyes*. Theſe ſhould be carried from one Part of the Audience to another, with a modeſt and decent Reſpect; which will tend to recall and fix their Attention, and animate your own Spirit by obſerving their Attention fixed. But if their Affections be ſtrongly moved, and the obſerving it be a Means of raiſing your own too high, it will be neceſſary then to keep the Eye from off them. For though an Orator ſhould always be animated, he ſhould never be overcome by his Paſſions.

The Language of the Eye is inexpreſſible. It is the Window of the Soul; from which ſometimes the whole Heart looks out at once, and ſpeaks more feelingly than all the warmeſt Strains of Oratory; and comes effectually in Aid of it, when the Paſſion is too ſtrong to be uttered.

4. The *Hands*.

The Left-hand ſhould never be uſed alone; unleſs it be to attend the Motion of the Head and Eyes in an Addreſs to the Audience on the Left-ſide.

The Right-hand may be often uſed alone.

When you ſpeak of the Body, you may point to it with the middle Finger of your Right-hand.

When you ſpeak of your Soul or Conſcience, you may lay your Right-hand gently on your Breaſt.

It ſhould be often diſplayed with an eaſy Motion to favour an Emphaſis; but ſeldom or never be quite extended.

All its Motions ſhould be from the Left to the Right.

Both the Hands diſplayed, and the Arms extended, is a violent Action, and never juſt or decent unleſs the Audience be noiſy, and Part of them at a Diſtance from the Speaker, and he is labouring to be heard; and then they ſhould never be extended higher than the Head, unleſs pointing at ſomething above the Audience. *

The Motion of the Hand ſhould always correſpond with thoſe of the Head and Eyes; as *they* ſhould with the Paſſions expreſſed.

In deliberate Proof or Argumentation, no Action is more proper or natural, than gently to lay the firſt Finger of the Right-hand on the Palm of the Left.

Of what great uſe the proper Motion of the Hand is in aſſiſting Pronunciation, and how many Paſſions may be ſtrong-

* See *Raphael's* Cartoon, repreſenting St. *Paul* preaching at *Athens*.

ly indicated thereby, when attended with that of the Hea and Eyes, is not eaſy to be deſcribed, but is ſoon obſerv in common Converſation.

Laſtly, The Poſture of the *Body*.

This ſhould be uſually erect; not continually changin nor always motionleſs: Delining in Acts of Humiliation; i Acts of Praiſe and Thankſgiving, raiſed.

It ſhould always accompany the Motion of the Hands, Hea and Eyes, when they are directed to any particular Part the Audience; but never ſo far as to let the Back be turned t any Part of it.

But let it ſuffice juſt to hint at theſe Things. They wh deſire to ſee them more largely treated of, may conſu *Quintilian de Inſtitutione Oratoria*, lib. xi. cap. 3.

After all, with regard to Action, the great Rule is (the ſam as in Pronunciation) to *follow Nature*, *and avoid Affectation*

The Action of the Body, and the ſeveral Parts of it, muſ correſpond with the Pronunciation, as that does with th Stile, and the Stile with the Subject. A perfect Harmony o all which compleats the Orator. *

* Thoſe who deſire to be more particularly acquainted with thi Subject, and the ſeveral other Branches of Oratory, I would adviſ not to truſt altogether to the Rules of modern Writers, but to re pair to the Fountain Head; and converſe with the great Maſters an Teachers of this Art among the Ancients; particularly *Dionyſius o Halicarnaſſus*, *Cicero*, *Quintilian*, and *Longinus*.

LESSONS *for* READING.

LESSON I.

On the Duty of Children to Parents.

THE Courſe and Compaſs of God's Providence, and his Methods of eſtabliſhing and evidencing the Meaſures of reciprocal Duty, is no where more remarkable than in the mutual Obligations between Parents and their Children. The Child comes into the World naked and helpleſs, and from himſelf more deſtitute of the natural Means of Security and Support, than almoſt any of the inferior Creatures. In this Exigency the Paternal Care and Tenderneſs ſteps in to his Relief, ſupplies all his Neceſſities, and relieves all his Wants; bears with all his untowardly Diſpoſitions, at an Age when he is neither capable of being corrected or convinced; and not only provides the propereſt Food for him, when he is incapable of providing any for himſelf, but likewiſe adminiſters it when he is incapable of feeding himſelf; bears with all Degrees of his Folly and Impertinence, liſtens to all his trifling and idle Enquiries, not only with Patience, but with Pleaſure, till they gradually conduct him to Health, and Strength, and Knowledge. But the Child is not long arrived at this Perfection of his Nature, before his Parents begin to fall gradually into the ſame Infirmities thro' which they but lately conducted and ſupported their Children, and to need the ſame Aſſiſtance which they lately lent. And firſt they begin to grow ſickly, and then they call for the Aid of that Health which they cultivated and took care of in their Children. The loſs of Chearfulneſs and Good-humour commonly ſucceeds the loſs of Health; the old Parents are un-

eaſy, and fret at all about them. And now is the Time for Children to return all that Tenderneſs and Patience to their Parents Peeviſhneſs, without Sourneſs or Reproof, which their Parents had long lent them in all their childiſh Perverſeneſs, at an Age when they were not capable of being corrected. In the next place, the old Parents grow troubleſomely talkative, and (as Youth is too apt to think) impertinent, and dwell eternally upon the Obſervations and Adventures of their Times and early Years. Remember, you alſo had your Time of being talkative and impertinent, and your Parents bore with you, but with this Difference, you aſked them ſilly and trifling Queſtions, and they now tell you wiſe and uſeful Obſervations. But they are troubleſome becauſe they tell them too often. The Anſwer to this is very obvious; if your Parents bore your Folly, you may well bear their Wiſdom; and although perhaps they talk more than is neceſſary to inform you of preſent Things, yet their Converſation turns moſtly upon Things paſt, perhaps paſt many Years before you came into the World, and conſequently ſuch as they muſt know a thouſand times better than you. Or though they ſhould talk more than is neceſſary to inform you, they do not talk more than is neceſſary to inform your Servants, or your Children, who are now come to an Age of aſking many Queſtions; and therefore Providence hath well appointed, that their Grand-father or their Grand-mother are now in an Humour to anſwer them all, and to ſupply them with a Store of uſeful Obſervations which they want, nay, which they want to hear over and over again, which they want to have inculcated a thouſand times, and which, without this Aſſiſtance, would require a Courſe of Years to acquire for themſelves. So that the Humour of Talkativeneſs, which is commonly thought ſo troubleſome in old People, hath its Uſe, and is moſt excellently appointed by Almighty God. But ſay it were not, the Children in bearing with it, do but barely return their Parents what they long ſince owed them. In the next place, the Strength of the old Parents fails them, and they cannot walk without a Support; but ſure, you will not let them want one! How many Years did they bear you in their Arms? How many more did they lead you where you would be, and ſaved you from Falling and from Danger? And will you now ſuffer thoſe old Limbs to totter and fall to the Earth, which ſo often ſupported and ſaved yours when they were weak and tender, and unable to ſupport and ſave themſelves? Certainly you will not, you cannot at once be guilty of ſo much Cruelty and Ingratitude. In the laſt place, the Underſtanding of the old Parents begins to fail, and

the Strength of their Minds doth not long outlive the Strength of their Bodies, but decays gradually till they become again Children; their Teeth fall, and their Tongues faulter, and they are once more Infants, and are now confin'd to their Beds, as they were at firſt to their Cradles. This is the laſt Stage of Life; and here they demand all that Care and Compaſſion, and Tenderneſs at your Hands, when they are juſt going out of the World, which you called for at theirs when you firſt came into it.

LESSON II.

The Folly of PRIDE.

IF there be any thing which makes human Nature appear ridiculous to Beings of ſuperior Faculties, it muſt be *Pride*. They know ſo well the Vanity of thoſe imaginary Perfections that ſwell the Heart of Man, and of thoſe little ſupernumerary Advantages, whether in Birth, Fortune, or Title, which one Man enjoys above another, that it muſt certainly very much aſtoniſh, if it does not very much divert them, when they ſee a Mortal puffed up, and valuing himſelf above his Neighbours on any of theſe Accounts, at the ſame time that he is obnoxious to all the common Calamities of the Species. To ſet this Thought in its true Light, we will fancy, if you pleaſe, that yonder Mole-hill is inhabited by reaſonable Creatures, and that every Piſmire (his Shape and Way of Life excepted) is endowed with human Paſſions. How ſhould we ſmile to hear one give us an Account of the Pedigrees, Diſtinctions, and Titles that reign among them!—Obſerve how the whole Swarm divides and makes way for the Piſmire that paſſes through them! You muſt underſtand he is an Emmet of Quality, and has better Blood in his Veins than any Piſmire in the Mole-hill. Don't you ſee how ſenſible he is of it, how ſlow he marches forward, how the whole Rabble of Ants keep their Diſtance?—Here you may obſerve one placed upon a little Eminence, and looking down on a long Row of Labourers. He is the richeſt Inſect on this Side the Hillock, he has a Walk of half a Yard in Length, and a quarter of an Inch in Breadth; he keeps a hundred menial Servants, and has at leaſt fifteen Barly-corns in his Granary. He is now chiding and beſlaving

the Emmet that ſtands before him, and who, for all that we can diſcover, is as good an Emmet as himſelf.

But here comes an Inſect of Figure! Don't you take notice of a little white Straw that he carries in his Mouth? That Straw, you muſt underſtand, he would not part with for the longeſt Tract about the Mole-hill; did you but know what he has undergone to purchaſe it! See, the Ants of all Qualities and Conditions ſwarm about him: ſhould this Straw drop out of his Mouth, you would ſee all this numerous Circle of Attendants follow the next that took it up, and leave the diſcarded Inſect, or run over his Back to come at his Succeſſor.—If now you have a mind to ſee all the Ladies of the Mole-hill, obſerve firſt the Piſmire that liſtens to the Emmet on her Left Hand, at the ſame time that ſhe ſeems to turn her Head away from him. He tells this poor Inſect that ſhe is a Goddeſs, that her Eyes are brighter than the Sun, that Life and Death are at her Diſpoſal. She believes him, and gives herſelf a thouſand little Airs upon it.—Mark the Vanity of the Piſmire on your Left Hand! ſhe can ſcarce crawl with Age, but you muſt know ſhe values herſelf upon her Birth, and if you mind, ſpurns at every one that comes within her Reach. The little nimble Coquette that is running along by the Side of her is a Wit; ſhe has broke many a Piſmire's Heart; do but obſerve what a Drove of Lovers are running after her.—We will here finiſh the imaginary Scene; but firſt of all, to draw the Parallel cloſer, will ſuppoſe, if you pleaſe, that Death comes down upon the Mole-hill in the Shape of a Cock-Sparrow, who picks up without Diſtinction, the Piſmire of Quality and his Flatterers, the Piſmire of Subſtance and his Day-Labourers, the White Straw Officer and his Sycophants, with all the Goddeſſes, Wits and Beauties of the Mole-hill.

May we not imagine, that Beings of ſuperior Natures and Perfections regard all the Inſtances of Pride and Vanity among our own Species in the ſame kind of View, when they take a Survey of thoſe who inhabit the Earth? Or, in the Language of an ingenious *French* Poet, thoſe Piſmires that people this Heap of Dirt, which human Vanity has divided into Climates and Regions?

LESSON

LESSON III.

On CONVERSATION.

SOCIETY ſubſiſts amongſt Men by a mutual Communication of their Thoughts to each other. Words, Looks, Geſture, and different Tones of Voice, are the Means of that Communication. I ſpeak, and in an Inſtant my Ideas and Sentiments are communicated to the Perſon who hears me; my whole Soul in a manner paſſes into his. This Communication of my Thoughts, is again the Occaſion of others in him, which he communicates to me in his turn. Hence ariſes one of the moſt lively of our Pleaſures; by this means too we enlarge our Knowledge, and this reciprocal Commerce is the principal Source of our intellectual Wealth.

The firſt Rule with regard to Converſation, is to obſerve all the Laws of Politeneſs in it. This Rule is of all others the moſt indiſpenſable. It is not in every one's Power perhaps to have fine Parts, ſay witty Things, or tell a Story agreeably; but every Man may be polite, if he pleaſes, at leaſt to a certain Degree. Politeneſs has infinitely more Power to make a Perſon be loved, and his Company ſought after, than the moſt extraordinary Parts or Attainments he can be Maſter of. Theſe ſcarce ever fail of exciting Envy, and Envy has always ſome Ill-will in it. If you would be eſteemed, make yourſelf be loved; we always eſteem the Perſon we love more than he deſerves, and the Perſon we do not love, as little as ever we can; nay, we do all we can to deſpiſe him, and commonly ſucceed in it.

Great Talents for Converſation require to be accompanied with great Politeneſs; he who eclipſes others owes them great Civilities; and whatever a miſtaken Vanity may tell us, it is better to *pleaſe* in Converſation than to *ſhine* in it.

Another general Rule in Converſation is, to conform yourſelf to the Taſte, Character, and preſent Humour of the Perſons you converſe with. This Rule is a Conſequence of the foregoing; Politeneſs dictates it, but it requires a large Fund of Good-nature and Complaiſance to obſerve it; not but that a Perſon muſt follow his Talent in Converſation; do not force Nature, no one ever did it with Succeſs. If you have not a Talent for Humour, or Raillery, or Story-telling, never attempt them. Contain yourſelf alſo

within the Bounds of what you know, and never talk upon Things you are ignorant of, unleſs it be with a View to inform yourſelf. A Perſon cannot fail in the Obſervance of this Rule without making himſelf ridiculous; and yet how often do we ſee it tranſgreſſed! Some who on War or Politics could talk very well, will be perpetually haranguing on Works of Genius and the Belles Lettres; others who are capable of Reaſoning, and would make a Figure in grave Diſcourſe, will yet conſtantly aim at Humour and Pleaſantry, tho' with the worſt Grace imaginable. Hence it is, that we ſee a Man of Merit ſometimes appear like a Coxcomb, and hear a Man of Genius talk like a Fool.

Avoid Diſputes as much as poſſible. In order to appear eaſy and well-bred in Converſation, you may aſſure yourſelf it requires more Wit, as well as more Good-humour, to improve, than to contradict the Notions of another; but if you are at any time obliged to enter on an Argument, give your Reaſons with the utmoſt Coolneſs and Modeſty, two Things which ſcarce ever fail of making an Impreſſion on the Hearers. Beſides, if you are neither dogmatical, nor ſhew either by your Actions or Words that you are full of yourſelf, all will the more heartily rejoice at your Victory; nay, ſhould you be pinch'd in your Argument; you may make your Retreat with a very good Grace; you were never poſitive, and are now glad to be better inform'd. This has made ſome approve the *Socratical* Way of Reaſoning, where while you ſcarce affirm any thing, you can hardly be caught in an Abſurdity; and tho' poſſibly you are endeavouring to bring over another to your Opinion, which is firmly fixed, you ſeem only to deſire Information from him.

In order to keep that Temper which is ſo difficult, and yet ſo neceſſary to preſerve, you may pleaſe to conſider, that nothing can be more unjuſt or ridiculous, than to be angry with another, becauſe he is not of your Opinion. The Intereſt, Education, and Means by which Men attain their Knowledge, are ſo very different, that it is impoſſible they ſhould all think alike, and he has at leaſt as much Reaſon to be angry with you, as you with him. Sometimes, to keep yourſelf cool, it may be of Service to aſk yourſelf fairly, what might have been your Opinion, had you all the Biaſſes of Education and Intereſt your Adverſary may poſſibly have? But if you contend for the Honour of Victory alone, you may lay down this as an infallible Maxim, that you cannot make a more falſe Step, or give your Antagoniſt a greater Advantage over you, than by falling into a Paſſion.

When

When an Argument is over, how many weighty Reaſons does a Man recollect, which his Heat and Violence made him utterly forget?

It is yet more abſurd to be angry with a Man becauſe he does not apprehend the Force of your Reaſons, or give weak ones of his own. If you argue for Reputation, this makes your Victory the eaſier; he is certainly in all Reſpects an Object of your Pity, rather than Anger; and if he cannot comprehend what you do, you ought to thank Nature for her Favours, who has given you ſo much the clearer Underſtanding.

You may pleaſe to add this Conſideration, that among your Equals no one values your Anger, which only preys upon its Maſter; and perhaps you may find it not very conſiſtent either with Prudence or your Eaſe, to puniſh yourſelf whenever you meet with a Fool or a Knave.

Laſtly, if you purpoſe to yourſelf the true End of Argument, which is Information, it may be a ſeaſonable Check to your Paſſion; for if you ſearch purely after Truth, 'twill be almoſt indifferent to you where you find it. I cannot in this Place omit an Obſervation which I have often made, namely, that nothing procures a Man more Eſteem and leſs Envy from the whole Company, than if he chuſes the Part of Moderator, without engaging directly on either Side in a Diſpute. This gives him the Character of impartial, furniſhes him with an Opportunity of ſifting Things to the Bottom, of ſhewing his Judgment, and of ſometimes making handſome Compliments to each of the contending Parties. I ſhall cloſe this Subject with giving you one Caution: When you have gained a Victory, do not puſh it too far; 'tis ſufficient to let the Company and your Adverſary ſee 'tis in your Power, but that you are too generous to make uſe of it.

LESSON IV.

On the ſame Subject.

THE Faculty of interchanging our Thoughts with one another, or what we expreſs by the Word *Converſation*, has always been repreſented by moral Writers, as one of the nobleſt Privileges of Reaſon, and which more particularly ſets Mankind above the Brute Part of the Creation.

Though

Though nothing ſo much gains upon the Affections as this *Extempore Eloquence*, which we have conſtantly Occaſion for, and are obliged to practiſe every Day, we very rarely meet with any who excel in it.

The Converſation of moſt Men is diſagreeable, not ſo much for want of Wit and Learning, as of Good-breeding and Diſcretion.

If you reſolve to pleaſe, never ſpeak to gratify any particular Vanity or Paſſion of your own, but always with a Deſign either to divert or inform the Company. A Man who only aims at one of theſe, is always eaſy in his Diſcourſe; he is never out of Humour at being interrupted, becauſe he conſiders that thoſe who hear him are the beſt Judges, whether what he was ſaying could either divert or inform them.

A modeſt Perſon ſeldom fails to gain the Good-will of thoſe he converſes with; becauſe nobody envies a Man who does not appear to be pleaſed with himſelf.

We ſhould talk extremely little of ourſelves. Indeed what can we ſay? It would be as imprudent to diſcover our Faults, as ridiculous to count over our fancied Virtues. Our private and domeſtic Affairs are no leſs improper to be introduced into Converſation. What does it concern the Company how many Horſes you keep in your Stables? Or whether your Servant is moſt Knave or Fool?

A Man may equally affront the Company he is in, by engroſſing all the Talk, or obſerving a contemptuous Silence.

Before you tell a Story, it may be generally not amiſs to draw a ſhort Character, and give the Company a true Idea of the principal Perſons concerned in it. The Beauty of moſt Things conſiſting not ſo much in their being ſaid or done, as in their being ſaid or done by ſuch a particular Perſon, or on ſuch a particular Occaſion.

Notwithſtanding all the Advantages of Youth, few young People pleaſe in Converſation; the Reaſon is, that want of Experience makes them poſitive, and what they ſay is rather with a Deſign to pleaſe themſelves, than any one elſe.

It is certain, that Age itſelf ſhall make many Things paſs well enough, which would have been laugh'd at in the Mouth of one much younger.

Nothing, however, is more inſupportable to Men of Senſe, than an empty formal Man who ſpeaks in Proverbs, and decides all Controverſies with a ſhort Sentence. This Piece of Stupidity is the more inſufferable, as it puts on the Air of Wiſdom.

A prudent Man will avoid talking much of any particular Science for which he is remarkably famous. There is not methinks an handſomer Thing ſaid of Mr. *Cowley* in his whole Life, than that none but his intimate Friends ever diſcover'd he was a great Poet by his Diſcourſe. Beſides the Decency of this Rule, it is certainly founded in good Policy. A Man who talks of any thing he is already famous for, has little to get, but a great deal to loſe. I might add, that he who is ſometimes ſilent on a Subject where every one is ſatisfied he could ſpeak well, will often be thought no leſs knowing in other Matters, where perhaps he is wholly ignorant.

Whenever you commend, add your Reaſons for doing ſo; it is this which diſtinguiſhes the Approbation of a Man of Senſe from the Flattery of Sycophants, and Admiration of Fools.

Raillery is no longer agreeable than while the whole Company is pleaſed with it. I would leaſt of all be underſtood to except the Perſon rallied.

Though Good-humour, Senſe and Diſcretion, ſeldom fail to make a Man agreeable, it may be no ill Policy ſometimes to prepare yourſelf in a particular Manner for Converſation, by looking a little farther than your Neighbours into whatever is become a reigning Subject. If our Armies are beſieging a Place of Importance Abroad, or our Houſe of Commons debating a Bill of Conſequence at Home, you can hardly fail of being heard with Pleaſure, if you have nicely inform'd yourſelf of the Strength, Situation and Hiſtory of the firſt, or of the Reaſons for and againſt the latter. It will have the ſame Effect, if when any ſingle Perſon begins to make a Noiſe in the World, you can learn ſome of the ſmalleſt Accidents in his Life or Converſation, which though they are too fine for the Obſervation of the Vulgar, give more Satisfaction to Men of Senſe, (as they are the beſt Opening to a real Character) than the Recital of his moſt glaring Actions. I know but one ill Conſequence to be fear'd from this Method, namely, that coming full charg'd into Company, you ſhould reſolve to unload, whether an handſome Opportunity offers itſelf or no.

Though the aſking of Queſtions may plead for itſelf the ſpecious Name of Modeſty, and a Deſire of Information, it affords little Pleaſure to the reſt of the Company, who are not troubled with the ſame Doubts; beſides which, he who aſks a Queſtion would do well to conſider, that he lies wholly at the Mercy of another, before he receives an Anſwer.

Nothing

Nothing is more ſilly than the Pleaſure ſome People take in what they call *ſpeaking their Minds.* A Man of this Make will ſay a rude Thing for the mere Pleaſure of ſaying it; when an oppoſite Behaviour, full as innocent, might have preſerv'd his Friend, or made his Fortune.

It is not impoſſible for a Man to form to himſelf as exquiſite a Pleaſure in complying with the Humour and Sentiments of others, as of bringing others over to his own; ſince 'tis the certain Sign of a ſuperior Genius, that can take and become whatever Dreſs it pleaſes.

I ſhall only add, that beſides what I have here ſaid, there is ſomething that can never be learnt, but in the Company of the Polite. The Virtues of Men are catching as well as their Vices, and your own Obſervations added to theſe, will ſoon diſcover what it is that commands Attention in one Man, and makes you tir'd and diſpleaſed with the Diſcourſe of another.

LESSON V.

On POETRY.

THO' Invention be the Mother of Poetry, yet this Child is like all others, born naked, and muſt be nouriſhed with Care, cloath'd with Exactneſs and Elegance, educated with Induſtry, inſtructed with Art, improved by Application, corrected with Severity, and accompliſhed with Labour and with Time, before it arrives at any great Perfection or Growth. 'Tis certain, that no Compoſition requires ſo many ſeveral Ingredients, or of more different Sorts, than this; nor that to excel in any Qualities, there are neceſſary ſo many Gifts of Nature, and ſo many Improvements of Learning and of Art. For there muſt be an univerſal Genius, of great Compaſs, as well as great Elevation. There muſt be a ſprightly Imagination or Fancy, fertile in a thouſand Productions, ranging over infinite Ground, piercing into every Corner, and by the Light of that true poetical Fire, diſcovering a thouſand little Bodies or Images in the World, and Similitudes among them, unſeen to common Eyes, and which could not be diſcover'd without the Rays of that Sun. Beſides the Heat of Invention and Livelineſs of Wit, there muſt be the Coldneſs of good Senſe, and Soundneſs

neſs of Judgment, to diſtinguiſh between Things and Conceptions, which at firſt ſight, or upon ſhort Glance, ſeem alike; to chuſe among infinite Productions of Wit and Fancy, which are worth preſerving and cultivating, and which are better ſtifled in the Birth, or thrown away when they are born, as not worth bringing up.

Without the Forces of Wit, all Poetry is flat and languiſhing; without the Succours of Judgment, 'tis wild and extravagant. The true Wonder of Poeſy is, that ſuch Contraries muſt meet to compoſe it; a Genius both penetrating and ſolid; in Expreſſion both Delicacy and Force; and the Frame or Fabric of a true Poem, muſt have ſomething both ſublime and juſt, amazing and agreeable. There muſt be a great Agitation of Mind to invent, a great Calm to judge and correct; there muſt be upon the ſame Tree, and at the ſame Time, both Flower and Fruit. To work up this Metal into exquiſite Figure, there muſt be employed the Fire, the Chiſſel, and the File. There muſt be a general Knowledge both of Nature and of Arts; and to go the loweſt that can be, there are required Genius, Judgment, and Application; for without this laſt, all the reſt will not ſerve Turn, and none ever was a great Poet that applied himſelf much to any thing elſe.

LESSON VI.

A VISION.

WHATEVER Induſtry and Eagerneſs the modern Diſcoverers have ſhewn for the Knowledge of new Countries, there yet remains an ample Field in the Creation, to which they are utter Strangers, and which all the Methods of Travelling hitherto invented, will never bring them acquainted with. Of this I can give a very particular Inſtance, in an Accident which lately happened to me. As I was on the 6th of this Inſtant, walking with my Eyes caſt upwards, I fell into a Reflection on the vaſt Tracts of Air which appeared before me as uninhabited. And wherefore, ſaid I to myſelf, ſhould all this Space be created? Can it only be for an odd Bird to fly through, as now and then a Man paſſes a Deſart? Or are there alſo Kingdoms, with their particular Polities and People,

People, of a Species which we know nothing of, ordain'd to live in it? — It was in this manner I continued my Thought, when my Feet forſook the Level, and I was inſenſibly mounted in the Air, till I arrived at a Footing as firm and level as what I had left. But with what Surprize did I find myſelf among Creatures diſtinct from us in Shape and Cuſtoms! The Inhabitants are of a ſmall Stature, below thoſe which Hiſtory deſcribes for Pigmies; the talleſt of them exceed not fourteen or fifteen Inches, and the leaſt are hardly three. This Difference proceeds only from their Growth before they are brought to Light; for after, we never obſerve them to grow, unleſs it pleaſe their Parents, who have this uncommon Method of enabling them: They recall them to the Womb, where having been for ſome time, they receive an Addition to their Bulk, then go back to their Houſes, and continue at a Stand as they did before. The Experiment has been often tried with Succeſs, but ſome have ſuffered extremely by undergoing it.

Their Skins are like the ancient *Britons*, all drawn over with Variety of Figures; the Colour made uſe of for this End is generally black. I have indeed obſerved in ſome of the Religious and Lawyers of this Country, Red here and there intermingled, though not ſo commonly of late. They tell me too, they often uſed to paint with all Colours; and I viſited two or three of the old Inhabitants who were adorned in that Faſhion: But this is now diſuſed, ſince the new Inventions, by which the Uſe of a black Fountain that belongs to that Country, is rendered more uſeful and ſerviceable.

The Cloaths in which they go clad are the Skins of Beaſts, worn by ſome plain, by others with Figures wrought upon them. Gold is alſo made uſe of by ſome to beautify their Apparel; but very ſeldom Silver, unleſs as Buckles are by us, for faſtening the Garments before. I have ſeen ſome of them go like Seamen in thin blue Shirts; others like *Indians*, in a party-colour'd looſe kind of Apparel; and others, who they told me were the Politicians of the Country, go about ſtark naked.

The Manner of dreſſing them is this: At firſt when they come into the World they have a Suit given them, which if it do not fit exactly, is not as with us, fitted up again, but the Children are in a cruel Manner cut and ſqueez'd to bring them to its Proportion. Yet this they ſeem not much to regard, provided their principal Parts are not affected. When the Dreſs is thus ſettled on them, they are clad for Life, it

being

being ſeldom their Cuſtom to alter it, or put it off: In ſhort, they live in it Night and Day, and wear it to Rags rather than part with it, being ſure of the ſame Torture, and a greater Danger if they ſhould be dreſſed a ſecond time. I have farther taken notice, that they delight to go open-breaſted, moſt of them ſhewing their Boſoms ſpeckled. Some Lawyers indeed wear them quite white, perhaps for Diſtinction ſake, or to be known at a Diſtance; but the fineſt Shew is among the Beaux and Ladies, who mightily affect ſomething of Gold both before and behind them. Food I never ſaw them eat, they being a People, who, as I have obſerved, live in Air: Their Houſes are all ſingle and high, having no back Rooms, but frequently ſeven or eight Stories, which are all ſeparate Houſes above one another. They have one Gate to their City, and generally no Doors to their Houſes; tho' I have ſometimes ſeen them have particular Doors, and even made of Glaſs, where the Inhabitants have been obſerved to ſtand many Days, that their fine Apparel may be ſeen through them. If at any time they lie down, which they do when they come from their Habitations, as if coming abroad were their greateſt Fatigue, they will lie together in Heaps without receiving Hurt; tho' the ſoundeſt Sleep they get, is when they can have Duſt enough to cover them over. The Females amongſt them are but few, nothing being there produced by a Marriage of Sexes. The Males are of a different Strength or Endowment of Parts, ſome having Knowledge in an extreme Degree, and others none at all, yet at the ſame time they are mighty willing to inſtruct others. Their Names (for as many as would diſcover them to me) I obſerved to be the very ſame as ours are upon Earth; I met a few who made theirs a Myſtery, but why I am yet to learn. They are ſo communicative, that they will tell all the Knowledge they boaſt, if a Stranger apply himſelf to their Converſation: And this may be worth his while, if he conſiders that all Languages, Arts, and Sciences, are profeſſed amongſt them. I think I may ſay it without Vanity, that I knew a certain Taliſman, with proper Figures and Characters inſcribed, whereby their greateſt People may be charmed, brought to reſide with a Man, and ſerve him like a Familiar in the Conduct of Life.

There is no ſuch thing as Fighting amongſt them, but their Controverſies are determined by Words, wherein they ſeldom own themſelves conquered, yet proceed no farther than two or three Replies: Perhaps indeed two others take up their Neighbour's Quarrel, but then they deſiſt too after the ſame manner; ſometimes, however, Blows have enſued upon

upon their Account, tho' not amongſt them: In ſuch
they have deſcended to inſpire Mankind with their Senti
and choſen Champions from among us, in order to decide

The time of their Life is very different; ſome die as
born, and others in their Youth; ſome get a new Le
their entering into the Womb again; and if any weath
to a hundred Years, they generally live on to an extrem
After which it is remarkable, that inſtead of growing
as we do by Time, they increaſe in Strength, and becom
ſo confirmed in Health, that it is the Opinion of their C
they never can periſh while the World remains.

The Sickneſſes which may take them off, beſides wh
pens from their natural Weakneſs of Body, are of di
Sorts. One is Over-moiſture, which affecting their Ma
makes them loſe their Complexions, become deforme
rot away inſenſibly: This is often obviated by their not
ing too much within Doors. Another is the Worms,
prey upon their Bowels. If they be maimed by Acc
they become like us, ſo far uſeleſs, and that will ſome ti
other be the Occaſion of their Ruin. However, they
by theſe means only in appearance, and like Spirits who
in one Place, to be ſeen in another. But as Men die
ſions, ſo Diſeſteem is what the moſt nearly touches them
they withdraw into Holes and Corners, and conſume
in Darkneſs. Or if they are kept alive a few Days
Force of Spices, it is but a ſhort Reprieve from their
ing to Eternity without any Honour; but that inſtea
Burial, a ſmall Pyre of Paſte ſhould be erected over them,
they, like the ancient *Romans*, are reduced to Aſhes.

LESS

LESSON VII.

The Picture of a GOOD MAN.

HE makes the Intereſt of Mankind, in a manner, his own; and has a tender and affectionate Concern for their Welfare. He cannot think himſelf happy, whatever his Poſſeſſions and Enjoyments are, while he ſees others miſerable. His Wealth and Affluence delight him chiefly as the Poor and Indigent are the better for it; and the greateſt Charm of Proſperity is the Opportunity it affords of relieving his Fellow-Creatures, and of being more extenſively uſeful. He thinks he has diſcharged but the *leaſt Part* of his Duty, when he has done *ſtrict Juſtice* to all; and therefore the communicating Advice and Comfort, Aſſiſtance and Support, according to the various Exigencies of thoſe with whom he converſes, is his conſtant Endeavour, and moſt pleaſing Entertainment. In the ſtrong and elegant Language of *Job*, *He is Eyes to the Blind, and Feet to the Lame; he delivereth the Poor that cry, and the Fatherleſs, and him that hath none to help him; the Bleſſing of him that is ready to periſh cometh upon him, and he cauſeth the Widow's Heart to ſing for Joy.* And that he may practiſe the more large and generous Charity, he retrenches uſeleſs Pomp and Extravagance; and by a regular and prudent Management, conſtantly provides for the Relief of the Neceſſitous; eſteeming this a much more ſublime and noble Gratification, than the idle Amuſements and Gallantries of a vain and luxurious Age.

He not only takes all Occaſions that preſent themſelves of doing Good, but ſeeks for Opportunities to be uſeful; it is part of the ſtated Employment and Buſineſs of his Life. He contrives and ſtudies which way he may be moſt ſerviceable to his Fellow-Creatures, and what that particular Talent is, with which he is entruſted for the Good of Mankind. If it be *Power*, he protects and encourages Virtue by his Authority and Influence, is the Patron of Liberty, and vindicates the Cauſe of oppreſſed Innocence. If *Riches*, he is rich in good Works, ready to diſtribute, willing to communicate. If *Knowledge*, he counts it his higheſt Pleaſure to inſtruct the Ignorant, and adminiſter proper Direction and Comfort in perplexing and difficult Circumſtances; and to defend the Cauſe of Religion, and repreſent it in a juſt and amiable Light. And to nothing

of this does he want to be *ſolicited*, but his generous Heart is always ready, and ſtrongly diſpoſed for beneficent Deſigns and Actions. You cannot lay a greater Obligation upon him, than by propoſing Ways in which he may be uſeful, or enlarge his Sphere of Uſefulneſs; for this is the Point in which all his Views, all his Satisfactions center.

Add to this, that he is inclin'd to abate of his Right, when inſiſting too ſtrictly upon it may have the Appearance of Harſhneſs and Severity; and has ſuch a ſtrong Senſe of Benevolence, ſuch an exalted Spirit of Humanity and Compaſſion, that no Conſiderations of *private Intereſt*, no Difference of *Nation* or *religious Profeſſion*, can reſtrain; and which the *greateſt Injuries* cannot bear down and extinguiſh. He aims that his Goodneſs may be as diffuſive as poſſible, and as much like that of the univerſal Parent, the eternal Fountain of Good, who ſupports, enlivens, and recreates the whole Creation; and therefore, as he is generous in all his Deſigns, he is very fearful of diſobliging any, either by Word or Action; and endeavours in his whole Conduct, to be agreeable as well as uſeful to all: Being candid in his Cenſures, practiſing to his Inferiors the moſt endearing Condeſcenſion, and carefully avoiding Moroſeneſs, and every thing that has the Appearance of Inſolence or Contempt. Finally, to conclude the Sketch of this moſt beautiful and honourable Character, the *good Man* is unwearied in his Endeavours to promote the Happineſs of others; the Ardor of his Benevolence is not cool'd, tho' he meets with ungrateful Returns; the Trouble and Expence of the Service do not diſcourage him; nay, he is ready to give up all private Conſiderations for the ſake of the public Welfare, and even to ſacrifice Life itſelf, when the Good of the World requires it.

LESSON

LESSON VIII.

The Duty of endeavouring to obtain WISDOM, *and the Uſe and Importance of it.*

WISDOM is of itſelf delectable and ſatisfactory. It is like Light, pleaſant to behold, caſting a ſprightly Luſtre, and diffuſing a benign Influence all about; diſplaying Objects in their due Shapes, Poſtures, Magnitudes and Colours; diſpelling the Darkneſs of Ignorance, ſcattering the Miſts of Doubt, and driving away the Spectres of deluſive Fancy; diſcovering Obſtacles, ſecuring the Progreſs, and making the Paſſages of Life clear, open and pleaſant. Wiſdom begets in us a Hope of Succeſs in our Actions, and is uſually attended therewith. Now what is more delicious than Hope? What more ſatisfactory than Succeſs? And he that aims at a good End, and knows he uſes proper Means to attain it, why ſhould he deſpair of Succeſs, ſince Effects naturally follow their Cauſes, and the Divine Providence is wont to afford its Concurrence to ſuch Proceedings? Wiſdom makes all the Troubles, Griefs, and Pains incident to Life, whether caſual Adverſities, or natural Afflictions, eaſy and ſupportable; by rightly valuing the Importance, and moderating the Influences of them. It ſuffers *not* buſy Fancy to alter the Nature, amplify the Degree, or extend the Duration of them, by repreſenting them more ſad, heavy, and remedileſs than they truly are. Beſides that it confers a Felicity and Dexterity in Action, which is a very pleaſant and commodious Quality. To do things with Difficulty and Struggling, diſheartens a Man, quells his Courage, blunts the Edge of his Reſolution, renders him ſluggiſh and averſe from Buſineſs, tho' apprehended never ſo neceſſary and of great Moment. Theſe Obſtructions Wiſdom removes, facilitating Operations, by directing the Intention to Ends poſſible and attainable, by ſuggeſting fit Means and Inſtruments to work by, by contriving right Methods and Courſes of Proceſs; the Mind by it being ſtor'd with Variety of good Principles, ſure Rules, and happy Expedients, repoſed in the Memory, and ready upon all Occaſions to be produced and employed in Practice. Wiſdom begets a ſound, healthful and harmonious Complexion of the Soul, diſpoſing us with Judgment to diſtinguiſh, and with

Pleaſure to reliſh ſavory and wholeſome things, but to nauſeate and reject ſuch as are ungrateful and noxious to us; whence to the Soul proceeds all that Comfort, Joy and Vigour, which reſults to the Body from a good Conſtitution and perfect Health. Wiſdom acquaints us with ourſelves, our own Temper and Conſtitution, our Propenſions and Paſſions, our Habitudes and Capacities; a thing not only of mighty Advantage, but of infinite Pleaſure and Content to us. No Man in the World leſs knows a Fool than himſelf. He hath wonderful Conceits of his own Qualities and Faculties; he affects Commendations incompetent to him, and ſoars at Employments ſurpaſſing his Ability to manage. No Comedy can repreſent a Miſtake more odd and ridiculous than his; for what he wanders, ſtares and hunts after, but never can find or diſcern, is himſelf. Wiſdom procures and preſerves a conſtant Favour and fair Reſpect of Men, purchaſes a good Name, and upholds Reputation in the World; which things are naturally deſirable, and commodious in Life. The compoſed Frame of Mind, uniform and comely Demeanor, compliant and inoffenſive Converſation, fair and punctual Dealing, conſiderate Motions and dextrous Addreſſes of wiſe Men, naturally beget Eſteem and Affection in thoſe that obſerve them: Whereas Folly is freakiſh and humorous, impertinent and obſtreperous, inconſtant and inconſiſtent, peeviſh and exceptious, and conſequently troubleſome to Society, and productive of Averſion and Diſreſpect. Wiſdom inſtructs us to examine, compare, and rightly to value the Objects that court our Affections, and challenge our Care; and thereby regulates our Paſſions, and moderates our Endeavours, which begets a pleaſant Serenity, and peaceful Tranquility of Mind. For when, being deluded with falſe Shews, and relying upon ill-grounded Preſumptions, we highly eſteem and eagerly purſue things of little Worth in themſelves, as we proſtitute our Affections, miſ-ſpend our Time, and loſe our Labour; ſo the Event not anſwering our Expectation, our Minds thereby are confounded, diſturbed and diſtempered. Wiſdom diſcovers our Relations, Duties and Concernments, in reſpect of others with whom we converſe; diſtinguiſhes the Circumſtances, limits the Meaſures, determinates the Modes, appoints the fit Seaſon of Action; thus preſerving *Decorum* and *Order*, the Parents of Peace; and preventing *Confuſion*, the Mother of Iniquity, Strife and Diſquiet. In fine, Wiſdom acquaints us with the Nature and Reaſon of true Religion, and perſuades us to the Practice of it; teaches us wherein it conſiſts, and

what it requires, the Miſtake of which produceth daily ſo many Miſchiefs in the World. It ſhews that it conſiſteth not in fair Profeſſions, but in real Practice; not in a pertinacious Adherence to any Sect or Party, but in a ſincere Love of Goodneſs, and Diſlike of Naughtineſs, wherever diſcovering itſelf; not in harſh Cenſuring and virulently Inveighing againſt others, but in carefully Amending our own Ways; not in a vain Oſtentation of outward Performances, but in an inward Goodneſs of Mind, exerting itſelf in Works of true Devotion and Charity; not in a nice Orthodoxy, or politic Subjection of our Judgments to the peremptory Dictates of Men, but in a ſincere Love of Truth, in a hearty Approbation of Compliance with Doctrines fundamentally good, and neceſſary to be believed.

LESSON IX.

A View of the different Climes and Regions of the Earth.

HOW oblique and faintly looks the Sun on yonder Climates, far removed from him! How tedious are the Winters there! How deep the Horrors of the Night, and how uncomfortable even the Light of the Day! The freezing Winds employ their fierceſt Breath, yet are not ſpent with blowing. The Sea, which elſewhere is ſcarce confined within its Limits, lies here immur'd in Walls of Cryſtal. The Snow covers the Hills, and almoſt fills the loweſt Vallies. How wide and deep it lies, incumbent over the Plains, hiding the ſluggiſh Rivers, the Shrubs and Trees, the Dens of Beaſts, and Manſions of diſtreſs'd and feeble Men!—See! where they lie confined, hardly ſecure againſt the raging Cold, or the Attacks of the wild Beaſts, now Maſters of the waſted Field, and forc'd by Hunger out of the naked Woods.—Yet not diſhearten'd (ſuch is the Force of human Breaſts) but thus provided for by Art and Prudence, the kind compenſating Gifts of Heaven, Men and their Herds may wait for a Releaſe. For at length the Sun approaching, melts the Snow, ſets longing Men at Liberty, and affords them Means and Time to make Proviſion againſt the next Return of Cold. It breaks the icy Fetters of the Main, where the vaſt Sea-Monſters pierce thro' floating Iſlands,

with Arms which can withſtand the cryſtal Rock: whilſ others, who of themſelves ſeem great as Iſlands, are by thei Bulk alone arm'd againſt all but Man, whoſe Superiority ove Creatures of ſuch ſtupendous Size and Force, ſhould mak him mindful of his Privilege of Reaſon, and force him humbl to adore the great Compoſer of theſe wonderous Frames, an Author of his own ſuperior Wiſdom.

But leaving theſe dull Climates, ſo little favoured by th Sun, for thoſe happier Regions, on which he looks mo kindly, making perpetual Summer; how great an Alteratio do we find! His purer Light confounds weak-ſighted Mor tals; pierced by his ſcorching Beams, ſcarce can they trea the glowing Ground. The Air they breathe cannot enoug abate the Fire which burns within their panting Breaſt Their Bodies melt; overcome and fainting, they ſeek th Shade, and wait the cool Refreſhments of the Night. Ye oft the bounteous Creator beſtows other Refreſhments; h caſts a Veil of Clouds before them, and raiſes gentle Gale favoured by which, the Men and Beaſts purſue their Labours and Plants refreſhed by Dews and Showers, can gladly bea the warmeſt Sun-beams.

And here the varying Scene opens to new Wonders. W ſee a Country rich with Gems, but richer with the fragran Spices it affords. How gravely move the largeſt of Land Creatures on the Banks of this fair River! How ponderou are their Arms, and vaſt their Strength, with Courage, an a Senſe ſuperior to the other Beaſts! yet are they tamed b Mankind, and brought even to fight their Battles, rather a Allies and Confederates, than as Slaves. But let us turn ou Eyes towards theſe ſmaller and more curious Objects, th numerous and devouring Inſects on the Trees in theſe wid Plains: How ſhining, ſtrong and laſting are the ſubtle Thread ſpun from their artful Mouths! Who beſide the All-wiſe ha taught them to compoſe the beautiful ſoft Shells, in whic recluſe and buried, yet ſtill alive, they undergo ſuch a ſur priſing Change, when not deſtroyed by Men, who cloath an adorn themſelves with the Labours and Lives of theſe wea Creatures, and are proud of wearing ſuch inglorious Spoils How ſumptuouſly apparelled, gay, and ſplendid, are all th various Inſects which feed on the other Plants of this warm Region! How beautiful the Plants themſelves in all their va rious Growths, from the triumphant Palm, down to th humble Moſs!

Now may we ſee that happy Country where precio Gems and Balſams flow from Trees, and Nature yields he

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moſt delicious Fruits. How tame and tractable, how patient of Labour and of Thirſt, are thoſe large Creatures, who lifting up their lofty Heads, go led and loaden thro' thoſe dry and barren Places! Their Shape and Temper ſhew them fram'd by Nature to ſubmit to Man, and fitted for his Service; who from hence ought to be more ſenſible of his Wants, and of the divine Bounty thus ſupplying them.

But ſee! not far from us that fertileſt of Lands, water'd and fed by a friendly generous Stream, which ere it enters the Sea, divides itſelf into many Branches, to diſpenſe more equally the rich and nitrous Manure, it beſtows ſo kindly and in due Time on the adjacent Plains.—Fair Image of that fruitful and exuberant Nature, who with a Flood of Bounty bleſſes all Things, and, Parent-like, out of her many Breaſts ſends the nutritious Draught in various Streams to her rejoicing Offspring!—Innumerable are the dubious Forms and unknown Species which drink the ſlimy Current; whether they are ſuch as leaving the ſcorch'd Deſarts, ſatiate here their ardent Thirſt, and promiſcuouſly engend'ring, beget a monſtrous Race; or whether, as 'tis ſaid, by the Sun's genial Heat active on the fermenting Ooze, new Forms are generated, and iſſue from the River's fertile Bed.—See there the noted Tyrant of the Flood, and Terror of its Borders! when ſuddenly diſplaying his horrid Form, the amphibious Ravager invades the Land, quitting his watry Den, and from the Deep emerging, with hideous Ruſh ſweeps o'er the trembling Plain. The Natives from afar behold with Wonder the enormous Bulk, ſprung from ſo ſmall an Egg. With Horror they relate the Monſter's Nature, cruel and deceitful; how he with dire Hypocriſy, and falſe Tears, beguiles the Simple-hearted; and inſpiring Tenderneſs and kind Compaſſion, kills with pious Fraud.—Sad Emblem of that ſpiritual Plague, dire Superſtition! Native of this Soil, where firſt Religion grew unſociable, and among different Worſhipers bred mutual Hatred and Abhorrence of each other's Temples. The Infection ſpreads, and Nations now profane one to another, war fiercer, and in Religion's Cauſe forget Humanity; whilſt ſavage Zeal, with meek and pious Semblance, works dreadful Maſſacre, and for Heaven's Sake (horrid Pretence!) makes deſolate the Earth.

Here let us leave theſe Monſters (glad if we cou'd here confine 'em) and deteſting the dire prolific Soil, fly to the vaſt Deſarts of theſe Parts. All ghaſtly and hideous as they appear, they want not their peculiar Beauties. The Wildneſs pleaſes, we ſeem to live alone with Nature: We view

her in her inmoſt Receſſes, and contemplate her with more Delight in theſe original Wilds, than in the artificial Labyrinths and feign'd Wildernеſſes of the Palace. The Object of the Place, the ſcaly Serpents, the ſavage Beaſts, and poiſonous Inſects, how terrible ſoever, or how contrary to human Nature, are beauteous in themſelves, and fit to raiſe our Thoughts in Admiration of that divine Wiſdom, ſo far ſuperior to our ſhort Views. Unable to diſcern the Uſe and Service of all Things in this Univerſe, we are yet aſſur'd of the Perfection of the, and of the Juſtice of that Oeconomy to which all Things are ſubſervient; and in reſpect of which, Things ſeemingly deformed are amiable. Diſorder becomes regular, Corruption wholeſome, and Poiſons ſuch as theſe we have here prove healing and beneficial.

But behold! there! a vaſt Tract of Sky before us the mighty Alps rears his lofty Head, crown'd with Snow above the Clouds. Beneath the Mountain's Foot, the rocky Country riſing in Hills, a proper Baſis of the ſtupendous Maſs above. Here huge embody'd Rocks lie piled on one another, and ſeem to prop the high Arch of Heaven.—See! with what trembling Steps poor Mankind tread the narrow Brink of the deep Precipice! From whence with giddy Horror they look down, miſtruſting even the Ground which bears them, while they hear the hollow Sound of Torrents underneath, and ſee the Ruin of the impending Rock, with falling Trees which hang on their Roots upwards, and ſeem to ſtop the Ruin that threatens them. Here thoughtleſs Men, little touch'd with the Newneſs of theſe Objects, become thoughtful, and with Pleaſure contemplate the inceſſant Changes of this Earth's Surface. Thus the, as in one Inſtant, the Revolutions of paſt Ages, the fleeting Forms of Things, and the Decay even of this our Globe; whoſe Youth and firſt Formation in their confuſe, while the apparent Spoil and irreparable Breaches of the waſted Mountain ſhew them the World as it were in a general Ruin, and make them think of its approaching Period.—But ſee, more-way the Mountain, a ſpacious Valley of thick Wood harbours our weary'd Travellers. Now are come among the Ever-green and lofty Firs, the Firs and noble Cedars, whoſe tow'ring Heads ſcem to reſt in the Sky, the reſt of Trees appearing only Shrubs beſide them. And here a different Horror ſeizes our benighted Travellers, when they ſee the Day diminiſh'd by the cloſe Shades of the vaſt Wood, which cloſing thick above ſpreads Darkneſs and eternal Night below. The faint and gloomy Light looks horrid as the Shade itſelf; and the profound

found Stillneſs of theſe Places impoſes Silence upon Men, ſtruck with the hoarſe Ecchoings of every Sound within the ſpacious Caverns of the Wood. Here Space aſtoniſhes; Silence itſelf ſeems pregnant, whilſt an unknown Force works on the Mind, and dubious Objects move the wakeful Senſe. Myſterious Voices are either heard or fancy'd, and various Forms of Deity ſeem to preſent themſelves, and appear more manifeſt in theſe ſacred Sylvan Scenes; ſuch as of old gave riſe to Temples, and favour'd the Religion of the ancient World. Even we ourſelves, who in plain Characters may read Divinity from ſo many bright Parts of the Earth, chuſe rather theſe obſcurer Places to ſpell out that myſterious Being, which to our weak Eyes appears at beſt under a Veil of Cloud.

LESSON X.

On HAPPINESS.

O Happineſs! our Being's End and Aim!
Good, Pleaſure, Eaſe, Content! whate'er thy Name:
That Something, which ſtill prompts th' eternal Sigh;
For which we bear to live, nor fear to die:
Which ſtill ſo near us, yet beyond us lies;
O'erlook'd, ſeen double, by the Fool—and Wiſe.
Plant of Celeſtial Seed! if dropt below,
Say in what mortal Soil thou deign'ſt to grow?
Fair opening to ſome Court's propitious Shrine?
Or deep with Diamonds in the flaming Mine?
Twin'd with the Wreaths *Parnaſſian* Laurels yield?
Or reapt in Iron Harveſts of the Field?——
Aſk of the Learn'd the Way, the Learn'd are blind:
This bids to ſerve, and That to ſhun Mankind.
Some place the Bliſs in Action, ſome in Eaſe;
Thoſe call it Pleaſure, and Contentment Theſe.—
Take Nature's Path, and mad Opinions leave;
All States can reach it, and all Heads conceive:
Obvious her Goods, in no Extreme they dwell,
There needs but thinking right, and meaning well;
And mourn our various Portions as we pleaſe,
Equal is *common Senſe*, and *common Eaſe*.——

ORDER is Heaven's firſt Law; and this confeſt,
Some are, and muſt be, greater than the reſt,
More rich, more wiſe; but who infers from hence,
That ſuch are *happier*, ſhocks all common Senſe.——
Know, all the Good that Individuals find,
Or God and Nature meant to mere Mankind;
Reaſon's whole Pleaſures, all the Joys of Senſe,
Lie in three Words, *Health*, *Peace*, and *Competence*.

LESSON XI.

The JUGGLER.

A FABLE.

A JUGGLER long through all the Town
Had rais'd his Fortune and Renown:
You'd think (ſo far his Art deſcends)
The Devil at his Finger's Ends.
VICE heard his Fame, ſhe read his Bill;
Convinc'd of his inferior Skill,
She ſought his Booth, and from the Croud
Defy'd the Man of Art aloud.
Is this then he ſo fam'd for Slight?
Can this ſlow Bungler cheat your Sight?
Dares he with me diſpute the Prize?
I leave it to impartial Eyes.
Provok'd, the Juggler cry'd, 'Tis done:
In Science I ſubmit to none.
Thus ſaid, the Cups and Balls he play'd
By turns; this here, that there convey'd:
The Cards, obedient to his Words,
Are by a Fillip turn'd to Birds;
His little Boxes change the Grain,
Trick after Trick deludes the Train.
He ſhakes his Bag, he ſhows all fair,
His Fingers ſpread, and nothing there;
Then bids it rain with Show'rs of Gold,
And now his Iv'ry Eggs are told;
But when from thence the Hen he draws,
Amaz'd Spectators him applauſe.

VICE now ſtept forth, and took the Place,
With all the Forms of his Grimace.
This magic Looking-glaſs, ſhe cries,
There, hand it round, will charm your Eyes.
Each eager Eye the Sight deſir'd,
And ev'ry Man himſelf admir'd.
Next, to a Senator addreſſing,
See this Bank-note; obſerve the Bleſſing.
Breathe on the Bill.—Heigh, paſs—'tis gone!
Upon his Lips a Padlock ſhone.
A ſecond Puff the Magic broke,
The Padlock vaniſh'd, and he ſpoke.
Twelve Bottles rang'd upon the Board,
All full, with heady Liquor ſtor'd,
By clean Conveyance diſappear,
And now two bloody Swords are there.
A Purſe ſhe to a Thief expos'd:
At once his ready Fingers clos'd;
He opes his Fiſt, the Treaſure's fled,
He ſees a Halter in its Stead.
She bids Ambition hold a Wand,
He graſps a Hatchet in his Hand.
A Box of Charity ſhe ſhows;
Blow here, and a Church-warden blows:
'Tis vaniſh'd with Conveyance neat,
And on the Table ſmokes a Treat.
She ſhakes the Dice, the Board ſhe knocks,
And from all Pockets fills her Box.
She next a meagre Rake addreſs'd;
This Picture ſee; her Shape, her Breaſt!
What Youth, and what inviting Eyes!
Hold her, and have her.—With Surprize,
His Hand expos'd a Box of Pills;
And a loud Laugh proclaim'd his Ills.
A Counter, in a Miſer's Hand,
Grew twenty Guineas at Command;
She bids his Heir the Sum retain,
And 'tis a Counter now again.
A Guinea with her Touch you ſee
Take ev'ry Shape but Charity;
And not one Thing, you ſaw or drew,
But chang'd from what was firſt in View.
The Juggler now in Grief of Heart,
With this Submiſſion, own'd her Art.

" Can I ſuch matchleſs Slight withſtand?
" How Practice hath improv'd your Hand!
" But now and then I cheat the Throng;
" You ev'ry Day, and all Day long.

LESSON XII.

On MUSICK.

DEſcend, ye Nine! deſcend and ſing;
The breathing Inſtruments inſpire,
Wake into Voice each ſilent String,
And ſweep the ſounding Lyre!
In a ſadly-pleaſing Strain
Let the warbling Lute complain:
Let the loud Trumpet ſound,
Till the Roofs all around
The ſhrill Echoes rebound:
While in more lengthen'd Notes and ſlow,
The deep, majeſtic, ſolemn Organs blow.
Hark! the Numbers ſoft and clear,
Gently ſteal upon the Ear;
Now louder, and yet louder riſe,
And fill with ſpreading Sounds the Skies;
Exulting in Triumph now ſwell the bold Notes,
In broken Air, trembling, the wild Muſic floats;
Till by Degrees, remote and ſmall,
The Strains decay,
And melt away,
In a dying, dying Fall.

LESSON XIII.

The RURAL LIFE.

OH knew he but his Happineſs, of Men
The happieſt he! who far from public Rage,

Deep in the Vale, with a choice Few retir'd,
Drinks the pure Pleaſures of the Rural Life.
What tho' the Dome be wanting, whoſe proud Gate
Each Morning vomits out the ſneaking Croud
Of Flatterers falſe, and in their Turns abus'd?
(Vile Intercourſe!) What tho' the glitt'ring Robe
Of every Hue reflected Light can give,
Or floating looſe, or ſtiff with mazy Gold,
(The Pride and Gaze of Fools!) oppreſs him not?
What tho' from utmoſt Land and Sea purvey'd,
For him each rarer tributary Life
Bleeds not, and his inſatiate Table heaps
With Luxury and Death? What tho' his Bowl
Flames not with coſtly Juice; nor ſunk in Beds,
Oft of gay Care, he toſſes out the Night,
Or melts the thoughtleſs Hours in idle State?
What tho' he knows not thoſe fantaſtic Joys,
That ſtill amuſe the Wanton, ſtill deceive;
A Face of Pleaſure, but a Heart of Pain;
Their hollow Moments undelighted all?
Sure Peace is his; a ſolid Life, eſtrang'd
To Diſappointment, and fallacious Hope:
Rich in Content, in Nature's Bounty rich,
In Herbs and Fruits; whatever greens the Spring,
When Heaven deſcends in Show'rs; or bends the Bough,
When Summer reddens, and when Autumn beams;
Or in the wintry Glebe whatever lies
Conceal'd, and fattens with the richeſt Sap:
Theſe are not wanting; nor the milky Drove,
Luxuriant, ſpread o'er all the lowing Vale;
Nor bleating Mountains; nor the Chide of Streams,
And Hum of Bees inviting Sleep ſincere
Into the guiltleſs Breaſt, beneath the Shade,
Or thrown at large amid the fragrant Hay:
Nor aught beſide of Proſpect, Grove, or Song,
Dim Grottos, gleaming Lakes, and Fountains clear.
Here too dwells ſimple Truth; plain Innocence;
Unſully'd Beauty; Sound unbroken Youth,
Patient of Labour, with a Little pleas'd;
Health ever-blooming; unambitious Toil;
Calm Contemplation, and Poetic Eaſe.

LESSON

LESSON XIV.

The Morning HYMN *of* ADAM *and* EVE

THESE are thy glorious Works, Parent of Good!
Almighty! Thine this univerſal Frame,
Thus wond'rous fair; Thy ſelf how wond'rous then!
Unſpeakable! who ſitt'ſt above theſe Heav'n.
To us inviſible, or dimly ſeen
In theſe thy loweſt Works: yet theſe declare
Thy Goodneſs beyond Thought and Power divine.
Speak ye who beſt can tell, ye Sons of Light,
Angels! for ye behold him, and with ſongs,
And choral Symphonies, Day without Night,
Circle his Throne rejoicing; ye in Heav'n:
On Earth join all ye Creatures to extoll
Him firſt, Him laſt, Him midſt, and without End.
Faireſt of Stars! laſt in the Train of Night,
If better thou belong not to the Dawn,
Sure Pledge of Day, that crown'ſt the ſmiling Morn
With thy bright Circlet, praiſe Him in thy Sphere
While Day ariſes, that ſweet Hour of Prime.
Thou Sun, of this great World both Eye and Soul,
Acknowledge him thy Greater; ſound his Praiſe
In thy eternal Courſe, both when thou climb'ſt,
And when high Noon haſt gain'd, and when thou fall'ſt.
Moon! that now meets the orient Sun, now fly'ſt
With the fix'd Stars, fix'd in their Orb that flies;
And ye five other wand'ring Fires! that move
In myſtic Dance not without Song, reſound
His Praiſe, who out of Darkneſs call'd up Light.
Air, and ye Elements! the eldeſt Birth
Of Nature's Womb, that in Quaternion run
Perpetual Circle multiform; and mix,
And nouriſh all Things: let your ceaſeleſs Change
Vary to our great Maker ſtill new Praiſe.
Ye Miſts and Exhalations! that now riſe
From Hill, or ſtreaming Lake, duſky, or grey,
Till the Sun paint your fleecy Skirts with Gold,
In Honour to the World's great Author riſe:
Whether to deck with Clouds th' uncolour'd Sky,
Or wet the thirſty Earth with falling Show'rs,

Riſing, or falling, ſtill advance His Praiſe.
His Praiſe, ye Winds! that from four Quarters blow,
Breathe ſoft, or loud; and wave your Tops, ye Pines!
With every Plant, in Sign of Worſhip, wave.
Fountains! and ye that warble, as ye flow,
Melodious Murmurs! warbling, tune his Praiſe!
Join Voices, all ye living Souls! ye Birds,
That ſinging up to Heaven-gate aſcend,
Bear on your Wings, and on your Notes, His Praiſe!
Ye that in Waters glide, and ye that walk
The Earth, and ſtately tread, or lowly creep!
Witneſs if I be ſilent, Morn or Even,
To Hill, or Valley, Fountain, or freſh Shade,
Made vocal by my Song, and taught His Praiſe.
Hail univerſal Lord! be bounteous ſtill
To give us only Good: and if the Night
Have gather'd aught of Evil, or conceal'd,
Diſperſe it, as now Light diſpels the Dark!

SECT. II. *On SPEAKING.*

IN theſe few Leſſons which I have ſelected for the Improvement of your Reading, I have endeavour'd as much as was poſſible to chuſe ſuch as contain good and uſeful Sentiments, and at the ſame time require many different Manners of Reading, as in the Study and Practice of them we have obſerv'd. I now proceed to lay before you ſome Leſſons for your Improvement in Speaking, to which a diſtinct and proper Manner of Reading is the beſt Preparative. I thought it beſt to take the Speeches I would have you make uſe of from the *Roman* Hiſtory; as it is of all other Hiſtories the moſt entertaining, the moſt intereſting, and the moſt uſeful: and I have choſen to ſelect thoſe Speeches from Mr. *Hooke*, as his Stile is generally allow'd to be more pure and elegant than any other *Roman* Hiſtory in our Language. To each Speech is prefix'd a ſhort Account of the Occaſion on which it was made, which will enable you to enter the better into the Senſe and Meaning of it, and into the Spirit and Manner in which it ought to be ſpoke. Theſe ſhort Arguments ſhould always be read to thoſe who are to hear you before you begin to ſpeak.

LESSONS

LESSONS *for* SPEAKING.

LESSON I.

Romulus *and* Remus *being ſent by their Grandfather* Numitor *from* Alba, *at the Head of a Colony, to ſeek a new Settlement, quarrell'd about the Choice of a Spot where they ſhould fix, and build them a City*; Romulus *chuſing Mount* Palatine, *and* Remus *Mount* Aventine. Remus *is ſaid to have loſt his Life in this Diſpute. The City was therefore built on Mount* Palatine, *and, in Compliment to its Founder, called* Rome. *As* Romulus *had not taken upon him the chief Command of the Colony for any longer Time than while the City was building, he, as ſoon as the Work was finiſh'd, ſubmitted the Form of its future Government to the Choice of the People, and calling the Citizens together, harangu'd them in Words to this Effect.*

IF all the * Strength of Cities lay in the Height of their Ramparts, or the Depth of their Ditches, we ſhould have great Reaſon to be in Fear for that which we have now built. Are there in Reality any Walls too high to be ſcaled by a valiant Enemy? And of what Uſe are Ramparts in inteſtine Diviſions? They may ſerve for a Defence againſt *ſudden* Incurſions from Abroad; but it is by Courage and Prudence chiefly, that the Invaſions of Foreign Enemies are repelled; and by Unanimity, Sobriety, and Juſtice, that Domeſtic Seditions are prevented. Cities fortified by the ſtrongeſt Bulwarks, have been often ſeen to yield to Force from without, or to Tumults from within. An exact mili-

* *Rome*, properly ſpeaking, ſays Mr. *Hooke*, was at firſt but a very ſorry Village, whereof even the principal Inhabitants follow'd their own Ploughs; and until it was rebuilt, after the burning of it by the *Gauls*, did not deſerve the name of a City. Such were the Beginnings of the Capital of the World!

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tary Diſcipline, and a ſteady Obſervance of Civil Polity, are the ſureſt Barriers againſt theſe Evils. But there is ſtill another Point of great Importance to be conſidered. The Proſperity of ſome riſing Colonies, and the ſpeedy Ruin of others, have in great meaſure been owing to their Form of Government. Was there but one manner of ruling States and Cities that could make them happy, the Choice would not be difficult. But I have learnt, that of the various Forms of Government among the *Greeks* and *Barbarians*, there are three which are highly extolled by thoſe who have experienced them; and yet, that no one of theſe is in all Reſpects perfect, but each of them has ſome innate and incureable Defect. Chuſe you then in what manner this City ſhall be governed. Shall it be by one Man? ſhall it be by a ſelect Number of the wiſeſt among us? or ſhall the Legiſlative Power be in the People? As for me, I ſhall ſubmit to whatever Form of Adminiſtration you ſhall pleaſe to eſtabliſh. As I think myſelf not unworthy to command, ſo neither am I unwilling to obey. Your having choſen me to be the Leader of this Colony, and your calling the City after my Name, are Honours ſufficient to content me; Honours, of which, living or dead, I can never be deprived.

LESSON II.

Romulus *was choſen King*; *and* Rome *was governed by Kings for upwards of* 240 *Years, till the Expulſion of* Tarquin *the* 2d, *which was occaſion'd by his Son* Sextus *raviſhing* Lucretia, *the Wife of* Collatinus, *a noble* Roman. Lucretia, *upon receiving this Injury, ſent for her Huſband, who was then in the Camp at* Ardea *with* Tarquin, *and for ſeveral of his Friends, and having inform'd them of the Outrage ſhe had received, and engag'd them to revenge it, ſtab'd herſelf to the Heart, and dy'd before them. The* Romans *had long groan'd under the Tyranny and Cruelties of the* Tarquins, *and were therefore glad to lay hold on ſo flagrant and outrageous an Inſult, to ſhake off their Yoke. The famous* Junius Brutus, *who for ſome Reaſons had maſk'd himſelf, and concealed great Talents, under the Appearance of Idiotiſm, ſuddenly threw off his Diſguiſe; and going near to the dying Lady, drew the Ponyard out of her Boſom, and*

hearing it all thirdly to the Family, to their great Astonishment, thus addressed them.

YES, noble Lady, I swear by this Blood, which was once so pure, and which nothing but Royal Villainy could have polluted, that I will pursue *Lucius Tarquinius* the Proud, his wicked Wife, and their Children, with Fire and Sword; nor will I ever suffer any of that Family, or of any other whatsoever, to be King in *Rome*. Ye Gods, I call you to witness this my Oath!—Thou, *Rome*, turn your Eyes to that sad Spectacle—the Daughter of *Lucretius*, *Collatinus*'s Wife—she died by her own Hand. See there a noble Lady, whom the Lust of a *Tarquin* reduced to the Necessity of being her own Executioner, to assert her Innocence. Hospitably entertain'd by her as a Kinsman of her Husband's, *Sextus*, the perfidious Guest, became her brutal Ravisher. The chaste, the generous *Lucretia* could not survive the Insult. Glorious Woman! But once only treated as a Slave, she thought Life no longer to be endur'd. *Lucretia*, a *Woman*, disdain'd a Life that depended on a Tyrant's Will: and shall We, shall *Men* with such an Example before our Eyes, and after five and twenty Years of ignominious Servitude, shall We, through a Fear of *dying*, defer one single Instant to assert our Liberty? No, *Romans*, now is the Time; the favourable Moment we have so long waited for, is come. *Tarquin* is not at *Rome*. The *Patricians* are at the Head of the Enterprize. The City is abundantly provided with Men, Arms, and all Things necessary. There is nothing wanting to secure the Success, if our own Courage does not fail us. And shall these Warriors, who have ever been so brave when foreign Enemies were to be subdued, or when Conquests were to be made to gratify the Ambition and Avarice of *Tarquin*, be then only Cowards, when they are to deliver themselves from Slavery? Some of you are perhaps intimidated by the Army which *Tarquin* now commands. True Soldiers, you imagine, will favour the Part of their General. Banish so groundless a Fear. The Love of Liberty is natural to all Men. Your Fellow-Citizens in the Camp feel the Weight of Oppression as much as you do. Such as were born in *Rome*. They will join with Pleasure in the Glory of throwing off the Yoke. But if any great Criminals should be found among them, who, from Principles of Shame, or a bad Disposition, will be inclined to favour the Tyrant. The Number of these can be but small: and we have Means sufficient in our Hands to reduce them to Reason. They have left us Pledges more dear

dear to them than Life. Their Wives, their Children, their Fathers, their Mothers, are here in the City. Courage, *Romans*, the Gods are for us; thoſe Gods, whoſe Temples and Altars the impious *Tarquin* has profaned by Sacrifices and Libations made with polluted Hands, polluted with Blood, and with numberleſs unexpiated Crimes committed againſt his Subjects. Ye Gods, who protected our Fore-fathers, ye *Genii*, who watch for the Preſervation and Glory of *Rome*, do you inſpire us with Courage and Unanimity in this glorious Cauſe, and we will to our laſt Breath defend your Worſhip from all Profanation.

LESSON III.

After the Expulſion of the Tarquins, Rome *was governed by two Conſuls, who held their Office during the Space only of a Year, at the Concluſion of which new ones were choſen by the Senate and People. After ſome time, the People found themſelves very much oppreſſed by the* Patricians; *who engroſſed the whole Power of the State, and by various Extortions, ſuch as lending them Money at exorbitant Intereſt, and the like, had got Poſſeſſion of all their Lands, and often ſeized their Perſons, impriſoned, or uſed them as Slaves, (the Laws permitting it in caſe of the Non-payment of their Debts) in a barbarous manner. Unable to bear this cruel Treatment, a Number of them, at the Inſtigation of* Sicinnius Bellutus, *and another* Junius Brutus, *took an Opportunity, when the State had great Need of their Aſſiſtance, to deſert their Generals, and retired to a Hill three Miles from* Rome. *In this Exigence, a Deputation was ſent to them from the Senate, perſuading them with many fair Promiſes, to return. At the Head of this Deputation were* T. Lartius, Menenius Agrippa, *and* M. Valerius, *all three in great Eſteem; and of whom two had govern'd the Republic, and commanded her Armies in quality of Dictator. When they were introduced to the Camp of the Male-contents, and had given an Account of their Commiſſion,* Junius Brutus, *perceiving his Comrades continued in a profound Silence, and that none of them attempted to make himſelf an Advocate in the Cauſe, ſtepped forward, and thus addreſſed them.*

ONE would imagine, Fellow-Soldiers, by this deep Silence, that you are ſtill awed by that ſervile Fear in which the *Patricians* and your Creditors kept you ſo long, Every Man conſults the Eyes of the reſt, to diſcover whether there be more Reſolution in others than he finds in himſelf; and not one of you has the Courage to ſpeak in public, that which is the conſtant Subject of your private Converſation. Do you not know that you are free? This Camp, theſe Arms, do not they convince you that you are no longer under Tyrants? And if you could ſtill doubt it, would not this Step which the Senate has taken be ſufficient to ſatisfy you? Thoſe *Patricians*, ſo haughty and imperious, now ſend to court us; they no longer make uſe either of proud Commands, or cruel Threats; they invite us as their Fellow-Citizens to return into our common City; nay ſome of our Sovereigns, you ſee, are ſo gracious as to come to our very Camp, to offer us a general Pardon. Whence then can proceed this obſtinate Silence, after ſuch ſingular Condeſcenſions? If you doubt the Sincerity of their Promiſes; if you fear that under the Veil of a few fine Words they conceal your former Chains, why do you not ſpeak? Declare your Thoughts freely. Or, if you dare not open your Mouths, at leaſt hear a *Roman*, who has Courage enough to fear nothing but the not ſpeaking the Truth. [Then turning to *Valerius*,] You invite us to return to *Rome*, but you do not tell us upon what Conditions: Can *Plebeians*, poor, tho' free, think of being united with *Patricians* ſo rich, and ſo ambitious? And even though we ſhould agree to the Conditions you have to offer, what Security will the *Patricians* give us for the Performance, thoſe haughty *Patricians*, who make it a Merit among themſelves to have deceived the People? You talk to us of nothing but Pardon and Forgiveneſs, as if we were your Subjects, and Subjects in Rebellion; but that is the Point to be diſcuſſed. Is it the People or the Senate who are in Fault? Which of the two Orders was it, that firſt violated thoſe Laws of Society, which ought to reign among the Members of the ſame Republic? This is the Queſtion. In order to judge of this without Prejudice, give me leave barely to relate a certain Number of Facts, for the Truth of which I will appeal to no other but yourſelf and your Collegue. Our State was founded by Kings, and never was the *Roman* People more free, and more happy, than under their Government. *Tarquin* himſelf, the laſt of thoſe Princes, *Tarquin*, ſo odious to the Senate and the Nobility, favoured our Intereſts as much

as

as he oppoſed yours. Nevertheleſs, to revenge your Wrongs, we drove that Prince from *Rome*; we took Arms againſt a Sovereign who defended himſelf only with the Prayers he made to us to leave your Intereſts, and to return to his Obedience. We afterwards cut to pieces the Armies of *Veii* and *Tarquinii*, which endeavoured to reſtore him to the Throne. The formidable Power of *Porſenna*, the Famine we underwent during a long Siege, the fierce Aſſaults, the continual Battles, were all theſe, or in ſhort, was any thing capable of ſhaking the Faith which we had given you? Thirty *Latine* Cities united to reſtore the *Tarquins*. What would you have done then, if we had abandoned you, and joined your Enemies? What Rewards might we not have obtained of *Tarquin*, while the Senate and Nobles would have been the Victims of his Reſentment? Who was it that diſperſed this dangerous Combination? To whom are you obliged for the Defeat of the *Latines*? Is it not to this People? Is it not to them you owe that very Power which you have ſince turned againſt them? What Recompence have we had for the Aſſiſtance we gave you? Is the Condition of the *Roman* People one Jot the better? Have you aſſociated them in your Offices and Dignities? Have our poor Citizens found ſo much as the ſmalleſt Relief in their Neceſſities? On the contrary, have not our braveſt Soldiers, oppreſſed with the Weight of Uſury, been groaning in the Chains of their mercileſs Creditors? What has come of all thoſe vain Promiſes of aboliſhing, in time of Peace, the Debts which the Extortions of the Great had forced us to contract? Scarce was the War finiſhed, but you alike forgot our Services, and your Oaths. With what Deſign then do you come hither? Why do you try to reduce this People by the Enchantments of your Words? Are there any Oaths ſo ſolemn as to bind your Faith? And after all, what would you get by a Union brought about by Artifice, kept up with mutual Diſtruſt, and which muſt end at laſt in a Civil War? Let us on both Sides avoid ſuch heavy Misfortunes, let us not loſe the Happineſs of our Separation; ſuffer us to depart from a Country where we are loaded with Chains like ſo many Slaves, and where being reduced to be only Farmers of our own Inheritances, we are forced to cultivate them for the Profit of our Tyrants. So long as we have our Swords in our Hands, we ſhall be able to open ourſelves a Way into more fortunate Climates; and wherever the Gods ſhall grant us to live in LIBERTY, there we ſhall find our COUNTRY.

LESSON IV.

By this and frequent Struggles of this Sort, which the People had made before, they at length obtained the Eſtabliſhment of the Tribuneſhip, which conſiſted of two Officers annually choſen out of the Order of the Plebeians, with Authority to prevent the Injuſtices that might be done to the People, and to defend their Intereſts both public and private. Rome, *by this Eſtabliſhment, made a great Advance towards a new Change in the Form of her Government. It had paſſed before from the Monarchic State, to a kind of Ariſtocracy; for upon the Expulſion of* Tarquin, *the whole Authority did really and in fact devolve upon the Senate and the Great: But now, by the Creation of the Tribunes, a Democracy began to take place, and the People, by inſenſible Degrees, and under different Pretences, got Poſſeſſion of the much greater Share in the Government. A Famine which raged at* Rome, *ſoon after the Eſtabliſhment of this Office, occaſions great Complaints amongſt the People; and a large Supply of Corn being procured from* Sicily *by the Patricians,* Coriolanus, *a young Senator, who had done great Services to the State as a General, is for taking Advantage of the People's Diſtreſs, to get the Tribuneſhip aboliſhed, which he propoſes in the Senate. The Tribunes and the People, enraged at this, determine to proſecute* Coriolanus, *and, after much Altercation, deſire to be heard by the Senate in relation to their Charge againſt him; where* Decius, *one of the Tribunes, makes the following Speech.*

YOU know, Conſcript Fathers, that having by our Aſſiſtance expelled *Tarquin*, and aboliſhed the Regal Power, you eſtabliſhed in the Republic the Form of Government which is now obſerved in it, and of which we do not complain. But neither can you be ignorant, that in all the Differences which any poor *Plebeians* had afterwards with wealthy *Patricians*, thoſe *Plebeians* conſtantly loſt their Cauſes, their Adverſaries being their Judges, and all the Tribunals being filled with *Patricians* only. This Abuſe was what made *Valerius Poplicola*, that wiſe Conſul and excellent Citizen, eſtabliſh the Law which granted an Appeal to the People, from the Decrees of the Senate, and the Judgments of the Conſuls.

Such

Such is the Law called *Valeria*, which has always been looked upon as the Baſis and Foundation of the public Liberty. It is to this Law that we now fly for Redreſs, if you refuſe us the Juſtice we demand upon a Man, black with the greateſt Crime that it is poſſible to commit in a Republic. It is not a ſingle *Plebeian* complaining, it is the whole Body of the *Roman* People, demanding the Condemnation of a Tyrant, who would have deſtroyed his Fellow-Citizens by Famine, has violated our Magiſtracy, and forcibly repulſed our Officers, and the *Ediles* of the Commonwealth. *Coriolanus* is the Man we accuſe of having propoſed the Abolition of the Tribuneſhip, a Magiſtracy made ſacred by the moſt ſolemn Oaths. What need is there of a *Senatus-Conſultum* to proſecute a Criminal like this? Does not every Man know that thoſe particular Decrees of the Senate, are requiſite only in unforeſeen and extraordinary Affairs, and for which the Laws have as yet made no Proviſion? But in the preſent Caſe, where the Law is ſo direct, where it expreſsly devotes to the infernal Gods thoſe that infringe it, is it not to become an Accomplice in the Crime to heſitate in the leaſt? Are you not apprehenſive that theſe affected Delays, this Obſtruction you throw in the Way of our Proceedings againſt this Criminal, by the pretended Neceſſity of a previous Decree of the Senate, will make the People inclined to believe that *Coriolanus* only ſpoke the Sentiments of you all?

I know that ſeveral among you complain it was merely by Violence that we extorted your Conſent for the Abolition of the Debts, and the Eſtabliſhment of the Tribuneſhip. I will even ſuppoſe that in the high degree of Power to which you had raiſed yourſelves after the Expulſion of *Tarquin*, it was neither convenient nor honourable for you to yield up Part of it in Favour of the People; but you have done it, and the whole Senate is bound by the moſt ſolemn Oaths never to undo it. After the Eſtabliſhment of thoſe ſacred Laws, which render the Perſons of your Tribunes inviolable, will you in compliance with the firſt ambitious Man that ariſes, attempt to revoke what makes the Security and Peace of the State? Certainly you never will; and I dare anſwer for you, ſo long as I behold in this Aſſembly thoſe venerable Magiſtrates who had ſo great a Share in the Treaty made upon the *Mons Sacer*. Ought you to ſuffer a Matter like this to be ſo much as brought into Deliberation? *Coriolanus* is the firſt, who by his ſeditious Advice has endeavoured to break thoſe ſacred Bonds, which, ſtrengthened by the Laws, unite the ſeveral Orders of the State. It is he alone who is for deſtroying the Tribunitian Power,

the People's *Aſylum*, the Bulwark of our Liberty, and the Pledge of our Re-union. In order to force the People's Conſent, in order to perpetuate one Crime, he attempts another much greater. He dares even in a holy Place, and in the midſt of the Senate, propoſe to let the People die of Hunger. Cruel and unthinking Man at the ſame Time! Did he not conſider, that this People whom he meant to exterminate with ſo much Inhumanity, and who are more numerous and powerful than he could wiſh, being reduced to Deſpair, would have broken into the Houſes, forced open thoſe Granaries, and thoſe Cellars which conceal ſo much Wealth, and would rather have fallen under the Power of the *Patricians*, or have totally rooted out that whole Order? Could he imagine that an enraged Populace would in ſuch a Caſe have hearkened to any Law, but what was dictated by Neceſſity and Reſentment?

For that you may not be unacquainted with the Truth, we would not have periſhed by a Famine brought upon us by our Enemies: but having called to witneſs the Gods, Revengers of Injuſtice, we would have filled *Rome* with Blood and Slaughter. Such had been the fatal Conſequences of the Counſels of that perfidious Citizen, if ſome Senators, who had more Love for their Country, had not hindered them from taking Effect. It is to you, *Conſcript Fathers*, that we addreſs our juſt Complaints. It is to your Aid, and to the Wiſdom of your Decrees, that we have recourſe, to oblige this public Enemy to appear before the whole *Roman* People, and anſwer for his pernicious Counſels. It is there, *Coriolanus*, that thou muſt defend thy former Sentiments, if thou dareſt ſo to do, or excuſe them as proceeding from want of Thought. Take my Advice; leave thy haughty and tyrannical Maxims; make thyſelf leſs; become like us; nay put on a Habit of Mourning, ſo ſuitable to thy preſent Fortune. Implore the Pity of thy Fellow-Citizens, and perhaps thou may'ſt obtain their Favour, and the Forgiveneſs of thy Faults.

LESSON

LESSON V.

When Decius *left off ſpeaking, all the Senators waited, ſome with impatient Deſire, others with uneaſy Apprehenſions, to hear how* Appius Claudius *would declare himſelf. This* Appius *was one of thoſe* Patricians *who had always the moſt violently oppoſed the Tribunitial Power. At its firſt Eſtabliſhment he foretold the Senate, that they were ſuffering a Tribunal to be ſet up, which by Degrees would riſe againſt their Authority, and at length deſtroy it. When it came to his turn to ſpeak, he deliver'd himſelf thus.*

YOU know, Conſcript Fathers, that I have long oppoſed, and frequently alone, that too great Eaſineſs with which you grant the People whatever they demand. Perhaps I made myſelf troubleſome, when I ſo frankly laid before you the Misfortunes which I preſaged would follow, from our Re-union with the Deſerters from the Commonwealth. The Event however has but too well juſtified my Apprehenſions. That Share of Power which you yielded up to thoſe ſeditious Men, is now turned againſt yourſelves. The People puniſh you by means of your own Benefactions; they take Advantage of your Favour to ruin your Authority. 'Tis in vain for you to attempt to hide from yourſelves the Danger which the Senate is in; you cannot but ſee there is a Deſign to change the Form of our Government: The Tribunes make gradual Advances to the Tyranny. At firſt the only Demand was the Abolition of the Debts; and this People, who are now ſo haughty, and who endeavour to make themſelves the ſupreme Judges of the Senators, then thought they ſtood in need of a Pardon, for the diſreſpectful Manner in which they ſued for that Conceſſion.

Your Eaſineſs gave occaſion to new Pretenſions; the People would have their particular Magiſtrates. You know how earneſtly I oppoſed theſe Innovations; but in ſpight of all I could do, you aſſented in this Point alſo; you allowed the People to have Tribunes, that is to ſay, perpetual Ring-leaders of Sedition. Nay, the People intoxicated with Fury, would have this new Magiſtracy conſecrated in a particular Manner, ſuch as had never been practiſed, not even in favour of the Conſulſhip, the firſt Dignity in the Republic. The Senate conſented to every thing, not ſo much out of

Kindneſs for the People, as want of Reſolution; the Perſons of the Tribunes were declared ſacred and inviolable, and a Law made to that Effect. The People required that it ſhould be confirmed by the moſt ſolemn Oaths; and that Day, *O Fathers!* you ſwore upon the Altars the Deſtruction of yourſelves and Children. What has been the Fruit of all theſe Favours? They have only ſerved to make you contemptible in the Eyes of the People, and to increaſe the Pride and Inſolence of their Tribunes, who have made to themſelves new Rights and Prerogatives. Theſe modern Magiſtrates, who ought to live as mere private Men, take upon them to convene the Aſſemblies of the People, and without our Privity procure Laws to be enacted by the Voices of a baſe Rabble.

It is ſo odious a Tribunal that they now ſummon a *Patrician*, a Senator, a Citizen of your Order; in a word, *Coriolanus*, that great Captain, and withal that good Man, yet more illuſtrious for his Adherence to the Intereſts of the Senate, than for his Valour. They preſume to make it a Crime in a Senator to ſpeak his Opinion in full Senate, with that Freedom ſo becoming a *Roman*; and if yourſelves had not been his Buckler and Defence, they had aſſaſſinated him even in your Preſence. The Majeſty of the Senate was juſt going to be violated by this Murder; the Reſpect due to your Dignity was forgot, and you yourſelves were loſing both your Empire and your Liberty.

The Reſolution and Courage which you ſhewed upon this laſt Occaſion, in ſome meaſure awakened theſe Madmen from their drunken Fit. They ſeem now to be aſhamed of a Crime which they could not compleat; they deſiſt from violent Methods, becauſe they have found them unſucceſsful, and they ſeemingly have recourſe to Juſtice, and the Rules of Law.

But what is this Juſtice, immortal Gods! which theſe Men of Blood would introduce? They endeavour, by Appearances of Submiſſion, to ſurprize you into a *Senatus-Conſultum*, which may give them Power to drag the beſt Citizen of *Rome* to Puniſhment. They alledge the *Lex Valeria* as the Rule of your Conduct; but does not every body know, that this Law, which allows of Appeals to the Aſſembly of the People, relates only to ſuch poor *Plebeians*, as being deſtitute of all other Protection, might be oppreſſed by the Credit of a ſtrong Cabal? The Text of the Law is plain; it expreſsly ſays, that a Citizen condemned by the Conſuls ſhall have Liberty to appeal to the People. *Poplicola*, by this Law, only provided a Refuge for thoſe unhappy Men, who had Reaſon to complain of having been condemned by prejudiced Judges. The Deſign of the

Law, was only to have their Cauſes heard over again; and when you afterwards conſented to the Creation of the Tribunes, neither you, nor even the People themſelves, intended any thing more in the Eſtabliſhment of thoſe new Magiſtrates, than that this Law might have Protectors, and the Poor be provided with Advocates, who might prevent their being oppreſſed by the Great. What Relation is there between ſuch a Law, and the Caſe of a Senator, a Man of an Order ſuperior to the People, and who is accountable for his Conduct to none but the Senate? To ſhew that the *Lex Valeria* relates only to *Plebeians*; for about ſeventeen Years that it has been made, let *Decius* give me one ſingle Inſtance of a *Patrician* called in Judgment before the People by that Law, and our Diſpute will be at an End. And indeed what Juſtice would there be in delivering up a Senator to the Fury of the Tribunes, and to ſuffer the People to be Judges in their own Cauſe; as if their tumultuous Aſſemblies, directed by ſuch ſeditious Magiſtrates, could be without Prejudice, without Hatred, without Paſſion? Thus, O Fathers, it is my Advice, that before you come to any Determination, you maturely conſider, that in this Affair your Intereſts are inſeparable from thoſe of *Coriolanus*. As to the reſt, I am not for your revoking the Favours you have granted the People, by whatever means they obtained them; but I cannot forbear exhorting you to refuſe boldly for the future whatever they ſhall endeavour to obtain of you contrary to your own Authority, and the Form of our Government.

LESSON VI.

It appears from theſe two Speeches of Decius, *and* Appius, *that the Buſineſs of* Coriolanus *was only uſed as a Colour to Affairs of greater Importance. The true Cauſe of the Diſpute and Animoſity of the two Parties was this, That the Nobles and Patricians pretended a Right of Succeſſion to the Regal Authority, upon the Expulſion of* Tarquin, *and that the Government ought to be purely Ariſtocratic; whereas the Tribunes, by new Laws, endeavoured to turn it into a Democracy, and to bring the whole Authority into the Hands of the People.* M. Valerius, *an old experienced Senator, and a true Republican, diſpleaſed to ſee thoſe of his own Order conſtantly affecting*

ſetting a Diſtinction and Power, ever odious in a free State, ſpoke as follows.

WE are made to fear, that the public Liberty will be in Danger, if we grant ſo much Power to the People, and allow them to try thoſe of our Order who ſhall be accuſed by the Tribunes. I am perſuaded on the contrary, that nothing is more likely to preſerve it. The Republic conſiſts of two Orders, *Patricians* and *Plebeians*; the Queſtion is, Which of thoſe two Orders may more ſafely be truſted with the Guardianſhip of that ſacred *Depoſitum*, our Liberty? I maintain, that it will be more ſecure in the Hands of the People, who deſire only not to be oppreſſed, than in thoſe of the Nobles, who all have a violent Thirſt of Dominion. The Nobles, inveſted with the prime Magiſtracies, diſtinguiſhed by their Birth, their Wealth, and their Honours, will always be powerful enough to hold the People to their Duty; and the People, when they have the Authority of the Laws, being naturally Haters and jealous of all exalted Power, will watch over the Actions of the Great, and, by the Dread of a popular Enquiry and Judgment, keep a Check upon the Ambition of ſuch *Patricians* as might be tempted to aſpire to the Tyranny. You aboliſhed the Royalty, *Conſcript Fathers*, becauſe the Authority of a ſingle Man grew exorbitant. Not ſatisfied with dividing the ſovereign Power between two annual Magiſtrates, you gave them a Counſel of three hundred Senators, to be Inſpectors over their Conduct, and Moderators of their Authority. But this Senate, ſo formidable to the Kings and to the Conſuls, has nothing in the Republic to ballance its Power. I know very well, that hitherto there is all the Reaſon in the World to applaud its Moderation: But who can ſay whether we are not obliged for this to our Fear of Enemies abroad, and to thoſe continual Wars which we have been forced to maintain? Who will be anſwerable that our Succeſſors, growing more haughty and more potent by a long Peace, ſhall not make Attempts upon the Liberty of our Country, and that in the Senate there ſhall not ariſe ſome ſtrong Faction, whoſe Leader will find means to become the Tyrant of his Country, if there be not at the ſame time ſome other Power, out of the Senate, to withſtand ſuch ambitious Enterprizes, by impeaching the Authors and Abettors of them before the People?

Perhaps the Queſtion will be aſked me, Whether the ſame Inconveniency is not to be apprehended from the People, and whether it is poſſible to make ſufficient Proviſion, that there ſhall

ſhall not at ſome time ariſe among the Plebeians, a Head of a Party, who will abuſe his Influence over the Minds of the Multitude, and under the old Pretence of defending the People's Intereſts, in the end invade both their Liberty and that of the Senate? But you well know, that upon the leaſt Danger which the Republic may ſeem to be in on that Side, our Conſuls have Power to name a Dictator, whom they will never chuſe but from among your own Body; that this ſupreme Magiſtrate, abſolute Maſter of the Lives of his Fellow-Citizens, is able by his ſole Authority to diſſipate a popular Faction; and the Wiſdom of our Laws has allowed him that formidable Power but for ſix Months, for fear he ſhould abuſe it, and employ in the Eſtabliſhment of his own Tyranny, an Authority entruſted with him only to deſtroy that of any other ambitious Men.

Thus with a mutual Inſpection the Senate will be watchful over the Behaviour of the Conſuls, the People over that of the Senate; and the Dictator, when the State of Affairs requires the Intervention of ſuch a Magiſtrate, will curb the Ambition of all. The more Eyes there are upon the Conduct of every Branch of our Legiſlature, the more ſecure will be our Liberty, and the more perfect our Conſtitution.

The Iſſue of this Debate was, that Coriolanus *was given up to be tried by the Tribunes of the People; by whom he was condemned to perpetual Baniſhment.*

LESSON VII.

In all the Struggles between the Patricians and the People, the latter generally carried their Points; inſomuch, that in Proceſs of Time the greateſt Part of the Power of the Commonwealth of Rome *came into the Hands of the Tribunes. They called Aſſemblies of the People when they pleaſed, and in thoſe Aſſemblies frequently annulled the Decrees of the Senate. Nothing could be concluded without their Conſent, which they expreſſed by ſubſcribing the Letter* T *at the Bottom of the Decree. They had it in their Power to prevent the Execution of any Decree, without giving any Reaſon for it, and merely by ſubſcribing* VETO. *They ſometimes called before the People even the Conſuls and Dictators to account for their Conduct. About forty Years after the Affair of* Coriolanus, *during*

during the Conſulſhip of Quinctius Capitolinus *and* Agrippa Furius, *the ſame Diſſentions are again revived, inſomuch that tho' the* Æqui *and* Volſci, *taking Advantage of theſe Diſorders, ravage the Country to the very Gates of* Rome, *the Tribunes forbad the neceſſary Levies of Troops to oppoſe them.* Quinctius *however, a Senator of great Reputation, well beloved, and now in his fourth Conſulate, gets the better of this Oppoſition, by the following Speech.*

THOUGH I am not conſcious, O *Romans*, of any Crime by me committed, it is yet with the utmoſt Shame and Confuſion that I appear in your Aſſembly. You have ſeen it—Poſterity will know it—In the fourth Conſulſhip of *Titus Quinctius*, the *Æqui* and *Volſci* (ſcarce a Match for the *Hernici* alone) came in Arms to the very Gates of *Rome*, and went away again unchaſtiſed! The Courſe of our Manners indeed, and the State of our Affairs, have long been ſuch, that I had no reaſon to preſage much Good; but could I have imagined, that ſo great an Ignominy would have befallen me this Year, I would by Death or Baniſhment (if all other Means had failed) have avoided the Station I am now in. What! might *Rome* then have been taken, if thoſe Men who were at our Gates had not wanted Courage for the Attempt?—*Rome* taken, while I was Conſul!—Of Honours I had ſufficient—of Life enough—more than enough—I ſhould have died in my third Conſulate. But who are they that our daſtardly Enemies thus deſpiſe? the Conſuls? or you, *Romans?* If *we* are in fault, depoſe us, puniſh us yet more ſeverely. If *you* are to blame—may neither Gods nor Men puniſh *your* Faults! only may *you repent*. No, *Romans*, the Confidence of our Enemies is not owing to their Courage, or to their Belief of your Cowardice: They have been too often vanquiſhed not to know both themſelves and you. Diſcord, Diſcord, is the Ruin of this City. The eternal Diſputes between the Senate and the People, are the ſole Cauſe of our Misfortunes. While we will ſet no Bounds to our Domination, nor you to your Liberty; while you impatiently endure *Patrician* Magiſtrates, and we *Plebeian*, our Enemies take Heart, grow elated and preſumptuous. In the Name of the immortal Gods, what is it, *Romans*, you would have? You deſired Tribunes; for the Sake of Peace we granted them. You were eager to have Decemvirs; we conſented to their Creation. You grew weary of theſe Decemvirs; we obliged them to abdicate. Your Hatred purſued them when reduced to be private Men; and we ſuffered you

you put to Death or baniſh *Patricians* of the firſt Rank in the Republic. You inſiſted upon the Reſtoration of the Tribuneſhip, we yielded: we quietly ſaw Conſuls of your own Faction elected. You have the Protection of your Tribunes, and the Privilege of *Appeal*; the *Patricians* are ſubjected to the Decrees of the *Commons*. Under Pretence of equal and impartial Laws, you have invaded our Rights, and we have ſuffered it, and we ſtill ſuffer it. When ſhall we ſee an End of Diſcord? When ſhall we have one Intereſt, and one common Country? Victorious and triumphant, you ſhew leſs Temper than we under our Defeat. When you are to contend with *us*, you can ſeize the *Aventine* Hill, you can poſſeſs yourſelf of the *Mons Sacer*. The *Enemy* is at our Gates, the *Æſquiline* is near being taken, and no body ſtirs to hinder it. But againſt *us* you are valiant, againſt *us* you can arm with all Diligence. Come on then, beſiege the Senate-Houſe, make a Camp of the *Forum*, fill the Jails with our chief Nobles, and when you have atchieved theſe glorious Exploits, *then* at leaſt ſally out at the *Æſquiline* Gate with the ſame fierce Spirits againſt the Enemy. Does your Reſolution fail you for this? Go then, and behold from our Walls your Lands ravaged, your Houſes plunder'd and in Flames, the whole Country laid waſte with Fire and Sword. Have you any thing here to repair theſe Damages? will the Tribunes make up your Loſſes to you? They'll give you Words as many as you pleaſe; bring Impeachments in abundance againſt the prime Men in the State; heap Laws upon Laws; Aſſemblies you ſhall have without End: But will any of you return the Richer from thoſe Aſſemblies? Extinguiſh, O *Romans*, theſe fatal Diviſions; generouſly break this curſed Inchantment, which keeps you buried in a ſcandalous Inaction. Open your Eyes, and conſider the Management of thoſe ambitious Men, who to make themſelves powerful in their Party, ſtudy nothing but how they may foment Diviſions in the Commonwealth. If you can but ſummon up your former Courage, if you will now march out of *Rome* with your Conſuls, there is no Puniſhment you can inflict which I will not ſubmit to, if I do not in a few Days drive thoſe Pillagers out of our Territory This Terror of War (with which you ſeem ſo grievouſly ſtruck) ſhall quickly be removed from *Rome* to their own Cities.

LESSON

LESSON VIII.

In the following Year, M. Genucius *and* C. Curtius *being Conſuls, the Commons of* Rome *demand that the* Plebeians *may be admitted into the Conſulſhip, and that the Law prohibiting* Patricians *and* Plebeians *from intermarrying, may be repealed. In Support of this Demand,* Canuleius, *one of the Tribunes of the People, thus deliver'd himſelf.*

WHAT an Inſult upon us is this! If we are not ſo rich as the *Patricians*, are we not Citizens of *Rome*, as well as they? Inhabitants of the ſame Country? Members of the ſame Community? The Nations bordering upon *Rome*, and even Strangers more remote, are admitted not only to Marriages with us, but to what is of much greater Importance, *The Freedom of the City*. Are we, becauſe we are Commoners, to be worſe treated than Strangers? And when we demand that the People may be free to beſtow their Offices and Dignities on whom they pleaſe, do we aſk any thing unreaſonable or new? Do we claim more than their original inherent Right? What occaſion then for all this Uproar, as if the Univerſe was falling to Ruin? They were juſt going to lay violent Hands upon me in the Senate-houſe. What! muſt this Empire then be unavoidably overturned, muſt *Rome* of Neceſſity ſink at once, if a *Plebeian*, worthy of the Office, ſhould be raiſed to the Conſulſhip? The *Patricians*, I am perſuaded, if they could, would deprive you of the common Light. It certainly offends them that you breathe, that you ſpeak, that you have the Shapes of Men. Nay, but to make a Commoner a Conſul would be, ſay they, a moſt enormous Thing. *Numa Pompilius*, however, without being ſo much as a *Roman* Citizen, was made King of *Rome*. The elder *Tarquin*, by Birth not even an *Italian*, was nevertheleſs placed upon the Throne. *Servius Tullius*, the Son of a Captive Woman (no body knows who his Father was) obtain'd the Kingdom as the Reward of his Wiſdom and Virtue. In thoſe Days no Man, in whom Virtue ſhone conſpicuous, was rejected, or deſpiſed, on account of his Race and Deſcent. And did the State proſper the leſs for that? Were not theſe Strangers the very beſt of all our Kings? And ſuppoſing now that a *Plebeian* ſhould have their Talents and Merit, muſt not he be ſuffered to govern

rn us? Muſt we rather chuſe ſuch Governors as the De-mvirs? Thoſe excellent Magiſtrates, I think, were moſtly *tricians*. But we find, that upon the Abolition of the al Power, no Commoner was choſen to the Conſulate. And t of that? Before *Numa*'s Time there were no Pontifices *ma*. Before *Servius Tullius*'s Days, there was no *Cenſus*, Diviſion of the People into Claſſes and Centuries. Who heard of Conſuls before the Expulſion of *Tarquin the* ? Dictators, we all know, are of modern Invention; ſo are the Offices of Tribunes, Ædiles, Queſtors. hin theſe ten Years we have made Decemvirs, and we have ade them. Is nothing to be done but what has been done re? That very Law forbidding Marriages of *Patricians* *Plebeians*, is not that a new Thing? Was there any Law before the *Decemvirs* enacted it? And a moſt eful one it is in a free State. Such Marriages, it ſeems, taint the pure Blood of the Nobility! Why, if they ſo, let them take care to match their Siſters and ghters with Men of their own Sort. No *Plebeian* will violence to the Daughter of a *Patrician*. Thoſe are bits for our prime Nobles. There is no need to fear we ſhall force any body into a Contract of Marriage. to make an expreſs Law to prohibit Marriages of *Patri-* with *Plebeians*, what is this, but to ſhew the utmoſt tempt of us, and to declare one Part of the Community e impure and unclean? Why don't they lay their wiſe ls together to hinder rich Folks from matching with ? They talk to us of the Confuſion there will be in Fa-s, if this Statute ſhould be repealed. I wonder they make a Law againſt a Commoner's living near a No-an, or going the ſame Road that he is going, or being nt at the ſame Feaſt, or appearing in the ſame Market-. They might as well pretend, that theſe things make fuſion in Families, as that Inter-marriages will do it. not every one know, that the Children will be ranked rding to the Quality of the Father, let him be a *Patri-* or *Plebeian*? In ſhort, it is manifeſt enough, that we nothing in View but to be treated as Men and Citizens; can they who oppoſe our Demand have any Motive to , but the Love of Domineering. I would fain know of Conſuls and *Patricians*, is the Sovereign Power in the le of *Rome*, or in You? I hope you will allow, that the le can at their Pleaſure either make a Law, or repeal

And will you then, as ſoon as any Law is propoſed to , pretend to liſt them immediately for the War, and

hinder them from giving their Suffrages by leading them into the Field? Hear me, Conſuls: Whether the News of the War you talk of be true, or whether it be only a falſe Rumour, ſpread abroad for nothing but a Colour to ſend the People out of the City, I declare, as Tribune, that this People, who have already ſo often ſpilt their Blood in our Country's Cauſe, are again ready to arm for its Defence and its Glory, if they may be reſtored to their natural Rights, and you will no longer treat us like Strangers in our own Country. But if you account us unworthy of your Alliance by Inter-marriages, if you will not ſuffer the Entrance to the chief Offices in the State to be open to all Perſons of Merit, indifferently, but will confine your choice Magiſtrates to the Senate alone; talk of Wars as much as ever you pleaſe; paint in your ordinary Diſcourſes the League and Power of our Enemies ten times more dreadful than you do now; I declare that this People, whom you ſo much deſpiſe, and to whom you are nevertheleſs indebted for all your Victories, ſhall never more inliſt themſelves; not a Man of them ſhall take Arms, not a Man of them ſhall expoſe his Life for imperious Lords, with whom he can neither ſhare the Dignities of the State, nor in private Life have any Alliance by Marriage.

LESSON IX.

You have ſeen by the foregoing Speeches, the Progreſs of the Struggles between the Patricians *and the* Plebeians, *which continued for many Years; the People always encroaching more and more upon the Privileges of the* Patricians, *till at length all the great Offices of the State became equally common to the one and the other. The following Speech, which was ſpoken above a hundred Years after the foregoing one, may ſerve as an Inſtance and a Proof of that great Simplicity of Manners, public Virtue, and noble Spirit, which raiſed that People to that Height of Power and Dominion, which they afterwards attain'd. The Occaſion of it was this. The* Tarentines *having a Quarrel with the* Romans, *invite* Pyrrhus *King of* Epirus *to their Aſſiſtance, who lands with his Forces in* Italy, *and defeats the* Roman *Army under the Command of* Lævinus. *After this Battle,* Fa-

Fabritius, *with two other* Roman *Senators, is ſent to* Tarentum *to treat with* Pyrrhus *about the Exchange of Priſoners. The King, being informed of the great Abilities, and great Poverty of* Fabritius, *hinted, in a private Converſation with him, the Unſuitableneſs of ſuch Poverty to ſuch diſtinguiſhed Merit, and that if he would aſſiſt him to negotiate with the* Romans *an honourable Peace for the* Tarentines, *and go with him to* Epirus, *he would beſtow ſuch Riches upon him, as ſhould put him, at leaſt, upon an Equality with the moſt opulent Nobles of* Rome. *The Anſwer of* Fabritius *was to this Effect.*

AS to my Poverty, you have indeed, Sir, been rightly inform'd. My whole Eſtate conſiſts in a Houſe of but mean Appearance, and a little Spot of Ground, from which, by my own Labour, I draw my Support. But if, by any Means, you have been perſuaded to think, that this Poverty makes me leſs conſidered in *my Country*, or in any Degree unhappy, you are extremely deceived. I have no Reaſon to complain of Fortune, ſhe ſupplies me with all that Nature requires; and if I am without Superfluities, I am alſo free from the Deſire of them. With theſe, I confeſs, I ſhould be more able to ſuccour the Neceſſitous, the only Advantage for which the Wealthy are to be envied; but as ſmall as my Poſſeſſions are, I can ſtill contribute ſomething to the Support of the State, and the Aſſiſtance of my Friends. With regard to *Honours*, *my Country* places me, poor as I am, upon a Level with the richeſt: For *Rome* knows no Qualifications for great Employments but Virtue and Ability. She appoints me to officiate in the moſt auguſt Ceremonies of Religion; ſhe entruſts me with the Command of her Armies; ſhe confides to my Care the moſt important Negotiations. My Poverty does not leſſen the Weight and Influence of my Counſels in the Senate; the *Roman* People honour me for that very Poverty which you conſider as a Diſgrace; they know the many Opportunities I have had in War, to enrich myſelf without incurring Cenſure; they are convinced of my diſintereſted Zeal for their Proſperity; and, if I have any thing to complain of in the Return they make, it is only the *Exceſs* of their Applauſe. What Value then can I ſet upon your Gold and Silver? What King can add any thing to my Fortune? Always attentive to diſcharge the Duties incumbent on me, I have a Mind free from SELF-REPROACH, and I have an HONEST FAME.

LESSON X.

The following Speeches are of a different kind from any of the foregoing. They are the Speeches of two great Generals, at the Head of their Armies, before an Engagement. It was at the Beginning of the ſecond Punic *War, that* Hannibal *the* Carthaginian *General made that ſurprizing March over the* Alps *with his Army, and entered* Italy. *He was met near the Banks of the* Po *by* Publius Scipio, *with the* Roman *Army. The two Generals are ſaid to have conceived a high Opinion of each other.* Hannibal's *Name had been long renowned; and that* Scipio *muſt be a Captain of eminent Worth, the* Carthaginian *had well concluded, from the* Romans *having choſen him, preferably to all others, to be his Opponent. But this mutual Impreſſion was become much ſtronger, by the hardy Enterprize of the one to march over the* Alps, *and the happy Execution of it; and the expeditious Courage of the other in coming from the Banks of the* Rhone, *to meet him, at the Foot of thoſe Mountains. But* Scipio, *who was but newly appointed their General, thought proper to aſſemble his Soldiers before the* * *Engagement, and endeavoured to animate their Courage by the following Words.*

WERE you, Soldiers, the ſame Army which I had with me in *Gaul*, I might well forbear ſaying any thing to you at this time. For what occaſion could there be to uſe Exhortation to a *Cavalry*, that had ſo ſignally vanquiſhed the Squadrons of the Enemy upon the *Rhone*, or to *Legions*, by whom that ſame Enemy flying before them to avoid a Battle, did in effect confeſs themſelves conquered? But as theſe Troops, having been inrolled for *Spain*, are there with my Brother *Cneius*, making War under my Auſpices (as was the Will of the Senate and People of *Rome*) I, that you might have a Conſul for your Captain againſt *Hannibal* and the *Carthaginians*, have freely offered myſelf for this War. You then have a *new General*, and I a *new Army*. In this

* This Battle was fought on the Banks of the *Ticin*, a ſmall River which runs into the *Po*, and is called the Battle of the *Ticin*. *Scipio* received a dangerous Wound, and had been left upon the Place, if his Son, a mere Youth, (afterwards the great *Africanus*) had not, by a ſurprizing Effort of Courage, brought him off. The *Romans* were obliged to retire.

this Circumſtance a few Words from *me* to *you* will be neither improper nor unſeaſonable. And that you may not be unapprized of what ſort of Enemies you are going to encounter, or of what is to be feared from them, they are the very ſame whom, in a former War, you vanquiſhed both by Land and Sea; the ſame from whom you took *Sicily* and *Sardinia*, and who have been theſe twenty Years your Tributaries. You will not, I preſume, march againſt *theſe* Men with only that Courage, with which you are wont to face other Enemies, but with a certain Anger and Indignation, ſuch as you would feel, if you ſaw your Slaves on a ſudden riſe up in Arms againſt you. Conquered and enſlaved, it is not Boldneſs, but Neceſſity that urges them to Battle: Unleſs you can believe that thoſe who avoided fighting when their Army was entire, have acquired better Hope by the Loſs of two thirds of their Horſe and Foot, in the Paſſage of the *Alps*.

But you heard perhaps, that, though they are few in Number, they are Men of ſtout Hearts and robuſt Bodies. Heroes of ſuch Strength and Vigour, as nothing is able to reſiſt.—— Mere Effigies! nay Shadows of Men! Wretches emaciated with Hunger, and benumbed with Cold! bruiſed and battered to pieces among the Rocks and craggy Cliffs! their Weapons broke, and their Horſes weak and foundered! Such are the Cavalry, and ſuch the Infantry, with which you are going to contend; not Enemies, but the Fragments of Enemies. There is nothing which I more apprehend, than that it will be thought, *Hannibal* was vanquiſhed by the *Alps*, before we had any Conflict with him. But perhaps it was fitting that ſo it ſhould be; and that with a People and a Leader, who had violated Leagues and Covenants, the Gods themſelves, without Man's Help, ſhould begin the War, and bring it to a near Concluſion; and that we, who, next to the Gods, have been injured and offended, ſhould happily finiſh what they have begun. I need not be in any fear, that you ſhould ſuſpect me of ſaying theſe things merely to encourage you, while inwardly I have different Sentiments. What hindered me from going into *Spain?* that was my Province; where I ſhould have had the leſs-dreaded *Aſdrubal*, not *Hannibal* to deal with. But hearing, as I paſſed along the Coaſt of *Gaul*, of this Enemy's March, I landed my Troops, ſent the Horſe forward, and pitched my Camp upon the *Rhone*. A Part of my Cavalry encountered and defeated that of the Enemy; my Infantry not being able to overtake theirs, which fled before us, I returned to my Fleet, and with all the Expedition I could uſe in ſo long a Voyage by Sea and Land, am come to meet them

at the Foot of the *Alps*. Was it then my Inclination to avoid a Conteſt with this tremendous *Hannibal*? And have I lit upon him only by accident and unawares? Or am I come on purpoſe to challenge him to the Combat? I would gladly try, whether the Earth, within theſe twenty Years, has brought forth a new kind of *Carthaginians*, or whether they be the ſame ſort of Men who fought at the *Ægates*; and whom, at *Eryx*, you ſuffered to redeem themſelves at eighteen *Denarii per* Head: Whether this *Hannibal*, for Labours and Journeys, be, as he would be thought, the Rival of *Hercules*; or whether he be what his Father left him, a Tributary, a Vaſſal, a Slave of the *Roman* People. Did not the Conſciouſneſs of his wicked Deed at *Saguntum* torment him, and make him deſperate, he would have ſome Regard, if not to his conquered Country, yet ſurely to his own Family, to his Father's Memory, to the Treaty written with *Amilcar's* own Hand. We might have ſtarved them in *Eryx*; we might have paſſed into *Africa* with our victorious Fleet, and in a few Days have deſtroyed *Carthage*. At their humble Supplication we pardoned them; we releaſed them, when they were cloſely ſhut up without a Poſſibility of eſcaping; we made Peace with them when they were conquered. When they were diſtreſſed by the *African* War, we conſidered them, we treated them as a People under our Protection. And what is the Return they make us for all theſe Favours? Under the Conduct of a hare-brained young Man, they come hither to overturn our State, and lay waſte our Country.—I could wiſh indeed, that it were not ſo; and that the War we are now engaged in concerned only our own Glory, and not our Preſervation. But the Conteſt at preſent is not for the Poſſeſſion of *Sicily* and *Sardinia*, but of *Italy* itſelf. Nor is there, behind us, another Army which, if we ſhould not prove the Conquerors, may make head againſt our victorious Enemies. There are no more *Alps* for them to paſs, which might give us leiſure to raiſe new Forces. No, Soldiers, here you muſt make your Stand, as if you were juſt now before the Walls of *Rome*. Let every one reflect, that he is now to defend, not his own Perſon alone, but his Wife, his Children, his helpleſs Infants. Yet let not private Conſiderations alone poſſeſs our Minds; let us remember that the Eyes of the Senate and People of *Rome* are upon us, and that as our Force and Courage ſhall now prove, ſuch will be the Fortune of that City, and of the *Roman* Empire.

LESSON

LESSON XI.

Hannibal, *on the other Side, made uſe of a new kind of Rhetoric to inſpire his Soldiers with Reſolution. He gave Arms to ſeveral Mountaineers whom he had taken Priſoners in his Paſſage over the* Alps, *and propoſed to them to fight two and two to the Death of one of them, in the Sight of his Army; promiſing Liberty and a compleat Suit of Armour, with a War-horſe, to ſuch of them as came off victorious. From the Joy with which the Priſoners accepted theſe Conditions, and the Sentiments which* Hannibal *obſerv'd in his Troops on beholding theſe Conflicts, he took Occaſion to give them a more lively Image of their preſent Situation; which laid them under the abſolute Neceſſity of conquering or dying. His Speech was to this Effect.*

IF in the Eſtimation of your own Fortune, you will but bear the ſame Mind which you juſt now did, in contemplating the Fortune of others, the Victory, Soldiers, is ours. What you have ſeen, was not a mere Shew for Amuſement, but a Repreſentation of your own real Condition. I know not whether you or your Priſoners be encompaſſed by Fortune with the ſtricter Bonds and Neceſſities. Two Seas encloſe you on the right and left;—not a Ship to fly to for eſcaping. Before you is the *Po*, a River broader and more rapid than the *Rhone*; behind you are the *Alps*, over which, even when your Numbers were undiminiſhed, you were hardly able to force a Paſſage. Here then, Soldiers, you muſt either conquer or die, the very firſt Hour you meet the Enemy. But the ſame Fortune which has thus laid you under the Neceſſity of fighting, has ſet before your Eyes thoſe Rewards of Victory, than which no Men are ever wont to wiſh for greater from the immortal Gods. Should we by our Valour recover only *Sicily* and *Sardinia*, which were raviſh'd from our Fathers, thoſe would be no inconſiderable Prizes. Yet, what are thoſe? The Wealth of *Rome*, whatever Riches ſhe has heaped together in the Spoils of Nations, all theſe, with the Maſters of them, will be yours. You have been long enough employed in driving the Cattle upon the vaſt Mountains of *Luſitania* and *Celtiberia*; you have hitherto met with no Reward worthy of the Labours and Dangers you have undergone. The Time is now come to reap the full Recompence of your toilſome Marches over ſo many Mountains and Rivers, and through ſo many Nations, all of

them in Arms. This is the Place, which Fortune has appointed to be the Limits of your Labours; it is here that you will finish your glorious Warfare, and receive an ample Recompence of your complicated Service. For I would not have you imagine, that Victory will be as difficult as the Name of a ROMAN WAR is great and sounding. It has often happened that a despised Enemy has given a bloody Battle, and the most renowned Kings and Nations have by a small Force been overthrown. And if you but take away the Glitter of the *Roman* Name, what is there, wherein they may stand in Competition with *you?* For (to say nothing of your Service in War for twenty Years together with so much Valour and Success) from the very Pillars of *Hercules*, from the Ocean, from the utmost Bounds of the Earth, through so many warlike Nations of *Spain* and *Gaul*, are you not come hither victorious? And with whom are you now to fight? With raw Soldiers, an undisciplined Army, beaten, vanquished, besieged by the *Gauls* the very last Summer, an Army unknown to their Leader, and unacquainted with him.

Or shall I, who was *born*, I might almost say, but certainly *brought up* in the Tent of my Father, that most excellent General, shall I, the Conqueror of *Spain* and *Gaul*, and not only of the *several* Nations, but, which is greater yet, of the *Alps* themselves, shall I compare myself with this Half-year Captain? A Captain, before whom should one place the two Armies, without their Ensigns, I am persuaded he would not know to which of them he is Consul? I esteem it no small Advantage, Soldiers, that there is not one among you, who has not often been an Eye-witness of my Exploits in War; not one, of whose Valour I myself have not been a Spectator, so as to be able to name the Times and Places of his noble Atchievements; that with Soldiers, whom I have a thousand times praised and rewarded, and whose Pupil I was, before I became their General, I shall march against an Army of Men Strangers to one another.

On what Side soever I turn my Eyes, I behold all full of Courage and Strength; a *Veteran* Infantry, a most gallant Cavalry; you, my Allies, most faithful and valiant; you *Carthaginians*, whom not only your Country's Cause, but the justest Anger impels to Battle. The Hope, the Courage of Assailants is always greater, than of those who act upon the Defensive. With hostile Banners displayed, you are come down upon *Italy*; you bring the War. Grief, Injuries, Indignities fire your Minds, and spur you forward to Revenge.—

First

First they demanded *me*; that I, your General ſhould be deliver'd up to them; next, *all you*, who had fought at the Siege of *Saguntum*; and we were to be put to Death by the extremeſt Tortures. Proud and cruel Nation! Every thing muſt be yours, and at your Diſpoſal? You are to preſcribe to us, with whom we ſhall make War, with whom we ſhall make Peace? You are to ſet us Bounds; to ſhut us up within Hills and Rivers; but *you*, you are not to obſerve the Limits which yourſelves have fix'd? *Paſs not the* IBERUS. What next? *Touch not the* SAGUNTINES; SAGUNTUM *is upon the* IBERUS, *move not a Step towards that City.* Is it a ſmall Matter then, that you have deprived us of our ancient Poſſeſſions, *Sicily* and *Sardinia*; you would have *Spain* too? Well, we ſhall yield *Spain*; and then—you will paſs into *Africa*. *Will* paſs, did I ſay?—This very Year they order'd one of their Conſuls into *Africa*, the other into *Spain*. No, Soldiers, there is nothing left for us but what we can vindicate with our Swords. Come on then. Be Men. The *Romans* may with more Safety be Cowards; they have their own Country behind them, have Places of Refuge to fly to, and are ſecure from Danger in the Roads thither: but for *you*, there is no middle Fortune between Death and Victory. Let this be but well fix'd in your Minds, and once again, I ſay, *you are* CONQUERORS.

LESSON XII.

The two following Speeches are thoſe preceding the Battle of Zama; *which concluded the ſecond* Punic *War to the Advantage of the* Romans, *after it had laſted* 17 *Years. They are different from the two former, as they relate to a Treaty of Peace. The two Generals were* Hannibal *and the famous* Scipio Africanus, *Son of the former* Scipio. *An Interview was deſired by* Hannibal, *and agreed to by* Scipio. *The Place pitch'd upon was a large Plain between the two Camps, entirely open, and where no Ambuſh could be laid. The two Generals rode thither, eſcorted by an equal Number of Guards; from whom ſeparating, and each attended only by an Interpreter, they met in the Mid-way. Both remain'd for a while ſilent, viewing each other with mutual Admiration.* Hannibal *at length ſpoke thus.*

SINCE Fate has ſo ordain'd it, that I, who began the War, and who have been ſo often on the Point of ending

THE following Speeches are ſelected from Shakeſ *and 'tis hoped they will be uſeful and agreeable t Boys, as they will ſerve to give a Variety to their Taſks, to bring them acquainted with the higher and more poetical of their own Language. I have taken ſome ſmall Liberties and there in altering an obſolete Word, or even a Sent when I thought the Conſtruction of it (which ſometimes ha in* Shakeſpear) *too hard or too obſcure for Boys to underſ But this Liberty, it will be perceiv'd, I have uſed but very ringly; and never with the Preſumption of hoping to* Shakeſpear, *but only to make him more fit and proper for Purpoſes. With what Judgment the Speeches are choſen mu left to the Determination of judicious Maſters, who will be at berty to make uſe of any others, which they may think more pr The two or three laſt are given as Interludes for ſeveral Boy practiſe on together.*

LESSON I.

The Progreſs of Life. From the Play called, AS YOU LIKE IT.

ALL the World's a Stage,
And all the Men and Women merely Players;
They have their Exits, and their Entrances;
And one Man in his Time plays many Parts:
His Acts being ſeven Ages. At firſt the Infant,
Mewling and puking in his Nurſe's Arms:
And then, the whining School-boy with his Satchel,
And ſhining Morning Face, creeping like Snail
Unwillingly to School. And then, the Lover;
Sighing like Furnace, with a woeful Ballad
Made to his Miſtreſs' Eyebrow. Then, a Soldier;
Full of ſtrange Oaths, and bearded like the Pard,
Jealous in Honour, ſudden and quick in Quarrel,
Seeking the Bubble Reputation,
Ev'n in the Cannon's Mouth. And then, the Juſtice,
In fair round Belly, with good Capon lin'd;
With Eyes ſevere, and Beard of formal Cut,
Full of wiſe Saws, and modern Inſtances,
And ſo he plays his Part. The ſixth Age ſhifts
Into the lean and ſlipper'd Pantaloon,
With Spectacles on Noſe, and Pouch on Side;

His youthful Hoſe well ſav'd, a World too wide
For his ſhrunk Shank; and his big manly Voice,
Turning again towards childiſh Treble, pipes,
And whiſtles in his Sound. Laſt Scene of all,
That ends this ſtrange eventful Hiſtory,
Is ſecond Childiſhneſs, and mere Oblivion;
Sans Teeth, ſans Eyes, ſans Taſte, ſans every thing.

LESSON II.

HAMLET's *Meditation on Death.*

TO be, or not to be: That is the Queſtion.—
Whether 'tis nobler in the Mind, to ſuffer
The Stings and Arrows of outrageous Fortune;
Or to take Arms againſt a Siege of Troubles,
And by oppoſing end them?—To die—to ſleep—
No more: and by a Sleep, to ſay, we end
The Heart-ach, and the thouſand natural Shocks
That Fleſh is Heir to; 'tis a Conſummation
Devoutly to be wiſh'd. To die—to ſleep—
To ſleep?—perchance, to dream! ay, there's the Rub—.
For in that Sleep of Death what Dreams may come,
When we have ſhuffled off this mortal Coil,
Muſt give us pauſe.—There's the Retroſpect,
That makes Calamity of ſo long Life.
For who would bear the Whips and Scorn o' th' Time,
Th' Oppreſſor's Wrong, the proud Man's Contumely,
The Pangs of deſpis'd Love, the Law's Delay,
The Inſolence of Office, and the Spurns
That patient Merit of th' Unworthy takes;
When he himſelf might his Quietus make
With a bare Bodkin? Who would Fardles bear,
To groan and ſweat under a weary Life?
But that the Dread of ſomething after Death,
(That undiſcover'd Country, from whoſe Bourne
No Traveller returns) puzzles the Will;
And makes us rather bear thoſe Ills we have,
Than fly to others that we know not of.
Thus Conſcience does make Cowards of us all:

And thus the native Hue of Reſolution
Is ſicklied o'er with the pale Caſt of Thought;
And Enterprizes of great Pith and Moment,
With this Regard their Current turn awry,
And loſt the Name of Action.

LESSON III.

A Speech of King Henry *the Fourth, upon his receiving News in the Night, of the Rebellion of the Earl of* Northumberland.

HOW many Thouſands of my pooreſt Subjects
Are at this Hour aſleep! O gentle Sleep!
Nature's ſoft Nurſe, how have I frighted thee,
That thou no more wilt weigh my Eye-lids down,
And ſteep my Senſes in Forgetfulneſs?
Why rather, Sleep, lyeſt thou in ſmoaky Hutts,
Upon uneaſy Pallets ſtretching thee,
And huſht with buzzing Night-flies to thy Slumber;
Than in the perfum'd Chambers of the Great,
And lull'd with Sounds of ſweeteſt Melody?
O thou dull God! why lyeſt thou with the Vile
In loathſome Beds, and leav'ſt the Kingly Couch
Beneath rich Canopies of coſtly State,
A Watch-caſe to a common Larum-bell?
Wilt thou upon the high and giddy Maſt,
Seal up the Ship-boy's Eyes, and rock his Brains,
In Cradle of the rude imperious Surge;
And in the Viſitation of the Winds,
Who take the ruffian Billows by the Top,
Curling their monſtrous Heads, and hanging them
With deafening Clamours in the ſlippery Shrouds,
That, with the Hurly, Death itſelf awakes?——
Can'ſt thou, O partial Sleep! give thy Repoſe
To the wet Sea-boy, in an Hour ſo rude?
And, in the calmeſt, and the ſtilleſt Night,
With all Appliances and Means to-boot,
Deny it to a King? Then, happy lowly Clown!
Uneaſy lies the Head that wears a Crown.

LESSON IV.

When Henry *the Fourth was on his Death-bed, he ordered the Crown to be laid by him on his Pillow. The Prince of* Wales, *who had hitherto lived a very wild and diſſolute Life, (though afterwards he was the famous* Henry *the Fifth, who conquered* France) *ſitting by his Bed-ſide, and imagining his Father was dead, took the Crown from his Pillow, reflecting and moraliz-ing upon it, and retired into the next Room very ſorrowful. The King awaking, called for his Crown and Son, who entering haſtily the Room, ſays,* I never thought to hear you ſpeak again; *upon which the King takes occaſion to rebuke him in the following Speech.* [*The Prince of* Wales's *Anſwer to be ſpoken by another Boy.*]

K. Henry. THY Wiſh was Father, *Harry*, to that Thought:
I ſtay too long by thee, I weary thee.
Doſt thou ſo hunger for my empty Chair,
That thou wilt needs inveſt thee in my Honours,
Before thy Hour be ripe? O fooliſh Youth!
Thou ſuck'ſt the Greatneſs that will overwhelm thee.
Stay but a little, for my Cloud of Dignity
Is held from falling with ſo weak a Wind,
That it will quickly drop, my Day is done.
Thou haſt ſtol'n That, which, after a few Hours,
Were thine without Offence; and at my Death
Thou haſt ſeal'd up my Expectation.
Thy Life did manifeſt, thou lov'dſt me not;
And thou wilt have me die aſſur'd of it.
Thou hid'ſt a thouſand Daggers in thy Thoughts,
Which thou haſt whetted on thy ſtony Heart,
To ſtab at half an Hour of my frail Life.
What! canſt thou not forbear me half an Hour?
Then get thee gone, and dig my Grave thyſelf,
And bid the merry Bells ring to thy Ear
That Thou art crowned, not that I am dead.
Let all the Tears, that ſhould bedew my Herſe,
Be Drops of Balm to ſanctify thy Head;
Only compound me with forgotten Duſt,
Give that which gave thee Life, unto the Worms.
Pluck down my Officers, break my Decrees;
For now a Time is come to mock at Form;

Henry the Fifth is crown'd: Up, Vanity!
Down royal State! all you ſage Counſellors, hence;
And at the *Engliſh* Court aſſemble now,
From ev'ry Region, Apes of Idleneſs:
Now, neighbour Confines, purge you of your Scum;
Have you a Ruffian that will ſwear, drink, dance,
Revel the Night, rob, murder, and commit
The eldeſt Sins the neweſt kind of Ways?
Be happy, he will trouble you no more:
England ſhall give him Office, Honour, Might:
For the Fifth *Harry* from curb'd Licence plucks
The Muzzle of Reſtraint; and the wild Dog
Shall fleſh his Tooth on every Innocent.
O my poor Kingdom, ſick with Civil Blows!
When that my Care would not withhold thy Riots,
What wilt thou do when Riot is thy Care?
O, thou wilt be a Wilderneſs again,
Peopled with Wolves, thy old Inhabitants.

P. Henry. O pardon me, my Liege! but for my Tears
I had foreſtall'd this dear and deep Rebuke, [*Kneeling.*
Ere you with Grief had ſpoke, and I had heard
The Courſe of it ſo far. There is your Crown;
And he that wears the Crown immortally,
Long guard it yours! If I affect it more,
Than as your Honour, and as your Renown,
Let me no more from this Obedience riſe,
Which my moſt true and inward-duteous Spirit
Teacheth this proſtrate and exterior Bending.
Heav'n witneſs with me, when I here came in,
And found no Courſe of Breath within your Majeſty,
How cold it ſtruck my Heart! If I do feign,
O let me in my preſent Wildneſs die,
And never live to ſhew th' incredulous World
The noble Change that I have purpoſed.
Coming to look on you, thinking you dead,
(And dead almoſt, my Liege, to think you were)
I ſpake unto the Crown as having Senſe,
And thus upbraided it. "The Care on thee depending
"Hath fed upon the Body of my Father."
Accuſing it, I put it on my Head,
To try with it (as with an Enemy,
That had before my Face murder'd my Father)
The Quarrel of a true Inheritor.
But if it did affect my Blood with Joy,

Or ſwell my Thoughts to any Strain of Pride——
If any rebel or vain Spirit of mine
Did with the leaſt Affection of a Welcome
Give Entertainment to the Might of it;
Let Heav'n for ever keep it from my Head,
And make me as the pooreſt Vaſſal is,
That doth with Awe and Terror kneel to it!

LESSON V.

The Speech of King Henry *the Fifth at the Siege of* Harfleur.

ONCE more unto the Breach, dear Friends, once more,
Or cloſe the Wall up with the *Engliſh* Dead.
n Peace there's nothing ſo becomes a Man
s modeſt Stillneſs and Humility:
ut when the Blaſt of War blows in our Ears,
hen imitate the Action of the Tiger;
tiffen the Sinews, ſummon up the Blood,
iſguiſe fair Nature with hard-favour'd Rage;
hen lend the Eye a terrible Aſpect;
et it pry o'er the Portage of the Head,
ike the Braſs Cannon: let the Brow o'erwhelm it,
nd fearfully as doth a galled Rock
'erhang and jutty his confounded Baſe,
will'd with the wild and waſteful Ocean.
low ſet the Teeth, and ſtretch the Noſtril wide;
old hard the Breath, and bend up every Spirit
o his full Height. Now on, you nobleſt *Engliſh*,
Whoſe Blood is fetch'd from Fathers of War-proof;
athers, that, like ſo many *Alexanders*,
ave in theſe Parts from Morn till Even fought,
nd ſheath'd their Swords for lack of Argument.
iſhonour not your Mothers; now atteſt,
hat thoſe, whom you call'd Fathers, did beget you.
: Copy now to Men of groſſer Blood,
nd teach them how to war. And you, good Yeomen,
Whoſe Limbs were made in *England*, ſhew us here
he Metal of your Paſture: Let us ſwear
hat you are worth your Breeding, which I doubt not:
or there is none of you ſo mean and baſe,
hat hath not noble Luſtre in your Eyes;

I ſee you ſtand like Greyhounds in the Slips,
Straining upon the Start. The Game's afoot;
Follow your Spirit; and, upon this Charge,
Cry, God for *Harry! England!* and St. *George!*

LESSON VI.

Part of the Speech ſpoken by the Chorus *in the Play of* Henry *the Fifth. The Time ſuppoſed to be the Night before the Battle of* Agincourt.

NOW let Imagination form a Time,
When creeping Murmur, and the poring Dark,
Fills the wide Veſſel of the Univerſe.
From Camp to Camp, through the foul Womb of Night,
The Hum of either Army ſtilly ſounds;
That the fixt Centinels almoſt receive
The ſecret Whiſpers of each other's Watch.
Fire anſwers Fire; and through their paly Flames
Each Battle ſees the other's umber'd Face.
Steed threatens Steed, in high and boaſtful Neighs
Piercing the Night's dull Ear, and from the Tents
The Armourers, accompliſhing the Knights,
With buſy Hammers cloſing Rivets up,
Give dreadful Note of Preparation.
The Country Cocks do crow, the Clocks do toll:
And (the third Hour of drouſy Morning nam'd)
Proud of their Numbers and ſecure in Soul,
The confident and over-haſty *French*
Do chide the cripple tardy-paced Night,
Who, like a foul and ugly Witch, does limp
So tedioufly away. The poor condemned *Engliſh*
Like Sacrifices, by their watchful Fires
Sit patiently, and inly ruminate
The Morning's Danger: and their Danger ſad,
Set forth in lank-lean Cheeks and War-worn Coats,
Preſenteth them unto the gazing Moon
So many horrid Ghoſts—Who now beholds
The royal Captain of this ruin'd Band
Walking from Watch to Watch, from Tent to Tent,
Let him cry, Praiſe and Glory on his Head!
For forth he goes and viſits all his Hoſt,
Bids them Good-morrow with a modeſt Smile,

And

And calls them Brothers, Friends, and Countrymen.
Upon his royal Face there is no Note,
How dread an Army hath enrounded him:
Nor doth he give up the leaſt Jot of Colour
Unto the weary and all-watched Night;
But freſhly looks, and over-bears Fatigue
With chearful Semblance and ſweet Majeſty:
That ev'ry Wretch, pining and pale before,
Beholding him, plucks Comfort from his Looks.

LESSON VII.

The Speech of Henry *the Fifth at the Battle of* Agincourt, *where he gained that glorious Victory, which compleated the Conqueſt of* France, *and which is ſo highly celebrated by all our Hiſtorians, as he encountered near ſixty thouſand* French-men, *with ſo ſmall a Number as* 12000 Engliſh. *The Earl of* Weſtmoreland *ſaying,*

O that we now had here
But one ten thouſand of thoſe Men in *England*,
That do no Work to-day!

King Henry, *with a noble and undaunted Spirit, ſpoke as follows.*

WHAT's he, that wiſhes ſo?
My Couſin *Weſtmoreland?* No, my fair Couſin,
If we are mark'd to die, we are enow
To do our Country Loſs; and if to live,
The fewer Men, the greater ſhare of Honour.
God's Will! I pray thee wiſh not one Man more.
I am not the leaſt covetous of Gold;
Nor care I who doth feed upon my Coſt;
It yerns me not if Men my Garments wear;
Such outward Things dwell not in my Deſire:
But if it be a Sin to covet Honour,
I am the moſt offending Soul alive.
No, no, my Lord, wiſh not a Man from *England:*
I would not loſe ſo great, ſo high an Honour
As one Man more, methinks, ſhould ſhare from me,
For the beſt Hopes I have. Don't wiſh one more:
Rather proclaim it, *Weſtmoreland*, throughout my Hoſt,
That he who hath no Stomach to this Fight,

SPEA

; his Passion shall be made,
or Convoy put into his Purse:
ot die in that Man's Company,
Fellowship to die with us.
all'd the Feast of *Crispian*:
lives this Day, and comes safe home,
a tip-toe when this Day is nam'd,
him at the Name of *Crispian*:
s-lives this Day, and sees old Age,
s on the Vigil feast his Neighbours,
'To-morrow is Saint *Crispian*:
ll he strip his Sleeve, and shew his Scars:
n forget; yet shall not all forget,
e'll remember, with Advantages,
Feats they did that Day. Then shall our Names,
iar in their Mouths as Houshold Words,
the King, *Bedford* and *Exeter*,
wick and *Talbot*, *Salisbury* and *Gloucester*,
n their flowing Cups freshly remember'd.
s Story shall the good Man teach his Son,
d *Crispin*, *Crispian* shall ne'er go by,
om this Day to the Ending of the World,
ut we in it shall be remembered;
We few, we happy few, we Band of Brothers:
For he, to-day that sheds his Blood with me,
Shall be my Brother: be he ne'er so vile,
This Day shall gentle his Condition.
And Gentlemen in *England*, now a-bed,
Shall think themselves accurs'd they were not here,
And hold their Manhoods cheap, while any speaks,
Who fought with us upon Saint *Crispian*'s Day.

LESSON VIII.

The Fall of Cardinal Wolsey.

Wols. FAREWEL, a long Farewel to all my Greatness!
This is the State of Man; to-day he puts forth
The tender Leaves of Hope; to-morrow blossoms,
And bears his blushing Honours thick upon him;
The third Day comes a Frost, a killing Frost,
And when he thinks, good easy Man, full surely
His Greatness is a ripening, nips his Root;

And

And then falls, as I do. I have ventur'd,
Like little wanton Boys, that ſwim on Bladders,
Theſe many Summers, in a Sea of Glory:
But far beyond my Depth: my high-blown Pride
At length broke under me; and now has left me,
Weary, and old with Service, to the Mercy
Of a rude Stream, that muſt for ever hide me.
Vain Pomp and Glory of this World, I hate ye;
I feel my Heart new-open'd. Oh, how wretched
Is that poor Man that hangs on Princes Favours!
There is, betwixt that Smile which we aſpire to,
That ſweet Regard of Princes, and our Ruin,
More Pangs and Fears than War and Women know;
And when he falls, he falls like *Lucifer*,
Never to hope again.

Enter Cromwell, *ſtanding amazed.*

Why, how now, *Cromwell!*
Crom. I have no Power to ſpeak, Sir.
Wolſ. What, amaz'd
At my Misfortunes? Can thy Spirit wonder,
A great Man ſhould decline? Nay, if you weep,
I'm fallen indeed.
Crom. How does your Grace?
Wolſ. Why, well;
Never ſo truly happy, my good *Cromwell.*
I know myſelf now, and I feel within me
A Peace above all earthly Dignities;
A ſtill and quiet Conſcience. The King has cur'd me,
I humbly thank his Grace, and, from theſe Shoulders,
Theſe ruin'd Pillars, out of Pity taken
A Load would ſink a Navy, too much Honour.
O, 'tis a Burden, *Cromwell*, 'tis a Burden,
Too heavy, for a Man that hopes for Heav'n.
Crom. I'm glad your Grace makes that right Uſe of it.
Wolſ. I hope I do: I'm able now, methinks,
Out of a Fortitude of Soul I feel,
T' endure more Miſeries, and greater far
Than my weak-hearted Enemies dare offer.
What News abroad?
Crom. The heavieſt, and the worſt,
Is your Diſpleaſure from the King.
Wolſ. God bleſs him!
Crom. The next is, that Sir *Thomas More* is choſen
Lord Chancellor in your Place.

Wolf. That's ſomewhat ſudden——
But he's a learned Man. May he continue
Long in his Highneſs' Favour, and do Juſtice
For Truth's ſake and his Conſcience, that his Bones,
When he has run his Courſe, and ſleeps in Bleſſings,
May have a Tomb of Orphans Tears wept on him!
What more?

Crom. That *Cranmer* is return'd with Welcome;
Inſtall'd Lord Archbiſhop of *Canterbury*.

Wolf. That's News, indeed.

Crom. Laſt, that the Lady *Ann*,
Whom the King hath in Secrecy long married,
This Day was view'd in open as his Queen,
Going to Chapel, and the Voice is now
Only about her Coronation.

Wolf. There was the Weight that pull'd me down.
O *Cromwell*,
The King has gone beyond me: all my Glories
In that one Woman I have loſt for ever.
No Sun ſhall ever uſher forth my Honours,
Or gild again the noble Troops, that waited
Upon my Smiles. Go, get thee from me, *Cromwell*;
I am a poor fall'n Man, unworthy now
To be thy Maſter. Seek the King; I've told him
What, and how true thou art: he will advance thee;
Some little Memory of me will ſtir him;
I know his noble Nature, not to let
Thy hopeful Service periſh too. Good *Cromwell*,
Neglect him not, be mindful, and provide
For thine own future Safety.

Crom. O, my Lord,
Muſt I then leave you? Muſt I needs forgo
So good, ſo noble, and ſo true a Maſter?
Bear witneſs, all that have not Hearts of Iron,
With what a Sorrow *Cromwell* leaves his Lord.
The King ſhall have my Service; but my Prayers
For ever, and for ever ſhall be yours.

Wolf. *Cromwell*, I did not think to ſhed a Tear
In all my Miſeries; but thou haſt forc'd me,
Out of thy honeſt Truth, to play the Woman——
Let's dry our Eyes: and thus far hear me, *Cromwell*;
Mark by my Fall, and that which ruin'd me,
And when I am forgotten, as I ſhall be,
And ſleep in dull cold Marble, where no mention
Of me muſt more be heard: ſay then, I taught thee;

Say,

Say, *Wolſey*, that once rode the Waves of Glory,
And ſounded all the Depths and Shoals of Honour,
Found thee a Way, out of this Wreck, to riſe in;
A ſure and ſafe one, tho' thy Maſter miſs'd it.
Cromwell, I charge thee, fling away Ambition;
By that Sin fell the Angels; how can Man then
(The Image of his Maker) hope to win by't?
Love thyſelf laſt, cheriſh thoſe Hearts that wait thee;
Corruption wins not more than Honeſty.
Still in thy right Hand carry gentle Peace,
To ſilence envious Tongues. Be juſt, and fear not.
Let all the Ends thou aim'ſt at, be thy Country's,
Thy God's, and Truth's: Then if thou fall'ſt, O *Cromwell*,
Thou fall'ſt a bleſſed Martyr. Serve the King;
And, prithee, lead me in ———
There take an Inventory of all I have;
To the laſt Penny, 'tis the King's. My Robe,
And my Integrity to Heaven, is all
I now dare call my own. O *Cromwell*, *Cromwell*,
Had I but ſerv'd my God with half the Zeal
I ſerv'd my King, he would not in mine Age
Have left me naked to mine Enemies.
Crom. Good Sir, have Patience.
Wolſ. So I have. Farewel
The Hopes of Court, my Hopes are fix'd on Heaven.

LESSON IX.

The Quarrel of Brutus *and* Caſſius *in the Play of* Julius Cæſar.

Caſſius. THAT you have wrong'd me, doth appear in this,
You have condemn'd and noted *Lucius Pella*,
For taking Bribes here of the *Sardians*;
Wherein, my Letter (writ on his behalf,
Becauſe I knew the Man) was diſregarded.
Brutus. You wrong'd yourſelf to write in ſuch a Cauſe.
Caſ. In ſuch a Time as this, it is not meet
That every nice Offence ſhould bear its Comment.
Brut. Nay, let me tell you, *Caſſius*, you yourſelf
Are much ſuſpected of an itching Palm;
And that you ſell your Offices for Gold,
To Undeſervers.

Caſ. I an itching Palm?
You know that you are *Brutus*, that ſpeak this;
Or, by the Gods, this Speech were elſe your laſt.
Brut. The Name of *Caſſius* honours this Corruption,
And Chaſtiſement doth therefore hide its Head.
Caſ. Chaſtiſement!———
Brut. Remember *March*, the Ides of *March* remember!
Did not great *Julius* bleed for Juſtice ſake?
What Villain touch'd his Body, that did ſtab,
And not for Juſtice? What, ſhall one of us,
That ſtruck the foremoſt Man of all the World,
But for ſupporting Robbers; ſhall we now
Contaminate our Fingers with baſe Bribes?
And ſell the mighty Meed of our large Honours
For ſo much Traſh, as may be graſped thus?——
I had rather be a Dog, and bay the Moon,
That ſuch a *Roman*.
Caſ. *Brutus*, bay not me;
I'll not endure it; I am a Soldier. I,
Older in Practice; abler than yourſelf
To make Conditions.
Brut. Go to; you are not, *Caſſius*.
Caſ. I am.
Brut. I ſay you are not.
Caſ. Urge me no more, I ſhall forget myſelf——
Have mind upon your Health——tempt me no farther.
Brut. Away, ſlight Man!
Caſ. Is't poſſible?
Brut. Hear me, for I will ſpeak.
Muſt I give way and room to your raſh Choler?
Shall I be frighted when a Madman ſtares?
Caſ. O Gods! muſt I endure all this?
Brut. All this! ay, more. Fret till your proud Heart break;
Go, ſhew your Slaves how choleric you are,
And make your Bondmen tremble.
Muſt I obſerve you? Muſt I ſtand and crouch
Under your teſty Humour? By the Gods,
You ſhall digeſt the Venom of your Spleen,
Tho' it do ſplit you: For from this Day forth,
I'll uſe you for my Mirth, yea, for my Laughter,
When you are waſpiſh.
Caſ. Is it come to this?
Brut. You ſay, you are a better Soldier?
Let it appear ſo; make your Vaunting true,

And

it ſhall pleaſe me well. For mine own part,
ll be glad to learn of noble Men.
ſ. You wrong me every way—you wrong me, *Brutus*;
I an elder Soldier; not a better.
I ſay, better?——
rut. If you did, I care not.
ſ. When *Cæſar* liv'd, he durſt not thus have mov'd me.
rut. Peace, Peace, you durſt not ſo have tempted him.
ſ. I durſt not!——
rut. No.
ſ. What! durſt not tempt him?——
rut. For your Life you durſt not.
ſ. Do not preſume too much upon my Love;
y do that I ſhall be ſorry for.
rut. You have done that, you ſhould be ſorry for.
re is no Terror, *Caſſius*, in your Threats;
I am arm'd ſo ſtrong in Honeſty,
t they paſs by me, as the idle Wind,
ich I reſpect not. I did ſend to you
certain Sums of Gold, which you deny'd me;
I can raiſe no Money by vile Means;
Heaven, I had rather coin my Heart,
drop my Blood for Drachma's, than to wring
n the hard Hands of Peaſants their vile Traſh,
my Indirection. I did ſend
you for Gold to pay my Legions,
ich you deny'd me; was that done like *Caſſius?*
ld I have anſwer'd *Caius Caſſius* ſo?
en *Marcus Brutus* grows ſo covetous
ock ſuch raſcal Counters from his Friends,
ady, Gods, with all your Thunderbolts,
him to pieces,
ſ. I deny'd you not.
rut. You did.
ſ. I did not——he was but a Fool,
brought my Anſwer back—*Brutus* hath riv'd my Heart.
iend ſhould bear a Friend's Infirmities,
Brutus makes mine greater than they are.
rut. I do not. Still you practiſe them on me.
ſ. You love me not.
rut. I do not like your Faults.
ſ. A friendly Eye could never ſee ſuch Faults.
rut. A Flatt'rer's would not, tho' they do appear
uge as high *Olympus*.

Caſ.

Caſ. Come, *Anthony*, and young *Octavius*, come;
Revenge yourſelves alone on *Caſſius*,
For *Caſſius* is a-weary of the World;
Hated by one he loves; braved by his Brother;
Check'd like a Bondman; all his Faults obſerv'd;
Set in a Note-Book, learn'd, and conn'd by rote,
To caſt into my Teeth. O I could weep
My Spirit from mine Eyes!—There is my Dagger,
And here my naked Breaſt—within, a Heart
Dearer than *Pluto's* Mine, richer than Gold;
If that thou need'ſt a *Roman's*, take it forth.
I, that deny'd thee Gold, will give my Heart;
Strike as thou didſt at *Cæſar*; for I know,
When thou didſt hate him worſt, thou lov'dſt him better
Than ever thou lov'dſt *Caſſius*.

Brut. Sheath your Dagger;
Be angry when you will, it ſhall have Scope;
Do what you will, Diſhonour ſhall be Humour.
O *Caſſius*, you are yoked with a Lamb,
That carries Anger, as the Flint bears Fire;
Who, much enforced, ſhews a haſty Spark,
And ſtraight is cold again.

Caſ. Hath *Caſſius* liv'd
To be but Mirth and Laughter to his *Brutus*,
When Grief, and Blood ill-temper'd, vexeth him?

Brut. When I ſpoke that, I was ill-temper'd too.

Caſ. Do you confeſs ſo much? Give me your Hand.

Brut. And my Heart too. [*Embraci*

Caſ. O *Brutus!*

Brut. What's the matter?

Caſ. Have you not Love enough to bear with me,
When that raſh Humour, which my Mother gave me,
Makes me forgetful?

Brut. Yes, *Caſſius*, and from henceforth
When you are over-earneſt with your *Brutus*,
He'll think, your Mother chides, and paſs it by.

LESSON X.

The Folly of EXTRAVAGANCE.

g ſeveral Scenes from Timon *of* Athens, *ſomewhat altered, and thrown into one.*

r Flavius *the Steward, with Bills in his Hand, and ſeveral Creditors following him.*

ius. NO Care, no Stop! ſo thoughtleſs of Expence,
That he will neither know how to maintain it,
ceaſe his Flow of Riot. Takes no account
Things go from him, nor has any Care
hat is to continue. He'll not hear,
ſtrong Neceſſity ſhall make him feel.
t can be done?———
muſt be round with him; he now comes from Hunting.

Enter Timon.

Crediter. My Lord, here is a Note of certain Dues.
mon. Dues? whence are you?
Cred. Of *Athens* here, my Lord.
m. Go to my Steward.
Cred. Pleaſe your Lordſhip, he hath put me off
he Succeſſion of new Days, this Month:
Maſter is now urg'd by great Occaſion,
all in what's his own; and humbly prays
with your other noble Parts you'll ſuit,
ving him his Right.
m. Mine honeſt Friend,
ythee but repair to me to-morrow.
Cred. Nay, good my Lord——
m. Contain thyſelf, good Friend.
Cred. One *Varro*'s Servant, my good Lord——
Cred. From *Iſidore*, he prays your ſpeedy Payment——
Cred. If you did know, my Lord, my Maſter's Wants—
Cred. 'Twas due on Forfeiture ſix Weeks, and paſt——
Cred. Your Steward puts me off, my Lord, and I
ſent expreſly to your Lordſhip.
m. Give me Breath. Come hither, *Flavius.*
goes the World, that I am thus encounter'd
Claims of long-paſt Debts, of broken Bonds,

And

And the Detention of Men's lawful Rights,
Againſt my Honour?

Flav. Pleaſe you Gentlemen,
The Time is unagreeable to this Buſineſs;
Your Importunity ceaſe, till after Dinner,
That I may make his Lordſhip underſtand
Wherefore you are not paid.

Tim. Do ſo, my Friends. [*Exeunt Credi*

Come, *Flavius*, let me know, wherefore ere this,
You have not fully laid my State before me?
That I might ſo have rated my Expence,
As I had leave of Means.

Flav. O my good Lord,
At many times I brought in my Accounts,
Laid them before you: You would throw them off,
And ſay, you found them in mine Honeſty.
When for ſome trifling Preſent, you have bid me
Return ſo much, I've ſhook my Head, and wept:
Yea, 'gainſt th' Authority of Manners, pray'd you
To hold your hand more cloſe.
My dear-lov'd Lord,
Tho' now you hear too late, even at this time
The greateſt of your Having lacks a half
To pay your preſent Debts.

Tim. Let all my Land be ſold.

Flav. 'Tis all engag'd; ſome forfeited, and gone:
And what remains will hardly ſtop the Mouth
Of preſent Dues; the future comes apace;
What ſhall defend the interim, and at length
Hold good our Reckoning?

Tim. To *Lacedæmon* did my Land extend.

Flav. O, my good Lord, the World is but a Word;
Were it all yours, to give it in a Breath,
How quickly were it gone!

Tim. You tell me true.

Flav. If you ſuſpect my Huſbandry, or Truth,
Call me before the Auditors,
And ſet me on the Proofs. So the Gods bleſs me,
When all our Offices have been oppreſt
With riotous Feeders; when our Vaults have wept
With drunken Spilth of Wine; when every Room
Hath blaz'd with Lights, and bray'd with Minſtrelſie;
I have retir'd me to a ſilent Nook,
And ſet mine Eyes on flow.

Tim. Pr'ythee, no more.

Flav. Heavens! have I ſaid, from the Bounty of this Lord,
How many prodigal Bits have Slaves and Peaſants
This Night englutted? Who now is not *Timon*'s?
What Heart, Head, Sword, Force, Means, but is Lord *Timon*'s!
Great *Timon*'s! noble, worthy, royal *Timon*'s!
Ah! when the Means are gone, that buy this Praiſe,
The Breath is gone whereof this Praiſe is made:
One Cloud of Winter Showers,
Theſe Flies are coucht.

Tim. Come, ſermon me no farther.
Unwiſely, not ignobly, have I given.
Why doſt thou weep? Canſt thou the Conſcience lack,
To think I ſhall lack Friends? Secure thy Heart,
If I would broach the Veſſels of my Love,
And try the Gratitude of Friends by borrowing,
Men and their Wealth could I as frankly uſe,
As I could bid thee ſpeak.

Flav. Aſſurance bleſs your Thoughts!

Tim. Nay, in ſome ſort theſe Wants of mine are crown'd,
And I account them Bleſſings; for by theſe
Shall I try Friends. You ſhall perceive how you
Miſtake my Fortunes: In my Friends I'm wealthy.
Within there, ho! [*Enter three Servants.*
I will diſpatch you ſeverally.
You to Lord *Lucius*—to Lord *Lucullus* you, I hunted with his Honour to-day——you to *Sempronius*——commend me to their Loves; and I am proud, ſay, that my Occaſions have found time to uſe 'em towards a Supply of Money; let the Requeſt be fifty Talents. [*Exunt the Servants.*
Go you, Sir, to the Senators;
Of whom, for Service done the State, I have
Deſerv'd this Hearing; bid 'em ſend o' th' inſtant
A thouſand Talents to me.

Flav. I've been bold,
(For that I knew it the moſt general way)
To them to uſe your Signet and your Name;
But they do ſhake their Heads, and I am here
No richer in return,

Tim. Is it true? Can it be?

Flav. They anſwer in a joint and corporate Voice,
That now they are at Ebb, want Treaſure, cannot
Do what they wou'd; are ſorry— you are honourable—
But yet they could have wiſh'd—they know not—
Something hath been amiſs—
Would all were well—'tis pity—

And

And ſo attending other ſerious Matters,
After diſtaſteful Looks, and theſe hard Fractions,
With certain Half-caps, and cold-moving Nods,
They froze me into Silence.

Tim. You Gods reward 'em!
I pr'ythee, Man, look cheerly. Theſe old Fellows
Have their Ingratitude in them hereditary;
Their Blood is cak'd, 'tis cold, it ſeldom flows,
And Nature, as it grows again toward Earth,
Is faſhion'd for the Journey, dull and heavy.
But be not ſad; no Blame belongs to thee:
Thou'rt true and juſt. And never doubt, or think
That *Timon*'s Virtues 'mong his Friends can ſink.

Flav. Would I could not: That Thought its Bounty's Foe
Being free itſelf, it thinks all others ſo.

Enter firſt Servant.

Tim. Peace, here comes my Meſſenger from Lord *Lucullus*
Well, what Succeſs?

1 *Serv.* Soon as I ſaw my Lord *Lucullus*; Honeſt Friend
ſays he, you are very reſpectfully welcome. Fill me ſome
Wine. And how does that honourable, compleat, free
hearted Gentleman of *Athens*, thy very bountiful good Lord
and Maſter? His Health, ſaid I, is very well, Sir. I am
right glad to hear, quoth he, his Health is well: And what
haſt thou there under thy Cloak? A Gift, I warrant: Why
this hits well, I dreamt of a Siver Baſon and Ewer laſt Night.
No, faith, my Lord, ſays I, here's nothing but an empty
Box, which, in my Lord's behalf, I come to entreat your
Honour to ſupply; who having great and inſtant Occaſion to
uſe fifty Talents, hath ſent to your Lordſhip to furniſh him:
nothing doubting your preſent Aſſiſtance therein. Nothing
doubting! ſays he, with an alter'd Tone and Countenance!
alas, good Lord, a noble Gentleman 'tis, if he would not keep
ſo good a Houſe. Many a time and often I have din'd with
him, and told him of it; and came again to Supper with him
on purpoſe to have him ſpend leſs. And yet he would em-
brace no Counſel, take no Warning by my coming. Every
Man hath his Fault, and Honeſty is his. I have told him on
it, but I could never get him from it. Good Friend, he goes
on, I have noted thee always wiſe; here's to thee. I have
obſerved thee always for a towardly prompt Spirit, give thy
thy Due; and one that knows what belongs to Reaſon; and
canſt uſe the Time well, if the Time uſe thee well. Good

Par

Parts in thee.—Draw nearer, honeſt Friend: Thy Lord's a bountiful Gentleman; but thou art wiſe, and thou knoweſt well enough (altho' thou com'ſt to me) that this is no Time to lend Money, eſpecially upon bare Friendſhip, without Security. Here's three Solidares for thee; good Boy wink at me, and ſay thou ſaw'ſt me not.—Is't poſſible, quoth I, the World ſhould ſo much differ? Fly, damn'd Baſeneſs, to him that worſhips thee! (and threw it back with Scorn.)

Tim. I thank thee for thy honeſt Zeal.

[*Enter 2d Servant.*] But here
Comes he I ſent to *Lucius*. What ſay'ſt thou?

2d Servant. My Lord, I ſaw Lord *Lucius*, and began to deliver your Meſſage to him. May it pleaſe your Honour, ſaid I, my Lord hath ſent—Ha! what hath he ſent? ſays he; I am ſo much endeared to that Lord; he's ever ſending: how ſhall I thank him, think'ſt thou? And what has he ſent? He has only ſent his preſent Occaſion now, my Lord, ſays I; requeſting your Lordſhip to ſupply his inſtant Uſe with fifty Talents. I know his Lordſhip is but merry with me, quoth he; he cannot want fifty times five hundred Talents. Were his Occaſion, I reply'd, leſs preſſing, I ſhould not urge it half ſo fervently. Doſt thou ſpeak ſeriouſly then? ſays he. Why what a wicked Beaſt was I, to diſfurniſh myſelf againſt ſuch a good Time, when I might have ſhewn myſelf honourable? How unlucky it happened that I ſhould make a Purchaſe but a Day before? I am vaſtly ſorry I am not able to do—I was ſending to uſe Lord *Timon* myſelf, theſe Gentlemen can witneſs; but I would not for the Wealth of *Athens*, I had done it now. Commend me bountifully to his good Lordſhip; and I hope his Honour will conceive the faireſt of me, becauſe I have really no Power to be kind. And tell him this from me, I count it one of my greateſt Afflictions, that I cannot pleaſure ſuch an honourable Gentleman.

Tim. And is this all? This the Return for all I've done?—But ſee my Meſſenger from *Sempronius*. What ſays he?

3d Servant. Sempronius, my Lord, after much Heſitation, and muttering to himſelf, cry'd in a ſurly Tone, Muſt he needs trouble me in't?—Me above all others?—He might have try'd Lord *Lucius*, or *Lucullus*; and now *Ventidius* is wealthy too, whom he redeem'd from Priſon: All theſe owe their Eſtates unto him. O, my Lord, ſays I, they've all been touch'd, and all are found baſe Metal; for they've all deny'd him. How! deny'd him? ſays he; *Ventidius* and *Lucullus* both deny'd him? And does he ſend to me? Hum!—It ſhews but little Love or Judgment in him. Muſt I be his laſt Refuge?

fuge? He has much diſgrac'd me in it. I'm angry. H
might have known my Place; I ſee no Cauſe, but his Oc
cations might have woo'd me firſt: for in my Conſcience
was the firſt Man that e'er receiv'd a Preſent from him. An
does he think ſo backwardly of me that I'll requite it laſt
No: ſo it may prove an Argument of Laughter to the reſt
and I 'mongſt Lords be thought a Fool. I'd rather than th
Worth of thrice the Sum, he'd ſent to me firſt, but for m
Mind's Sake: I had ſuch a Courage to have done him good
But now return,

And with their faint Reply this Anſwer join,
Who doubts mine Honour, ſhall not know my Coin!

Tim. Excellent! A goodly Villain!

Flav. Why, this is the World's Soul;
Of the ſame Piece is every Flatterer's Spirit.
O *Timon!* ſee the Monſtrouſneſs of Man,
When he looks out in an ungrateful Shape!
Theſe Trencher-friends do now deny to thee,
What charitable Men afford to Beggars.

Tim. And is it thus?—This then is *Timon*'s laſt—
Ye Knot of Mouth-friends! Smoke, and lukewarm Water,
Are your true Likeneſs. O live loath'd, and long,
Ye ſmiling, ſmooth, deteſted Paraſites!
Athens, adieu! Nothing I'll bear from thee
But Nakedneſs, thou deteſtable Town!
Timon will to the Woods, where he ſhall find,
Th' unkindeſt Beaſt more friendly than Mankind.

[*Exit in a Rage.*

1*ſt Serv.* Hark you, good Steward, where's our Maſter gone?
Are we undone, caſt off, nothing remaining?

Flav. Alack, my Fellows, what ſhould I ſay to you?
Let me be recorded by the righteous Gods,
I'm near as poor as you.

1 *Serv.* Such a Houſe broke up!
So noble a Maſter fall'n! all gone! and not
One Friend to take his Fortune by the Arm,
And go along with him?

2*d Serv.* As we do turn our Backs
From our Companion, thrown into his Grave;
So his Familiars from his bury'd Fortunes
Slink all away; leave their falſe Vows with him,
Like empty Purſes pick'd: And his poor Self,
A dedicated Beggar to the Air,
With his Diſeaſe of all-ſhun'd Poverty
Walks, like Contempt, alone.

3*d Serv*

Serv. Yet do our Hearts wear *Timon's* Livery,
ſee I by our Faces; we are Fellows ſtill,
g alike in Sorrow. Leak'd is our Bark,
re, poor Mates, ſtand on the dying Deck,
ng the Surges threat.
v. Good Fellows all;
ateſt of my Wealth I'll ſhare amongſt you.
e ever we ſhall meet, for *Timon's* Sake,
yet be Fellows; ſhake our Heads, and ſay,
were a Knell unto our Maſter's Fortunes)
ave ſeen better Days.
vaſt Wretchedneſs that Grandeur brings!
d be ſo mock'd with Glory as to live
a Dream of Friendſhip? All his Pomp
nly painted, like his varniſh'd Friends!
honeſt Lord! brought low by his own Heart,
ne by Goodneſs; ſtrange, unuſual Mood!
Man's worſt Crime was doing too much Good.

[*Exeunt.*

SECT. III.

On Writing LETTERS.

T E R Reading and Speaking with Grace and Propriety, the next thing to be conſidered, is the Art of ng Letters; as a great Part of the Commerce of human s carry'd on by this Means.

e Art of epiſtolary Writing, as the late Tranſlator of s Letters has obſerv'd, was eſteemed by the *Romans*, in umber of liberal and polite Accompliſhments; and we *Cicero* mentioning with great Pleaſure in ſome of his rs to *Atticus*, the elegant Specimen he had receiv'd from on, of his Genius in this Way *. It ſeems indeed to formed Part of their Education; and in the Opinion of *Locke*, it well deſerves to have a Share in ours. "The riting of Letters (as that judicious Author obſerves) enters much into all the Occaſions of Life, that no Gentle-

* Ad Att. lxv. 16, 17.

" man can avoid ſhowing himſelf in Compoſitions of this kind. " Occurrences will daily force him to make this Uſe of his " Pen, which lays open his Breeding, his Senſe, and his Abi- " lities, to a ſeverer Examination than any oral Diſcourſe." It is to be wonder'd we have ſo few Writers in our own Language, who deſerve to be pointed out as Models upon ſuch an Occaſion. After having nam'd Sir *William Temple*, it would be difficult perhaps to add a Second. The elegant Writer of *Cowley*'s Life, mentions him as excelling in this uncommon Talent; but as that Author declares himſelf of Opinion, " That Letters which paſs between familiar Friends, if they " are written as they ſhould be, can ſcarce ever be fit to ſee " the Light," the World is deprived of what, no doubt, would have been well worth its Inſpection. A late diſtinguiſhed Genius treats the very Attempt as ridiculous, and profeſſes himſelf " a mortal Enemy to what they call a fine Letter." His Averſion however was not ſo ſtrong, but he knew how to conquer it when he thought proper, and the Letter which cloſes his Correſpondence with Biſhop *Atterbury*, is, perhaps, the moſt genteel and manly Addreſs that ever was pen'd to a Friend in Diſgrace. The Truth is, a fine Letter does not conſiſt in ſaying fine things, but in expreſſing ordinary ones in an uncommon manner. It is the *proprie communia dicere*, the Art of giving Grace and Elegance to familiar Occurrences, that conſtitutes the Merit of this kind of Writing. Mr. *Gay*'s Letter concerning the two Lovers who were ſtruck dead with the ſame Flaſh of Lightning, is a Maſter-piece of the Sort; and the Specimen he has there given of his Talents for this Species of Compoſition, makes it much to be regretted, we have not more from the ſame Hand: We might then have equalled, if not excelled, our Neighbours the *French* in this, as we have in every other Branch of polite Literature, and have found a Name among our own Countrymen to mention with the eaſy *Voiture*.

I will here give you, from our beſt Authors in this Way, ſome Specimens of Letters of different kinds, as alſo ſome Tranſlations from the *Latin* and *French*, by way of Examples; and I ſhall cloſe with an Original which I have by me, written to a young Gentleman at School, on the Subject of Writing Letters.

LETTER I.

Sir WILLIAM TEMPLE *to Mr.* SIDNEY.

Hague, Dec. 13. N. S. 1675.

THO' I did not like the Date of your laſt Letter, yet I did all the reſt very well. I thought *Lyons* a little too far off for one I wiſh always in my Reach: But when I remembered, it was a Place of ſo great Trade, and where you told me yours had been very good in former Times, I was contented, to think you ſpent your Time to your own Advantage and Satisfaction, tho' not to your Friends, by keeping at ſuch a Diſtance. I was very well pleaſed t'other Day with a Viſit made me by Captain *Freſheim*, who was much in your Praiſes; but I did not like that he ſhou'd make you kinder to him than to me: Yet I think he deſerves it of you, if all be true that he tells; for he pretends to think you, *le plus belle Homme, et le plus honnête Homme*, and I know not what more, that never came into my Head, as you know very well. However, I was mighty glad to hear him ſay, you had the beſt Health that cou'd be, and that you looked as if you would keep it ſo, if you did not grow too kind to the Place and Company you lived in, or they to you. Yet after what you tell me of the *French* Air and *Bourbon* Waters, I am much apter to wiſh myſelf there, than you in theſe Parts of the World; and tho' I hear News every Day from all Sides, yet I have not heard any ſo good, ſince I came upon this Scene, as what you ſend me, of the Effects I am like to feel by the Change whenever I come upon that where you are: They will be greater and better than any I can expect by being the buſy Man, tho' *Je pourrois bien faire Merveilles*, with the Company I am joined to, and nobody knows to what Sir *Ellis* may raiſe another Ambaſſador, that has already raiſed one from the Dead. They begin to talk now of our going to *Nimeguen*, as if it were nearer than I thought it a Month ago: When we are there, it will be time enough to tell you what I think of our coming away. Hitherto, I can only ſay, there are ſo many Splinters in the broken Bone, that the Patient muſt be very good, as well as the Surgeons, if it be a ſudden Cure. And though I believe both where you and I are, the Diſpoſitions towards it

are very well, yet I doubt of thoſe who are farther off on both Sides of us. For aught any body knows, this great Dance may end as others uſe to do, every Man coming to the Place where they begun, or near it: Only, againſt all Reaſon and Cuſtom, I doubt the poor *Swede*, that never led the Dance, is likelieſt to pay the Fidlers. I hope you know what paſſes at Home; at leaſt, 'tis Pity you ſhould not: But if you don't, you ſhall not for me at this Diſtance; and ſince you talk of returning, the Matter is not great. In the mean time, pray let me know your Motions and your Health, ſince the want of your Cypher keeps me from other things you ſay you have a mind to tell me. I hear nothing of the Letter you ſay you have ſent me by ſo good a Hand; ſo that all I can ſay to that is, that by whatſoever it comes, any will be welcome that comes from yours; becauſe nobody loves you better than I, nor can be more than I am,

Yours, &c.

LETTER II.

Sir WILLIAM TEMPLE *to the Biſhop of* ROCHESTER.

Nimeguen, May 21, N. S. 1677.

My LORD,

I AM unacquainted with Thanks or Praiſes, having ſo little deſerved any, that I muſt judge of them rather by the Report of others, than by any Experience of my own. But if by either, I underſtand any thing of them, all the Charm or Value they have, ariſes from the Eſteem a Man has of the Perſon that gives them, or the Belief, in ſome meaſure, of his own deſerving them. The firſt of theſe Circumſtances gave ſo great an Advantage to thoſe I had lately the Honour of receiving from your Lordſhip in a Letter delivered me by Mr. *Dolben*, that the Want of the other was but neceſſary to allay the Vanity they might otherwiſe have given me. But where a Man can find no Ground to flatter himſelf upon the Thanks he receives, he begins to conſider whether they are Praiſe or Reproach: And ſo, I am ſure, I have Reaſon to do in the Acknowledgments your

Lordſhip is pleaſed to make me of any Favours to your Son, who has never yet been ſo kind to me, as to give me the leaſt Occaſion of obliging him. I confeſs, I ſhould have been glad o meet with any, tho' I do not remember ſo much as ever o have told him ſo; but if he has gueſſed it from my Counenance or Converſation, it is a Teſtimony of his obſerving uch, and judging well; which are Qualities I have thought im guilty of, among thoſe others that allow me to do him o Favour but Juſtice only in eſteeming him. 'Tis his Forune to have been beforehand with me, by giving your Lordip an Occaſion to take notice of me, and thereby furniſhg me with a Pretence of entering into your Service; which ives him a new Title to any I can do him, and your Lordhip a very juſt one to employ me upon all Occaſions.

Notwithſtanding your Lordſhip's favourable Opinion, I ill aſſure you, 'tis well for me, that our Work here requires ttle Skill, and that we have no more but Forms to deal ith in this Congreſs, while the Treaty is truly in the Field, here the Conditions of it are yet to be determined. *Fata iam invenient:* Which is all I can ſay of it; nor ſhall I inreaſe your Lordſhip's preſent Trouble, beyond the Profeſſions f my being,

My Lord,

Your Lordship's moſt Obedient

Humble Servant.

LETTER III.

Mr. Pope *to the Biſhop of* Rochester.

ONCE more I write to you as I promiſed, and this once I fear will be the laſt! The Curtain will ſoon be awn between my Friend and me, and nothing left but to iſh you a long good Night. May you enjoy a State of Reſe in this Life, not unlike that Sleep of the Soul which me have believed is to ſucceed it, where we lie utterly forgetful of that World from which we are gone, and ripening r that to which we are to go. If you retain any Memory the paſt, let it only imagine to you what has pleas'd you ſt; ſometimes preſent a Dream of an abſent Friend, or

bring you back an agreeable Converſation. But upon the whole, I hope you will think leſs of the Time paſt than of the future; as the former has been leſs kind to you than the latter infallibly will be. Do not envy the World your Studies; they will tend to the Benefit of Men againſt whom you can have no Complaint, I mean of all Poſterity: And perhaps at your time of Life, nothing elſe is worthy your Care. What is every Year of a wiſe Man's Life but a Cenſure or Critique on the paſt? Thoſe whoſe Date is the ſhorteſt, live long enough to laugh at one half of it: The Boy deſpiſes the Infant, the Man the Boy, the Philoſopher both, and the Chriſtian all. You may now begin to think your Manhood was too much a Puerility; and you'll never ſuffer your Age to be but a ſecond Infancy. The Toys and Baubles of your Childhood are hardly now more below you, than thoſe Toys of our riper and of our declining Years, the Drums and Rattles of Ambition, and the Dirt and Bubbles of Avarice. At this Time, when you are cut off from a little Society, and made a Citizen of the World at large, you ſhould bend your Talents not to ſerve a Party, or a few, but all Mankind. Your Genius ſhould mount above that Miſt in which its Participation and Neighbourhood with Earth long involved it: To ſhine abroad and to Heaven, ought to be the Buſineſs and the Glory of your preſent Situation. Remember it was at ſuch a time, that the greateſt Lights of Antiquity dazled and blazed the moſt; in their Retreat, in their Exile, or in their Death: But why do I talk of dazling or blazing? it was then that they did Good, that they gave Light, and that they became Guides to Mankind.

Thoſe Aims alone are worthy of Spirits truly great, and ſuch I therefore hope will be yours. Reſentment indeed may remain, perhaps cannot be quite extinguiſhed, in the nobleſt Minds; but Revenge never will harbour there: Higher Principles than thoſe of the firſt, and better Principles than thoſe of the latter, will infallibly influence Men whoſe Thoughts and whoſe Hearts are enlarged, and cauſe them to prefer the Whole to any Part of Mankind, eſpecially to ſo ſmall a Part as one's ſingle Self.

Believe me, my Lord, I look upon you as a Spirit enter'd into another Life, as one juſt upon the Edge of Immortality, where the Paſſions and Affections muſt be much more exalted, and where you ought to deſpiſe all little Views, and all mean Retroſpects. Nothing is worth your looking back: and therefore look forward, and make (as you can) the

World

World look after you: But take care, that it be not with Pity, but with Eſteem and Admiration.

I am with the greateſt Sincerity, and Paſſion for your Fame as well as Happineſs,

Yours, &c.

The Biſhop of Rocheſter *went into Exile the Month following, and continued in it till his Death, which happen'd at* Paris *on the fifteenth Day of* Feb. *in the Year* 1732.

LETTER IV.

From Mr. GAY *to Mr.* F—.

Stanton-Harcourt, Aug. 9, 1718.

THE only News you can expect to have from me here, is News from Heaven, for I am quite out of the World, and there is ſcarce any thing can reach me except the Noiſe of Thunder, which undoubtedly you have heard too. We have read in old Authors, of high Towers levell'd by it to the Ground, while the humble Vallies have eſcap'd: The only thing that is Proof againſt it is the Laurel, which however I take to be no great Security to the Brains of modern Authors. But to let you ſee that the contrary to this often happens, I muſt acquaint you that the higheſt and moſt extravagant Heap of Towers in the Univerſe, which is in this Neighbourhood, ſtands ſtill undefac'd, while a Cock of Barley in our next Field has been conſum'd to Aſhes. Would to God that this Heap of Barley had been all that had periſhed! For unhappily beneath this little Shelter ſate two much more conſtant Lovers than ever were found in Romance under the Shade of a Beech-Tree. *John Hewit* was a well-ſet Man of about five and twenty; *Sarah Drew* might be rather called comely than beautiful, and was about the ſame Age: They had paſſed thro' the various Labours of the Year together with the greateſt Satisfaction; if ſhe milk'd, 'twas his Morning and Evening Care to bring the Cows to her Hand. It was but laſt Fair that he bought her a Preſent of green Silk for her Straw-Hat; and the Poeſy on her Silver Ring was of his chuſing. Their Love was the Talk of the whole Neighbourhood; for Scandal never affirm'd that

they had any other Views than the lawful Poſſeſſion of each other in Marriage. It was that very Morning that he had obtain'd the Conſent of her Parents, and it was but till the next Week that they were to wait to be happy. Perhaps in the Intervals of their Work they were now talking of their Wedding-Cloaths, and *John* was ſuiting ſeveral Sorts of Poppies and Field-flowers to her Complexion, to chuſe her a Knot for the Wedding-Day. While they were thus buſied, (it was on the laſt of *July* between two and three in the Afternoon) the Clouds grew black, and ſuch a Storm of Lightning and Thunder enſu'd, that all the Labourers made the beſt of their way to what Shelter the Trees and Hedges afforded. *Sarah* was frightened, and fell down in a Swoon on a Heap of Barley. *John*, who never ſeparated from her, ſat down by her Side, having rak'd together two or three Heaps, the better to ſecure her from the Storm. Immediately there was heard ſo loud a Crack, as if Heaven had ſplit aſunder; every one was ſolicitous for the Safety of his Neighbour, and called to one another throughout the Field. No Anſwer being return'd to thoſe who called to our Lovers, they ſtep'd to the Place where they lay; they perceiv'd the Barley all in a Smoke, and then 'ſpy'd this faithful Pair, *John* with one Arm about *Sarah*'s Neck, and the other held over her, as to ſkreen her from the Lightning. They were both ſtruck in this tender Poſture. *Sarah*'s left Eyebrow was ſing'd, and there appear'd a black Spot on her Breaſt; her Lover was all over black, but not the leaſt Signs of Life were found in either. Attended by their melancholy Companions, they were convey'd to the Town, and the next Day interr'd in *Stanton-Harcourt* Church-yard. My Lord *Harcourt*, at Mr. *Pope*'s and my Requeſt, has cauſed a Stone to be plac'd over them, upon Condition that we ſhould furniſh the Epitaph, which is as follows.

When Eaſtern Lovers feed the Funeral Fire,
On the ſame Pile the faithful Pair expire;
Here pitying Heaven that Virtue mutual found,
And blaſted both, that it might neither wound.
Hearts ſo ſincere th' Almighty ſaw well pleas'd,
Sent his own Lightning, and the Victims ſeiz'd.

But my Lord is apprehenſive the Country People will not underſtand this; and Mr. *Pope* ſays he'll make one with ſomething of Scripture in it, and with as little Poetry as *Hopkins* and *Sternhold*.

I am, &c.

LET-

LETTER V.

CICERO *to* ATTICUS.

I Perceive from your Letter, and the Copy of my Brother's, which you ſent with it, a great Alteration in his Affection and Sentiments with regard to you: which affects me with all that Concern, which my extreme Love for you both ought to give me; and with Wonder at the ſame time, what could poſſibly happen either to exaſperate him ſo highly, or to effect ſo great a Change in him. I had obſerved indeed before, what you alſo miſtruſted at your leaving us, that he had conceived ſome great Diſguſt, which ſhocked and filled his Mind with odious Suſpicions: which tho' I was often attempting to heal, and eſpecially after the Allotment of his Province, yet I could neither diſcover that his Reſentment was ſo great, as it appears to be from your Letter, nor find, that what I ſaid had ſo great an effect upon him as I wiſhed. I comforted myſelf however with a Perſuaſion, that he would contrive to ſee you at *Dyrrachium*, or ſome other Place in thoſe Parts; and in that Caſe made no doubt, but that all would be ſet right; not only by your Diſcourſe and talking the Matter over between yourſelves, but by the very Sight and mutual Embraces of each other: For I need not tell you who know it as well as myſelf, what a Fund of Good-Nature and Sweetneſs of Temper there is in my Brother; and how apt he is both to take and to forgive an Offence. But it is very unlucky that you did not ſee him; ſince by that Means, what others have artfully inculcated has had more Influence on his Mind, than either his Duty, or his Relation to you, or your old Friendſhip, which ought to have had the moſt. Where the Blame of all this lies, it is eaſier for me to imagine than to write; being afraid, leſt, while I am excuſing my own People, I ſhould be too ſevere upon yours: For, as I take the Caſe to be, if thoſe of his own Family did not make the Wound, they might at leaſt have cured it. When we ſee one another again, I ſhall explain to you more eaſily the Source of the whole Evil, which is ſpread ſomewhat wider than it ſeems to be.———As to the Letter which he wrote to you from *Theſſalonica*, and what you ſuppoſe him to have ſaid of you to your Friends at *Rome*, and

and on the Road, I cannot conceive what could move him to it. But all my Hopes of making this Matter eaſy depend on your Humanity. For if you will but reflect, that the beſt Men are often the moſt eaſy, both to be provoked, and to be appeaſed; and that this Quickneſs, if I may ſo call it, or Flexibility of Temper, is generally the Proof of a Good-Nature; and above all, that we ought to bear with one another's Infirmities or Faults, or even Injuries; this troubleſome Affair, I hope, will be ſoon made up again. I beg of you that it may be ſo. For it ought to be my ſpecial Care, from the ſingular Affection which I bear to you, to do every thing in my Power, that all, who belong to me, may both love and be beloved by you. There was no occaſion for that Part of your Letter, in which you mention the Opportunities which you have omitted, of Employments both in the City and the Provinces; as well at other times, as in my Conſulſhip. I am perfectly acquainted with the Ingenuity and Greatneſs of your Mind; and never thought that there was any other Difference between you and me, but in a different Choice and Method of Life. Whilſt I was drawn, by a ſort of Ambition, to the Deſire and Purſuit of Honours; you, by other Maxims, in no wiſe blameable, to the Enjoyment of an honourable Retreat. But for the genuine Character of Probity, Diligence, and Exactneſs of Behaviour, I neither prefer myſelf, nor any Man elſe to you. And as for Love to me, after my Brother, and my own Family, I give you always the ſame Place. For I ſaw, and ſaw it in a manner the moſt affecting, both your Solicitude and your Joy, in all the various Turns of my Affairs; and was often pleaſed, as well with the Applauſe which you gave me in Succeſs, as the Comfort which you adminiſtered in my Fears. And even now, in the time of your Abſence, I feel and regret the Loſs, not only of your Advice, in which you excel all, but of that familiar Chat with you, in which I uſed to take ſo much Delight. Where then ſhall I tell you that I moſt want you? in public Affairs? (where it can never be permitted to me to ſit idle) or in my Labours at the Bar? which I ſuſtained before through Ambition, but now to preſerve my Dignity: Or in my domeſtic Concerns? where, though I always wanted your Help before, yet ſince the Departure of my Brother, I now ſtand the more in need of it. In ſhort, neither in my Labours, nor Reſt; neither Buſineſs, nor Retirement; neither in the Forum, nor at Home; neither in public, nor in private Affairs, can I live any longer

longer without your friendly Counſel, and endearing Converſation. We have often been reſtrained on both Sides, by a kind of Shame, from explaining ourſelves on this Article; but I was now forced to it by that Part of your Letter, in which you thought fit to juſtify yourſelf and your Way of Life to me.———But to return to my Brother: In the preſent State of the ill Humour which he expreſſes towards you, it happens however conveniently, that your Reſolution of declining all Employments Abroad was declared and known long beforehand, both to me and to your other Friends; ſo that your not being now together cannot be charged to any Quarrel or Rupture between you, but to your Judgment and Choice of Life. Wherefore both this Breach in your Union will be healed again, and your Friendſhip with me remain for ever inviolable, as it has hitherto been.—We live here in an infirm, wretched, and tottering Republic: for you have heard, I gueſs, that our Knights are now almoſt disjoined again from the Senate. The firſt Thing which they took amiſs, was the Decree for calling the Judges to Account who had taken Money in *Clodius*'s Affair. I happened to be abſent when it paſſed; but hearing afterwards that the whole Order reſented it, tho' without complaining openly, I chid the Senate, as I thought, with great Effect; and in a Cauſe, not very modeſt, ſpoke forcibly and copiouſly. They have now another curious Petition, ſcarce fit to be endured; which yet I not only bore with, but defended. The Company who hired the *Aſiatic* Revenues of the *Cenſors*, complained to the Senate, that, through too great an Eagerneſs, they had given more for them than they were worth, and begged to be releaſed from the Bargain. I was their chief Advocate, or rather indeed the Second; for CRASSUS was the Man who put them upon making this Requeſt. The Thing is odious and ſhameful, and a public Confeſſion of their Raſhneſs: but there was great Reaſon to apprehend, that if they ſhould obtain nothing, they would be wholly alienated from the Senate: ſo that this Point alſo was principally managed by me. For, on the Firſt and Second of *December*, I ſpoke a great deal on the Dignity of the two Orders, and the Advantages of the Concord between them, and was heard very favourably in a full Houſe. Nothing however is yet done; but the Senate appears well diſpoſed. For METELLUS, the Conſul elect, was the only one who ſpoke againſt us; tho' that Hero of ours, CATO, was going alſo to ſpeak, if the Shortneſs of the Day had not prevented him.

Thus,

Thus, in purſuit of my old Meaſures, I am ſupporting, as well as I can, that Concord which my Conſulſhip had cemented: but ſince no great Streſs can now be laid upon it, I have provided myſelf another Way, and a ſure one, I hope, of maintaining my Authority; which I cannot well explain by Letter, yet will give you a ſhort Hint of it. I am in ſtrict Friendſhip with POMPEY. I know already what you ſay—and will be upon my Guard, as far as Caution can ſerve me; and give you a farther Account ſome other time, of my preſent Conduct in Politics. You are to know, in the mean while, that LUCCEIUS deſigns to ſue directly for the Conſulſhip; for he will have, it is ſaid, but two Competitors. CÆSAR, by Means of ARRIUS, propoſes to join with him; and BIBULUS, by PISO's Mediation, thinks of joining with CÆSAR. Do you laugh at this? Take my Word for it, it is no laughing Matter. What ſhall I write farther? What? there are many Things; but for another Occaſion. If you would have us expect you, pray let me know it. At preſent I ſhall beg only modeſtly, what I deſire very earneſtly, that you would come as ſoon as poſſible.

LETTER VI.

MATIUS *to* CICERO.

YOUR Letter gave me great Pleaſure, by letting me ſee you retain ſtill that favourable Opinion of me, which I had always hoped and wiſhed; and though I had never indeed any Doubt of it, yet for the high Value that I ſet upon it, I was very ſolicitous that it ſhould remain always inviolable. I was conſcious to myſelf that I had done nothing which could reaſonably give Offence to any honeſt Man; and did not imagine therefore, that a Perſon of your great and excellent Accompliſhments could be induced to take any without Reaſon, eſpecially againſt one, who had always profeſſed, and ſtill continued to profeſs, a ſincere Good-will to you. Since all this then ſtands juſt as I wiſh it, I will now give an Anſwer to thoſe Accuſations, from which you, agreeably to your Character,

ter, out of your ſingular Goodneſs and Friendſhip, have ſo often defended me. I am no Stranger to what has been ſaid of me by certain Perſons, ſince CÆSAR's Death. They call it a Crime in me, that I am concerned for the Loſs of an intimate Friend, and ſorry that the Man, whom I loved, met with ſo unhappy a Fate. They ſay, that our Country ought to be preferred to any Friendſhip, as if they had already made it evident, that his Death was of Service to the Republic. But I will not deal craftily; I own myſelf not to be arrived at that Degree of Wiſdom; nor did I yet follow CÆSAR in our late Diſſentions, but my Friend; whom, though diſpleaſed with the Thing, I could not deſert: for I never approved the Civil War, or the Cauſe of it, but took all poſſible Pains to ſtifle it in its Birth. Upon the Victory therefore of a familiar Friend, I was not eager to advance, or to enrich myſelf: an Advantage which others, who had leſs Intereſt with him than I, abuſed to great Exceſs. Nay, my Circumſtances were even hurt by CÆSAR's Law; to whoſe Kindneſs the greateſt Part of thoſe, who now rejoice at his Death, owed their very Continuance in the City. I ſolicited the Pardon of the Vanquiſhed with the ſame Zeal as if it had been for my ſelf. Is it poſſible therefore for me, who laboured to procure the Safety of all, not to be concerned for the Death of him, from whom I uſed to procure it? eſpecially when the very ſame Men, who were the Cauſe of making him odious, were the Authors alſo of deſtroying him. But I ſhall have Cauſe, they ſay, to repent, for daring to condemn their Act. Unheard-of Inſolence! that it ſhould be allowed to ſome to glory in a wicked Action, yet not to others, even to grieve at it without Puniſhment! But this was always free even to Slaves, to fear, rejoice, and grieve by their own Will, not that of another; which yet theſe Men, who call themſelves the Authors of Liberty, are endeavouring to extort from us by the Force of Terror. But they may ſpare their Threats: for no Danger ſhall terrify me from performing my Duty and the Offices of Humanity; ſince it was always my Opinion that an honeſt Death was never to be avoided, often even to be ſought. But why are they angry with me, for wiſhing only that they may repent of their Act? I wiſh that all the World may regret CÆSAR's Death. But I ought, ſay they, as a Member of Civil Society, to wiſh the Good and Safety of the Republic. If my paſt Life and future Hopes do not already prove, that I wiſh it, without my ſaying ſo, I will not pretend to evince it by Argument. I beg

of

own Weight, expanded in this Manner: It appeared ſometimes bright, and ſometimes dark and ſpotted, as it was more or leſs impregnated with Earth and Cinders. This extraordinary Phænomenon excited my Uncle's philoſophical Curioſity to take a nearer View of it. He ordered a light Veſſel to be got ready, and gave me the Liberty, if I thought proper, to attend him. I rather choſe to continue my Studies; for, as it happened, he had given me an Employment of that Kind. As he was coming out of the Houſe he received a Note from *Rectina*, the Wife of *Baſſus*, who was in the utmoſt Alarm at the imminent Danger which threatened her; for her Villa being ſituated at the Foot of Mount *Veſuvius*, there was no Way to eſcape but by Sea, ſhe earneſtly entreated him therefore to come to her Aſſiſtance. He accordingly changed his firſt Deſign, and what he began with a philoſophical, he purſued with an heroical Turn of Mind. He ordered the Gallies to put to Sea, and went himſelf on board with an Intention of aſſiſting, not only *Rectina*, but ſeveral others; for the Villas ſtand extremely thick upon that beautiful Coaſt. When haſtening to the Place from whence others fled with the utmoſt Terror, he ſteered his direct Courſe to the Point of Danger, and with ſo much Calmneſs and Preſence of Mind, as to be able to make and dictate his Obſervations upon the Motion and Figure of that dreadful Scene. He was now ſo near the Mountain, that the Cinders, which grew thicker and hotter the nearer he approached, fell into the Ships, together with Pumice-Stones, and black Pieces of burning Rock: They were likewiſe in Danger, not only of being aground by the ſudden Retreat of the Sea, but alſo from the vaſt Fragments which rolled down from the Mountain, and obſtructed all the Shore. Here he ſtopped to conſider whether he ſhould return back again; to which the Pilot adviſing him, *Fortune*, ſaith he, *befriends the Brave*; carry me to *Pomponianus*. *Pomponianus* was then at *Stabiæ*, ſeparated by a Gulph, which the Sea, after ſeveral inſenſible Windings, forms upon that Shore. He had already ſent his Baggage on board; for though he was not at that Time in actual Danger, yet being within the View of it, and indeed extremely near, if it ſhould in the leaſt increaſe, he was determined to put to Sea as ſoon as the Wind ſhould change. It was favourable however, for carrying my Uncle to *Pomponianus*, whom he found in the greateſt Conſternation. He embraced him with Tenderneſs, encouraging and exhorting him to keep up his Spirits; and the more to diſſipate his Fears, he ordered, with an Air of Unconcern, the Baths

to

: got ready; when, after having bathed, he ſate down to
et with great Chearfulneſs, or at leaſt (what is equally
ic) with all the Appearance of it. In the mean while
Eruption from Mount *Veſuvius* flamed out from ſeveral
s with much Violence, which the Darkneſs of the Night
ibuted to render ſtill more viſible and dreadful. But my
e, in order to ſooth the Apprehenſions of his Friend, aſ-
him it was only the burning of the Villages, which the
ntry People had abandoned to the Flames: After this he
d to Reſt; and, it is moſt certain, he was ſo little diſ-
oſed as to fall into a deep Sleep; for being pretty fat,
breathing hard, thoſe who attended without, actually
l him ſnore. The Court which led to his Apartment,
; now almoſt filled with Stones and Aſhes, if he had con-
d there any time longer, it would have been impoſſible for
to have made his Way out; it was thought proper there-
to awaken him. He got up, and went to *Pomponianus*,
the reſt of his Company, who were not unconcerned
gh to think of going to Bed. They conſulted toge-
whether it would be moſt prudent to truſt to the Houſes,
h now ſhook from ſide to ſide with frequent and vio-
Concuſſions, or fly to the open Fields, where the cal-
l Stones and Cinders, tho' light indeed, yet fell in large
ers, and threatened Deſtruction. In this Diſtreſs they re-
d for the Fields, as the leſs dangerous Situation of the
A Reſolution, which while the reſt of the Company
hurried into by their Fears, my Uncle embraced upon
and deliberate Conſideration. They went out then, hav-
'illows tied upon their Heads with Napkins; and this was
whole Defence againſt the Storm of Stones that fell
l them. Tho' it was now Day every where elſe, with
it was darker than the moſt obſcure Night, excepting
what Light proceeded from the Fire and Flames. They
ght proper to go down farther upon the Shore, to obſerve
y might ſafely put out to Sea, but they found the Waves
un extremely high and boiſterous. There my Uncle hav-
lrunk a Draught or two of cold Water threw himſelf
t upon a Cloth which was ſpread for him, when imme-
ly the Flames, and a ſtrong Smell of Sulphur, which was
forerunner of them, diſperſed the reſt of the Company,
obliged him to ariſe. He raiſed himſelf up with the Aſ-
ce of two of his Servants, and inſtantly fell down dead;
:ated, as I conjecture, by ſome groſs and noxious Va-
, having always had weak Lungs, and frequently ſubject
Difficulty of Breathing. As ſoon as it was light again,

which was not till the third Day after this melancholy Accident, his Body was found entire, and without any Marks of Violence upon it, exactly in the ſame Poſture that he fell, and looking more like a Man aſleep than dead. During all this time my Mother and I were at *Miſenum*. But as this has no Connection with your Hiſtory, ſo your Enquiry went no farther than concerning my Uncle's Death; with that therefore I will put an End to my Letter: Suffer me only to add, that I have faithfully related to you what I was either an Eye-witneſs of myſelf, or received immediately after the Accident happen'd, and before there was time to vary the Truth. You will chuſe out of this Narrative ſuch Circumſtances as ſhall be moſt ſuitable to your Purpoſe; for there is a great Difference between what is proper for a Letter, and an Hiſtory; between writing to a Friend, and writing to the Public. Farewel.

LETTER VIII.

PLINY *to* ROMANUS FIRMUS.

AS you are my Countryman, my Schoolfellow, and the earrlieſt Companion of my Youth: as there was the ſtricteſt Friendſhip between my Mother and Uncle, and your Father; a Happineſs which I alſo enjoy'd as far as the great Inequality of our Ages would admit: can I fail (biaſſed as I am towards your Intereſt by ſo many ſtrong and weighty Reaſons) to contribute all in my Power to the Advancement of your Dignity? The Rank you bear in our Province as a *Decurio*, is a Proof that you are poſſeſſed at leaſt of a hundred thouſand *Seſterces*; but that we may alſo have the Pleaſure of ſeeing you a *Roman* Knight, give me leave to preſent you with three hundred thouſand, in order to make up the Sum requiſite to entitle you to that Dignity. The long Acquaintance we have had, leaves me no room to doubt you will ever be forgetful of this Inſtance of my Friendſhip. And I need not adviſe you (what if I did not know your Diſpoſition I ſhould) to enjoy this Honour with the Modeſty that becomes one who received it from me; for the Dignity we poſſeſs by the good Offices of a Friend, is a kind of ſacred Truſt, wherein we have his Judgment, as well as our own Character to maintain, and therefore to be guarded with peculiar Attention. Farewel.

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LETTERS IX.

PLINY *to* MAXIMUS.

I THINK I may claim a Right to aſk the ſame Services of you for my Friends, as I would offer to yours if I were in your Station. *Arrianus Maturius* is a Perſon of great Eminence among the *Altinates*. When I call him ſo, it is not with reſpect to his Fortunes (which however are very conſiderable;) it is in view to the Purity, the Integrity, the Prudence, and the Gravity of his Manners. His Counſel ſteers me in my Affairs, and his Judgment directs me in my Studies; for Truth, Honour, and Knowledge, are the ſhining Qualities which mark his Character. He loves me (and I cannot expreſs his Affection in ſtronger Terms) with a Tenderneſs equal to yours. As he is a Stranger to Ambition, he is contented with remaining in the *Equeſtrian* Order, when he might eaſily have advanced himſelf into a higher Rank. It behoves me however to take care his Merit be rewarded with the Honours it deſerves: and I would fain without his Knowledge or Expectation, and probably too contrary to his Inclination, add to his Dignity. The Poſt I would obtain for him ſhould be ſomething very honourable, and yet attended with no Trouble. I beg when any thing of that Nature offers you would think of him; it will be an Obligation, which both he and I ſhall ever remember with the greateſt Gratitude. For tho' he has no aſpiring Wiſhes to ſatisfy, he will be as ſenſible of the Favour as if he had received it in conſequence of his own Deſires. Farewel.

LETTER X.

PLINY *to* CATILIUS.

I Accept of your Invitation to Supper, but I muſt make this Agreement before-hand, that you diſmiſs me ſoon, and treat me frugally. Let our Entertainment abound only in philoſophical Converſation, and even that too with Moderation. There are certain Midnight Parties, which *Cato* himſelf could not ſafely fall in with: tho' I muſt confeſs at the ſame

time, that *J. Cæſar* when he reproaches him upon that Head, exalts the Character he endeavours to expoſe; for he deſcribes thoſe Perſons who met this reeling Patriot, as bluſhing when they diſcovered who he was; and adds, *you would have thought that* Cato *had detected them, and not they* Cato. Could he place the Dignity of *Cato* in a ſtronger Light than by repreſenting him thus venerable even in his Cups? As for ourſelves nevertheleſs, let Temperance not only ſpeak our Table, but regulate our Hours: for we are not arrived at at ſo high a Reputation, that our Enemies cannot cenſure us but to our Honour. Farewel.

LETTER XI.

PLINY *to* TITIANUS.

WHAT are you doing? And what do you purpoſe to do? As for myſelf, I paſs my Life in the moſt agreeable, that is, in the moſt diſengaged manner imaginable. I do not find myſelf therefore, in the Humour to write a long Letter, tho' I am to read one. I am too much a Man of Pleaſure for the former, and juſt idle enough for the latter: for none are more indolent, you know, than the voluptuous, or have more Curioſity than thoſe who have nothing to do. Farewel.

LETTER XII.

To Monſieur DE LIONNE *at* Rome.

SIR,

THO' no Man treated me ſo ill at *Rome* as yourſelf; and I muſt place to your Account ſome of the moſt diſagreable Hours I paſſed in all my Travels; yet be aſſured I never ſaw any Perſon in my Life that I had ſo ſtrong an Inclination to reviſit, or to whom I would more willingly do the beſt Services in my Power. It is not very uſual to gain a Man's Friendſhip, at the ſame time that one ruins his Fortune.

tune. This Succeſs however you have had, and your Advantage was ſo much more conſiderable than mine in all Reſpects, that I had not the Power to defend myſelf againſt you in either of thoſe Inſtances, but you won both my Money and my Heart at the ſame time. If I am ſo happy as to find a Place in yours, I ſhall eſteem that Acquiſition as an Over-balance to all my Loſſes, and ſhall look upon myſelf as greatly a Gainer in the Commerce that paſſed between us. Tho' your Acquaintance, indeed, haſt coſt me pretty dear, I do not by any means think I have paid its full Value, and I would willingly part with the ſame Sum to meet with a Man in *Paris*, of as much Merit as yourſelf. This being the literal Truth, you may be well aſſured, Sir, that I ſhall omit nothing in my Power to preſerve an Honour I ſo highly eſteem; and that I ſhall not very eaſily give up a Friend whom I purchaſed at ſo dear a Price. I have accordingly performed every thing you deſired in the Affair about which you wrote to me; as I ſhall obey you with the ſame Punctuality in every other Inſtance that you ſhall command me. For I am with all the Affection that I ought,

Sir, Your, *&c.*

VOITURE.

LETTER XIII.

To the Marchioneſs de RAMBOUILLET.

MADAM,

SINCE I had the Honour of ſeeing you, I have ſuffer'd greater Pains than I am able to expreſs. Still however, I did not forget to execute your Commands; and in paſſing by *Eſpernay* I attended, as your Proxy, the Funeral of the Mareſchal *Strozzi*. His Tomb appear'd to me ſo magnificent, that in the Condition I was in, and finding myſelf ready conveyed thither, I had a moſt violent Inclination to be buried with him. But they made ſome Difficulty of complying with my Propoſal, as they found I had ſtill ſome remaining Warmth left in me. I reſolved therefore to have my

Body tranſported to *Nancy*; where at length, Madam, it is arrived, but ſo lean and worn out, that believe me, many a Corpſe is interr'd that is much leſs ſo. Tho' I have been already here theſe eight Days, I have not yet been able to recover my Strength, and the longer I repoſe, the more I find myſelf fatigued. In truth I perceive ſuch an infinite Difference between that Fortnight which I had the Honour of paſſing with you, and the ſame Space of Time which I have ſpent ſince, that I am aſtoniſh'd how I have been able to ſupport it; and I look upon myſelf and Monſieur *Margane*, who teaches School in this Place, as two the moſt wretched Inſtances in the World of the Inconſtancy of Fortune. I am every Day attacked with Shortneſs of Breath, and fainting Fits, without being able to meet with the leaſt Drop of Treacle; and I am more indiſpoſed than ever I was in all my Life, in a Place where I cannot be ſupplied with a proper Medicine. Thus, Madam, I much fear that *Nancy* will be as fatal to me as it was to the Duke of *Bourgogne*, and that after having like him, eſcaped the greateſt Dangers, and reſiſted the moſt powerful Enemies, I am deſtin'd to end my Days in this Town. I ſhall ſtruggle however againſt that Misfortune as much as poſſible; for I muſt confeſs I am extremely unwilling to leave the World, when I reflect that I ſhall by that means never have the Honour of ſeeing you again. I ſhould indeed exceedingly regret, that after having eſcaped Death by the Hands of the moſt amiable Woman in the Univerſe, and miſſed ſo many glorious Occaſions of expiring at your Feet; I ſhould come here at laſt to be buried three hundred Leagues from your Preſence, and have the Mortification when I riſe again, of finding myſelf once more in *Lorrain*.

I am, MADAM,

Your, &c.

VOITURE.

LET-

LETTER XIV.

To Madame DE LA CHETARDIE.

MADAM,

I CANNOT taſte of your Bounty without expreſſing at the ſame time my Gratitude. You have feaſted me indeed theſe four Days in the moſt delicious Manner, and either there is no Pleaſure in the Palate, or your Cheeſes afford a Reliſh of the moſt exquiſite Kind. They are not merely an artful Preparation of Cream; they are the Effects of a certain Quinteſſence hitherto unknown, they are I know not what kind of wonderful Production, which with a moſt delicious Sweetneſs, preſerve at the ſame time a moſt pleaſing Poignancy. Undoubtedly, Madam, you muſt be the Favourite of Heaven, ſince you are thus bleſſed with a Land that flows with Milk and Honey. It was in this Manner, you know, that Providence formerly regaled its choſen People; and ſuch were once the Riches of the Golden Age. But methinks you ought to limit the Luxury of your Table to Rarities of this kind, and not to look out for any other Abundance, in a Place which affords ſuch charming Repaſts. You ought long ſince to have purified your Kitchen, and broke every Inſtrument of ſavage Deſtruction; for would it not be a Shame to live by Cruelty and Murder, in the Midſt of ſuch innocent Proviſions? I am ſure at leaſt I can never eſteem them too much, nor ſufficiently thank you for your Preſent. It is in vain you would perſuade me, that it was the Work of one of your Dairy Maids; ſuch coarſe Hands could never be concerned in ſo curious a Production. Moſt certainly the Nymphs of *Vienne* were engaged in the Operation; and it is an Original of their making, which you have ſent me as a Rarity. If this Thought appears to you poetical, you muſt remember that the Subject is ſo too; and might with great Propriety make part of an Eclogue, or enter into ſome Corner of a Paſtoral. But I am by no means an Adept in the Art of Rhyming; beſides, it is neceſſary I ſhould quit the Language of Fable, to aſſure you in very true and very ſerious Proſe, I ſo highly honour your Virtue, that I ſhould always think I owed you much, though I had never

any Favour at your Hands; and if you were not ſatisfied, I ſhould nevertheleſs be always,

MADAM,

Your, &c.

BALZAC.

LETTER XV.

To the Mayor of ANGOULEME.

SIR,

I Perſuade myſelf that the Requeſt which the Bearer of this will make to you on my Behalf, will not be diſagreeable. It concerns indeed the public Intereſt as well as mine; and I know you are ſo punctual in the Functions of your Office, that to point out to you a Grievance, is almoſt the ſame as to redreſs it. At the Entrance of the *Fauxbourg Lomeau*, there is a Way of which one cannot complain in common Terms. It would draw Imprecations from a Man that never uſed a ſtronger Affirmative in all his Life than *yea verily*; and raiſe the Indignation even of the mildeſt Father of the Oratory. It was but the Day before Yeſterday, that I had like to have been loſt in it, and was in imminent Danger of being caſt away in a terrible Slough. Had it indeed been in the open Sea, and in a ſhattered Veſſel, expoſed to the Fury of the Winds and Waves, the Accident would have been nothing extraordinary; but to ſuffer ſuch a Misfortune upon Land, in a Coach, and during the very Time of your Mayoralty, would have been beyond all Credit or Conſolation. Two or three Words of an Order from you, would put this Affair into a better Situation, and at the ſame time oblige a whole County. Let me hope then that you will give Occaſion to thoſe *without* your Diſtrict to join in Applauſes with your own Citizens, and not ſuffer your Province, which you have embelliſh'd in ſo many other Parts, to be diſfigured in this by ſo vile a Blemiſh. But after the Intereſt of the Public has had its due Weight with you, will you not allow me to have ſome Share in your Conſideration,

be inclined to favour a Perſon who is thought not to be ungrateful for the good Offices he receives? There are who will ſay even more, and aſſure you that you have an Opportunity of extending your Reputation beyond the Bounds of your Province, and of making the Remembrance of your Mayoralty laſt longer than its annual Period. I ſhall learn by the return of the Bearer, if you think my Friends ſpeak the Truth, and whether you have ſo high an Opinion of the Acknowledgment I ſhall make to you, as to comply with the Requeſt I have already tender'd: To which I have only to add the Aſſurance of my being, with great Sincerity,

SIR,

Your, &c.

BALZAC.

LETTER XVI.

To a young Gentleman at School.

DEAR MASTER F.

I AM glad to hear you are well fixt in your new School. I have now before me the three laſt Letters which you ſent your Father, and, at his Deſire, am going to give you a few Directions concerning Letter-writing, in hopes they may be of ſome ſmall Service toward improving your Talent that way.

When you ſit down to write, call off your Thoughts from every other Thing but the Subject you intend to handle: Conſider it with Attention, place it in every Point of View, and examine it on every Side before you begin. By this means you will lay a Plan of it in your Mind, which will riſe like a well-contrived Building, beautiful, uniform, and regular: Whereas, if you neglect to form to yourſelf ſome Method of going through the Whole, and leave it to be conducted by giddy Accident, your Thoughts upon any Subject can never appear otherways than as a mere heap of Confuſion. Conſider you are now to form a Stile, or, in other Words, to learn the Way of expreſſing what you think; and your doing

ing it well or ill for your whole Life, will depend, in a gr
meaſure, upon the Manner you fall into at the Beginnir
It is of great Conſequence therefore, to be attentive and di
gent at firſt; and an expreſſive, genteel, and eaſy Manner
Writing, is ſo uſeful, ſo engaging a Quality, that whatev
Pains it coſts, it amply will repay. Nor is the Taſk ſo dif
cult as you at firſt may think, a little Practice and Attenti
will enable you to lay down your Thoughts in Order; anc
from time to time will inſtruct and give you Rules for ſo doin
But, on your Part, I ſhall expect Obſervance and Applicatio
without which nothing can be done.

As to Subjects, you are allowed in this Way the utmc
Liberty. Whatſoever has been done, or thought, or ſee
or heard; your Obſervations on what you know, your E
quiries about what you do not know; the Time, the Plac
the Weather, every thing around ſtands ready for your Pu
poſe; and the more Variety your intermix the better. S
Diſcourſes require a Dignity or Formality of Stile ſuitable
the Subject; whereas Letter-writing rejects all Pomp
Words, and is moſt agreeable, when moſt familiar. B
tho' lofty Phraſes are here improper, the Stile muſt not ther
fore ſink into Meanneſs: And to prevent its doing ſo, an ea
Complaiſance, an open Sincerity, and unaffected Goo
Nature, ſhould appear in every Place. A Letter ſhould we
an honeſt, chearful Countenance, like one who truly eſteen
and is glad to ſee his Friend; and not look like a Fop admi
ing his own Dreſs, and ſeemingly pleaſed with nothing b
himſelf.

Expreſs your Meaning as briefly as poſſible; long Perio
may pleaſe the Ear, but they perplex the Underſtanding. I
your Letters abound with Thoughts more than Words.
ſhort Stile, and plain, ſtrikes the Mind, and fixes an Ir
preſſion; a tedious one is ſeldom clearly underſtood, and nev
long remember'd. But there is ſtill ſomething requiſite b
yond all this, towards the writing a polite and agreeable Le
ter, ſuch as a Gentleman ought to be diſtinguiſhed by; a
that is, an Air of Good-breeding and Humanity, which oug
conſtantly to appear in every Expreſſion, and give a Beauty
the Whole. By this, I would not be ſuppos'd to mean, ove
ſtrain'd or affected Compliments, or any thing that way ten
ing; but an eaſy, genteel, and obliging manner of Addre
a Choice of Words which bear the moſt civil Meaning, and
generous and good-natur'd Complaiſance.

What I have ſaid of the Stile of your Letters, is intend
as a Direction for your Converſation alſo, of which yc

C

Care is neceſſary, as well as of your Writing. As the Profeſſion allotted for you will require you to ſpeak in Public, you ſhould be more than ordinary ſolicitous how to expreſs yourſelf, upon all Occaſions, in a clear and proper Manner, and to acquire an Habit of ranging your Thoughts readily, in apt and handſome Terms; and not blunder out your Meaning, or be aſhamed to ſpeak it for want of Words. Common Converſation is not of ſo little Conſequence as you may imagine; and if you now accuſtom yourſelf to talk at random, you will find it hereafter not eaſy to do otherwiſe.

I wiſh you good Succeſs in all your Studies, and am certain your Capacity is equal to all your Father's Hopes. Conſider, the Advantage will be all your own; and your Friends can have no other Share of it, but the Satisfaction of ſeeing you a learned and a virtuous Man.

I am,

SIR,

your affectionate Friend,

and humble Servant,

B.

ARITH-

ARITHMETI

ARITHMETIC is the Art of Numbering; or, th
of the Mathematics which conſiders the Powers an
perties of Numbers, and teaches how to compute or c
truly, and with Expedition and Eaſe. Arithmetic
chiefly in the four great Rules, or Operations, of *A*
Subſtraction, *Multiplication* and *Diviſion*. It is true,
facilitating and expediting of Calculations, Mercantile,
nomical, *&c.* divers other uſeful Rules have been cont
as, the Rules of Proportion, of Allegation, of falſe P
Extraction of Square and Cube Roots, Progreſſion, F
ſhip, Intereſt, Barter, Rebate, Reduction, Tare and
&c. But theſe are only various Applications of the fi
Rules; and, as they are the Foundation of all Compu
an Introduction to them ſeems not to be improper in this
which we ſhall therefore give in the moſt ſhort, plain,
miliar manner.

NUMERATION

IS the Art of eſtimating or pronouncing any Number,
ries of Numbers.

The Characters whereby Numbers are ordinarily ex
are the ten following ones, 1, 2, 3, 4, 5, 6, 7, 8
It being the Law of the common *Numeration*, that wh
are arrived at ten, you begin again, and repeat as before
expreſſing the Number of Tens.

That the ten numerical Notes may expreſs not only
but alſo Tens or Decads, Hundreds or Centuries, The
&c. they have a local Value given them; ſo, as that w
ther alone, or when placed in the Right-hand Place, t
note Units; in the ſecond Place, Tens; in the third
dreds; in the fourth, Thouſands.

Now, to expreſs any written Number, or aſſign the
Value to each Character, divide the propoſed Num
Comma's into Claſſes, allowing three Characters in each

be

beginning at the Right-hand. Over the Right-hand Figure of the third Claſs, add a ſmall Mark, or tranſverſe Line; over the Right-hand Figure of the fifth Claſs, add two Marks, or tranſverſe Lines; over that of the ſeventh, three, *&c.* The Number to the Left of the firſt Comma, expreſs by thouſands; that which has over it the firſt tranſverſe Line, expreſs by millions; that with two, by billions; that with three, by trillions, *&c.* Laſtly, the Left-hand Character of each Claſs, expreſs by hundreds; the middle one by tens; and the Right-hand one, by units. Thus will the *Numeration* be effected.

E. gr. The following Numbers, 2‴,125,473″,613,578′, 432,597, is thus expreſſed or read: Two trillions, one hundred twenty five millions of billions, four hundred ſeventy three billions, ſix hundred thirteen thouſands of millions, and five hundred ſeventy eight millions, four hundred and thirty two thouſand, five hundred and ninety ſeven.

And thus it appears, that by Numeration we learn the different Value of Figures, by their different Places; and, of conſequence, to read or write any Sum, or Number.

The TABLE.

9	Units.	1
90	Tens.	12
900	Hundreds.	123
9000	Thouſands.	1234
90000	X Thouſands.	12345
900000	C Thouſands.	123456
9000000	Millions.	1234567
90000000	X Millions.	12345678
900000000	C Millions.	123456789

From this Table may be obſerved:

1. The Names of the ſeveral Places, *viz.* Units, Tens, Hundreds, *&c.* which proceed (increaſing by a tenfold Proportion) from the Right-hand to the Left.

2. That every Figure hath two Values; one in itſelf; the other from the Place it ſtands in. Thus, on the Left-ſide of the Table, the Figure 9 in the upper Line, ſtanding in the Unit's place, is only nine; but in the ſecond Line, being removed into the place of Tens, becomes ninety; and in the third Line is nine hundred, *&c.*

3. That tho' a Cypher is nothing in itſelf, yet it gives Value to other Figures, by removing them into higher Places.

All which being very obvious, I proceed to

ADDITION,

WHICH is the firſt of the four fundamental Rules, or Operations in *Arithmetic*. *Addition* conſiſts in finding the Amount of ſeveral Numbers, or Quantities, ſeverally added one to another.—Or, *Addition* is the Invention of a Number, from two or more homogeneous ones given, which is equal to the given Numbers taken jointly together.

The Numbers, thus found, is called the *Sum*, or Aggregate of the Numbers given.

The *Addition* of ſimple Numbers is eaſy. Thus it is readily perceived that 7 and 9 make 16; and 11 and 15 make 26.

In longer, or compounded Numbers, the Buſineſs is performed by writing the given Numbers in a Row downwards; homogeneous under homogeneous, *i. e.* Units under Units, Tens under Tens, *&c.* and ſingly collecting the Sums of the reſpective Columns.

To do this we begin at the Bottom of the outmoſt Row or Column to the Right; and if the Amount of this Column do not exceed 9, we write it down at the Foot of the ſame Column: If it do exceed 9, the Exceſs is only to be wrote down, and the reſt reſerved to be carried to the next Row, and added thereto; as being of the ſame Kind or Denomination

Suppoſe, *e. gr.* the Numbers 1357 and 172, were given to be added; write either of them, *v. gr.* 172, under the other, 1357; ſo, as the Units of the one, *viz.* 2, ſtand under the Units of the other, *viz.* 7; and the other Numbers of the one, under the correſpondent ones of the other, *viz.* the place of Tens under Tens, as 7 under 5; and that of Hundreds, *viz.* 1, under the place of Hundreds of the other, 3.—Then, beginning, ſay, 2 and 7 make 9; which write underneath; alſo 7 and 5 make 12; the laſt of which two Numbers, *viz.* 2, is to be written, and the other 1 reſerved in your Mind to be added to the next Row, 1 and 3: Then ſay, 1 and 1 make 2, which added to 3 make 5; this write underneath, and there will remain only 1, the firſt Figure of the upper Row of Numbers,

1357
172
1529

ben, which alſo muſt be writ underneath; and thus you have the whole Sum, *viz.* 1529.

So, to add the Numbers 87899—13403—885—1920 into one Sum, write them one under another, ſo as all the Units make one Column, the Tens another, the Hundreds a third, and the place of Thouſands a fourth, and ſo on—Then ſay, 5 and 3 make 8; 8 and 9 make 17; write 7 underneath, and the 1 add to the next Rank; ſaying, 1 and 8 make 9, 9 and 2 make 11, 11 and 9 make 20; and having writ the 0 underneath, ſay again, 2 and 8 make 10, 10 and 9 make 19, 19 and 4 make 23, 23 and 8 make 31; then reſerving 3, write down 1 as before, and ſay again, 3 and 1 make 4, 4 and 3 make 7, 7 and 7 make 14; wherefore write 4 underneath: And laſtly, ſay 1 and 1 make 2, 2 and 8 make 10, which in the laſt Place write down, and you will have the Sum of them all.

87899
13403
1920
885
104107

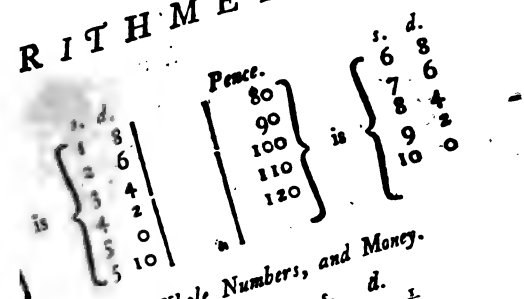
ADDITION *of Numbers of different Denominations*, for inſtance, of Pounds, Shillings and Pence, is performed by adding or ſumming up each Denomination by itſelf, always beginning with the loweſt; and if after the *Addition* there be enough to make one of the next higher Denomination, for inſtance, Pence enough to make one or more Shillings; they muſt be added to the Figures of that Denomination, that is, to the Shillings; only reſerving the odd remaining Pence to be put down in the Place of Pence.—And the ſame Rule is to be obſerved in Shillings with regard to Pounds.

For an inſtance, 5 Pence and 9 Pence make 14 Pence; now in 14 there is one 12, or a Shilling, and two remaining Pence; the Pence, ſet down; and reſerve 1 Shilling to be added to the next Column, which conſiſts of Shillings. Then 1 and 8 and 2 and 5 make 16: the 6 put down, and carry the 1 to the Column of Tens; 1 and 1 and 1 make three Tens of Shillings, or 30 Shillings; in 30 Shillings there is once twenty Shillings, or a Pound, and 10 over: Write one in the Column of Tens of Shillings, and carry 1 to the Column of Pounds; and continue the *Addition* of Pounds, according to the former Rules.

l.	*s.*	*d.*
120	15	9
65	12	5
9	8	0
195	16	2

So, half of an even Sum will be carried to the Pounds; and the odd one (where it ſo happens) ſet under the Tens of the Shillings.

To facilitate the caſting up of Money, it will be neceſſary to learn the following Table.



Examples in Whole Numbers, and Money.

lb	*Yards.*	*l.*	*s.*	*d.*
756	1325	735	18	09 ½
132	4532	423	10	10 ½
458	7341	784	12	05 ¾
736	1298	297	08	04
857	8473	542	11	11 ¼
241	5249	298	14	07 ¾
3180	28222	3082	17	00 ¾ *Tote*

SUBSTRACTION,

OR SUBTRACTION, in Arithmetic, the seco
rather Operation, in Arithmetic; whereby
ers Number from a greater, to learn the precise D
Or, more justly, *Substraction* is the finding a
ber from two homogenous ones given; which
the given Numbers, is equal to the other.

The Doctrine of *Substraction* is reducible to
To SUBSTRACT *a less Number from a gr*
the less **Number** under the greater, in such
homogenous. Figures answer to homogenou
Units, Tens to Tens, *&c.* as directed
2° Under the two Numbers draw a Line.
verally, Units from Units, Tens from T
Hundreds; beginning at the Right-hand
the Left: and write the several Remai
spondent Places, under the Line. 4° If
to be *substracted* from a less; borrow
Left-hand Place; this is equivalent to
Number, the *Substraction* is to be mad
Cypher chance to be in the next Lef
Unit from the next further Place.

By these Rules, any Number ma
ther greater. For example;

If it be required, from 9804403459
To *ſubſtract* 4743852ſt3

The Remainder will be found 5056538196

For, beginning with the Right-hand Figure, and taking 3 from 9, there remains 6 Units, to be wrote underneath the Line: going then to the next Place, 6 I find, cannot be taken from 5; wherefore, from the Place of hundreds 4, I borrow 1, which is equivalent to 10, in the Place of tens; and from the Sum of this 10 and 5, *viz.* 15, *ſubſtracting* 6, I find nine tens remaining, to be put down under the Line. Proceeding to the Place of hundreds, 2 with the 1 borrowed at the laſt, make 3, which *ſubſtracted* from 4, leave 1. Again, 5 in the Place of thouſands, cannot be *ſubſtracted* from 3; for which Reaſon, taking 1 from 4, in the Place of hundreds of thouſands, into the empty Place of tens of thouſands, the Cypher is converted into 10 tens of thouſands, whence one 10 being berrowed, and added to the 3, and from the Sum 13 thouſand, 5 thouſand being *ſubſtracted*, we ſhall have 8 thouſand to enter under the Line: Then *ſubſtracting* 6 tens of thouſands from 9, there remain 3. Coming now to take 8 from 4; from the 8 further on the Left, I borrow 1, by means whereof, the two Cyphers will be turned each into 9. And after the like manner is the reſt of the *Subſtraction* eaſily performed.

If heterogeneous Numbers be to be ſubſtracted from each other; the Units borrowed are not to be equal to ten; but to ſo many as there go of Units of the leſs kind, to conſtitute an Unit of the greater: For example;

l.	*s.*	*d.*
45	16	6
27	19	9
17	16	9

For ſince 9 Pence cannot be ſubſtracted from 6 Pence; of the 16 Shillings, one is converted into 12 Pence; by which means, for 6 we have 18 Pence; whence 9 being ſubſtracted, there remain 9. In like manner, as 19 Shillings cannot be ſubſtracted from the remaining 15; one of the 45 Pounds is converted into 20 Shillings, from which, added to the 15, 19 being ſubſtracted, the Remainder is 16 Shillings. Laſtly, 27 Pounds ſubſtracted from 44 Pounds, there remain 17.

If a greater Number be required to be ſubſtracted from a leſs, it is evident that the thing is impoſſible.—The leſs Number, therefore, in that Caſe, is to be ſubſtracted from the greater;

and the Defect to be noted by the negative Character, *E. gr.* If I am required to pay 8 Pounds, and am only Maſter of 3; when the 3 are paid, there will ſtill remain 5 behind; which are to be noted,—5.

Subſtraction is proved, by adding the Remainder to the Subtrahend, or Number to be ſubſtracted: for if the Sum be equal to the Number whence the other is to be ſubſtracted, the *Subſtraction* is juſtly performed.—For example;

		l.	*s.*	*d.*	
9800403459	ſubtrahend	156	11	$3\frac{1}{4}$	ſubtrahend
4743865263		21	17	$2\frac{1}{4}$	
5056538196	Remainder	134	14	$c3\frac{3}{4}$	
9800403459		156	11	$3\frac{1}{4}$	

Examples of Integers and Money.

	Yards.		*l.*	*s.*	*d.*
	7146325	*Lent*	812	13	$o8\frac{1}{4}$
	1483972	*Paid*	190	19	$10\frac{1}{4}$
Rem.	5662353	*Rem.*	621	13	$c9\frac{3}{4}$
Proof	7146325	*Proof*	812	13	$c8\frac{1}{4}$

Borrowed at ſeveral Times.	429	11	$08\frac{1}{2}$	
	212	17	10	
	356	17	$06\frac{1}{4}$	
Borrowed in all	999	07	$00\frac{1}{4}$	
Paid	519	18	$09\frac{1}{2}$	
Rem.	479	08	$02\frac{3}{4}$	
Proof	999	07	$00\frac{1}{4}$	

MULTIPLICATION

IS the Act, or Art of *multiplying* one Number by another, to find the Product.

Multiplication, which is the third Rule in Arithmetic, conſiſts in finding ſome third Number, out of two others given; wherein, one of the given Numbers is contained as often as Unity is contained in the other.

Or, *Multiplication* is the finding what will be the Sum of any Number added to itſelf, or repeated, as often as there are Units in another.—So *Multiplication* of Numbers is a compendious Kind of Addition.

Thus the *Multiplication* of 4 by 5 makes 20, *i. e.* four times
amount to twenty.
In *Multiplication*, the firſt Factor, *i. e.* the Number to be
tiplied, or the Multiplicand, is placed over that whereby it
be multiplied; and the Factum or Product under both.
An Example or two will make the Proceſs of *Multiplication*
. Suppoſe I would know the Sum 269 multipled by 8, or
mes 269.

Multiplicand ——— ——— ———	269
Multiplicator ——— ——— ———	8
Factum, or Product ——— ———	2152

he Factors being thus diſpoſed, and a Line drawn under-
h, (as in the Example) I begin with the Multiplicater
: 8 times 9 make 72, ſet down 2, and carry 7 tens, as in
ition; then 8 times 6 make 48, and 7 I carried, 55; ſet down
nd carry 5; laſtly, 8 times 2 make 16, and with 5 I car-
21, which I put down: ſo as coming to number the ſe-
l Figures placed in order, 2, 1, 5, 2, I find the Product to
152.
ow ſuppoſing the Factors to expreſs Things of different
ies, *viz.* the Multiplicand Men, or Yards, and the Mul-
r Pounds; the Product will be of the ſame Species with the
tiplicator. Thus the Product of 269 Men or Yards mul-
d by 8 Pounds or Pence, is 2152 Pounds or Pence; ſo
7 of theſe going to the 269 at the Rate of 8 a-piece. Hence
aſt Uſe of *Multiplication* in Commerce, *&c.*
the Multiplicator conſiſt of more than one Figure, the
e Multiplicand is to be added to itſelf, firſt, as often as the
t-hand Figure of the Multiplicator ſhews, then as often
e next Figure of the Multiplicator ſhews, and ſo on.—
421 and 23 is equal to 421 and 3 and alſo 421 and 20.
Product ariſing from each Figure of the Multiplicator,
plied into the whole Multiplicand, is to be placed by it-
ſuch a Manner, that the firſt or Right-hand Figure thereof
ſtand under that Figure of the Multiplicator from which
id Product ariſes. For inſtance;

Multiplicand ——— ——— ———	421
Multiplicator ——— ——— ———	23
Particular Product of 421 and 3 ———	1263
Particular Product of 421 and 20 ——	842
The total Product —— ———	9683

This Diſpoſition of the Right-hand Figure of each Produ follows from the firſt general Rule; the Right-hand Figure each Product being always of the ſame Denomination with t Figure of the Multiplicator from which it ariſes.

Thus in the Example, the Figure 2 in the Product 842, is the Denomination of tens, as well as the Figure 2 in the M tiplicator. For 1 and 20 (that is the 2 of 23) is equal to 20, 2 put in the place of tens, or ſecond place.

Hence if either of the Factors have one or more Cyphers the Right-hand, the *Multiplication* may be formed without garding the Cyphers, till the Product of the other Figures found: To which they are to be then affixed on the right. A if the Multiplicator have Cyphers intermixed, they need no be regarded at all.—Inſtances of each follow.

12 | 10	358 | 6000	10 | 10	24 | 00 | 30	8013 | 5006
120	2148000	100	72000	48078
				40065
				40113078

Thus much for an Idea of *Multiplication*, where the M tiplicator conſiſts wholly of Integers; in the Praxis when it is ſuppoſed, the Learner is apprized of the Product of of the nine Digits multiplied by one another, eaſily learnt fr the Table annexed.

There are alſo ſome Abbreviations of this Art.—Thus multiply a Number by 5, you need only add a Cypher to it, then halve it.—To multiply by 15, do the ſame, then add b together. The Sum is the Product.

Where the Multiplicator is not compoſed wholly of In gers; as it frequently happens in Buſineſs, where Pounds accompanied with Shillings and Pence; Yards with Feet Inches: the Method of Procedure, if you multiply by a fi Digit, is the ſame in ſimple Numbers, only carrying fr one Denomination to another, as the Nature of each Spe requires. *E. gr.* to multiply 123*l.* 14*s.* 9*d.* 3*q.* by fi Say 5 times 3 Farthings is 15 Farthings, that is, 3*d.* write down the 3*q.* and proceed, ſaying, 5 times 9 Pen 45 Pence, and 3 Pence added from the Farthings is 48 Pe which is 4*s.* ſet down a Cypher, as there are no P remaining, and proceed, ſaying, 5 times 4*s.* is 20*s.* 4*s.* is 24*s.* ſet down 4*s.* and ſay, 5 times 10*s.* is and 10*s.* is 60*s.* which make 3 Pounds, to be carried to *Place of Pounds.* Therefore continue thus; 5 times 3 is

and 3 is 18; ſet down 8 and carry 1 or one 10, ſaying, 5 times 2 is 10 and 1 is 11; ſet down 1 and carry one, as before, ſaying, 5 times 1 is 5 and 1 is 6. Thus it will appear that:

	123*l.*	14*s.*	9*d.*	3*q.*
multiplied by				5
produces	618	4	0	3

If you multiply by two or more Digits, the Methods of Procedure are as follow. —— Suppoſe I have bought 37 Ells of Cloth at 13*l.* 16*s.* 6*d.* *per* Ell, and would know the Amount of the whole.—I firſt multiply 37 Ells by the 13*l.* in the common Method of *Multiplication* by Integers, leaving the two Products without adding them up; then multiply the ſame 37 Ells by 16*s.* leaving, in like manner, the two Products without adding them. Laſtly, I multiply the ſame 37 by the 6*d.* the Product whereof is 222*d.* which divided by 12, (ſee DIVISION) gives 18*s.* 6*d.* and this added to the Products of the 16*s.* the Sum will be 610*s.* 6*d.* the Amount of 37 Ells at 16*s.* the Ell. Laſtly, the 610*s.* 6*d.* are reduced into Pounds by dividing them by 20: upon adding the whole, the Amount of 37 Ells at 13*l.* 16*s.* 6*d.* will be found as in the following.

37 Ells At 13 Pounds.	37 Ells At 16 Shillings.	37 Ells. At 6 Pence.
111	222	222
37	37	
30 10 6	18 6	
Product 511 10 6	610 6	

Or thus: Suppoſe the ſame Queſtion: reduce the 13*l.* 16*s.* into Shillings, the Amount will be 276*s.* reduce 276*s* into Pence, adding 6, the Amount will be 3318*d.* Multiply the 37 Ells by 3318, the Amount will be 122766*d.* which divided by 12; and the Quotient 10230*s.* 6*d.* reduced into Pounds by cutting off the laſt Figure on the right, and taking half of thoſe on the left, yields 511*l.* 10*s* 6*d.* the Price of the 37 Ells, as before.

Though by theſe two Methods any *Multiplications* of this Kind may be effected, yet the Operations being long, we ſhall add a third much ſhorter—Suppoſe the ſame Queſtion: Multiply the Price by the Factors of the Multiplicator, if reſolvable into Factors: if not, by thoſe that come neareſt it; adding the Price for the odd one, or multiplying it by what the Fac-

tors want of the Multiplier. So, the Work will ſtand thus 37 Ells at 16*s.* 6*d.* : 6 times 6 is 36 and 1 is 37:

Therefore ——			6
	82	19	0
	497	14	0
	13	16	6
	511	10	6

The Price of the 37 Ells.

But the moſt commodious is the fourth Method, which is performed by aliquot and aliquant Parts—where you are to obſerve by the way, that *aliquot Parts* of any thing are thoſe contained ſeveral times therein, and which divide without any Remainder; and that *aliquant* Parts are other Parts of the ſame thing compoſed of ſeveral aliquot Parts.

To MULTIPLY *by aliquot* Parts, is in Effect only to divide a Number by 3, 4, 5, *&c.* which is done by taking a 3d, 4th, 5th, *&c.* from the Number to be multiplied. Example.

To multiply, *v. g.* by 6*s.* 8*d.* Suppoſe I have 347 Ells of Ribbon at 6*s.* 8*d. per* Ell.

Multiplicand —— ——	347 Ells.	
Multiplicator —— ——		6*s.* 8*d.*
Product —— ——	115*l.*	13*s.* 4*d.*

The Queſtion being ſtated, take the Multiplicator, which according to the Table of aliquot Parts is the third; and ſay, the third of three is 1, ſet down 1; the third of 4 is 1, ſet down 1, remains 1, that is, 1 ten, which added to 7, makes 17; then the third of 17 is 5; remain 2 Units, *i. e.* two thirds, or 13*s.* 4*d.* which place after the Pounds. Upon numbering the Figures 1, 1, and 5 Integers, and 13*s.* 4*d.* the aliquot Part remaining, I find the Sum 115*l.* 13*s.* 4*d.*

For MULTIPLICATION *by aliquant Parts:* Suppoſe I would multiply by the aliquant Part 19*s.* I firſt take for 10*s.* half the Multiplicand; then for 5, which is the fourth, and laſtly, for 4, which is the 5th. The Products of the three aliquot Parts that compoſe the aliquant Part, being added together, the Sum will be the total Product of the *Multiplication*, as in the following Example; which may ſerve as a Model for *Multiplication* by any aliquant Part that may occur.

Multiplicand —— ——	356 Ells.	
Multiplier —— ——		19*s.*
	178*l.*	for 10*s.*
	89*l.*	for 5*s.*
	71*l.* 4*s.*	for 4*s.*
Product —— — ——	338*l.* 4*s.*	

For

For the Proof of MULTIPLICATION.—The Operation is right when the Product divided by the Multiplier quotes the Multiplicand; or divided by the Multiplicand quotes the Multiplier.—A readier Way, though not abſolutely to be depended on (ſee ADDITION) is thus: Add up the Figures of the Factors, caſting out the nines; and ſetting down the Remainders of each. Theſe multiplied together, out of the Factum, caſt away the nines, and ſet down the Remainder. If this Remainder agree with the Remainder of the Factum of the Sum, after the nines are caſt out; the Work is right.

Croſs MULTIPLICATION, or otherwiſe called *duodecimal Arithmetic*, in an expeditious Method of multiplying Things of ſeveral Species, or Denominations, by others likewiſe of different Species, *&c. E. gr.* Shillings and Pence by Shillings and Pence; Feet and Inches by Feet and Inches; much uſed in meaſuring, *&c.*—The Method is thus.

Suppoſe 5 Feet 3 Inches to be multiplied by 2 Feet 4 Inches; ſay, 2 times 5 Feet is 10 Feet, and 2 times 3 in 6 Inches: Again, 4 times 5 is 20 Inches, or 1 Foot 8 Inches; and 4 times 3 is 12 Parts, or one Inch; the whole Sum makes 12 Feet 3 Inches.—In the ſame Manner you may manage Shillings and Pence, *&c.*

F.	I.
5	3
2	4
10	6
1	8
	1
12	3

The TABLE.

3 times	3	9
	4	12
	5	15
	6	18
	7	21
	8	24
	9	27
4 times	4	16
	5	20
	6	24
	7	28
	8	32
	9	36
5 times	5	25
	6	30
	7	35
	8	40
	9	45
6 times	6	36
	7	42
	8	48
	9	54
7 times	7	49
	8	56
	9	63
8 times	8	64
	9	72
9 times	9	81
12 times	2	24
	3	36
	4	48
	5	60
	6	72
	7	84
	8	96
	9	108
	10	120
	11	132
	12	144

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	9	36
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	6	30
	7	35
	8	40
	9	45
6 times	6	36
	7	42
	8	48
	9	54
7 times	7	49
	8	56
	9	63
8 times	8	64
	9	72
9 times	9	81
12 times	2	24
	3	36
	4	48
	5	60
	6	72
	7	84
	8	96
	9	108
	10	120
	11	132
	12	144

DIVISION

IS the laſt of the four great Rules, being that whereby find how often a leſs Quantity is contained in a gre and the Overplus.

Diviſion, in Reality, is only a compendious Method of ſtraction; its Effect being to take a leſs Number from other greater, as often as poſſible; that is, as oft as contained therein. There are, therefore, three Numbers cerned in *Diviſion*: 1. That given to be divided, called *Dividend*. 2. That whereby the Dividend is to be divi called the *Diviſor*. 3. That which expreſſes how often Diviſor is contained in the Dividend; or the Number reſul from the *Diviſion* of the Dividend by the Diviſor, called *Quotient*.

There are diverſe ways of performing *Diviſion*, one c the *Engliſh*, another the *Flemiſh*, another the *Italian*, ano the *Spaniſh*, another the *German*, and another the *Indian* all equally juſt, as finding the Quotient with the ſame tainty, and only different in the manner of arranging, and poſing the Numbers. The *Italian* way is moſt generally uſ

Diviſion is performed by ſeeking how often the Diviſ contained in the Dividend; and when the latter conſiſts greater Number of Figures than the former, the Divid muſt be taken into parts, beginning from the left, and proc ing to the right, and ſeeking how often the Diviſor is fo in each of thoſe Parts.

For Example, it is required to *divide* 6759 by 3: I firſt how oft 3 is contained in 6, *viz.* twice; then how oft 7, which is likewiſe twice; with one remaining. This therefore, is joined to the next Figure 5, which makes and I ſeek how oft 3 in 15; and laſtly, how oft 3 in 9. the Numbers expreſſing how oft 3 is contained in each thoſe Parts, I write down according to the Order of the P of the Dividend, that is, from left to right, and ſeparate th from the Dividend itſelf, by a Line, thus:

Diviſor.	Dividend.	Quotient.
3)	6759	(2253

It appears, therefore, that 3 is contained 2253 times 6759; or that 6759 being divided into 3, each Part will 2253. If there be any Remainder, that is, if the Diviſor peated a certain Number of times is not equal to the Di dend, what remains is wrote over the Diviſor Fraction-wi Thus, if inſtead of 6759 the Dividend were only 6758, Quotient will be the ſame as in the former Caſe, except

the laſt Figure 8; for 3 being only contained twice in 8, the Number in the Quotient will be 2; and as twice three is only 6, there remains 2 of the Dividend; which I write after the Quotient, with the Diviſor underneath it, and a Line to ſeparate the two; thus,

2,
3) 6758 (2252—
3,

An Example in *Diviſion*, work'd two ways.

```
32)42645(1332        32)42645(1332
  32                   ----
  ---                   106
  106                   ---
   96                   104
  ---                   ---
  104                    85
   96                    --
  ---                    21
   85
   64
  ---
   21
```

ABBREVIATIONS.

1*ſt*. If there are any Cyphers on the Right-hand of your Diviſor, you may cut off ſo many Cyphers, or Figures, on the Right-hand of your Dividend; but remember to bring them down (if Figures) to the Remainder.

EXAMPLE.

```
21|00)8645|29(411
      84
      --
       24
       21
       --
        35
        21
        --
        1429
```

2*dly*. By the foregoing Rule, you may obſerve, that to divide by 10, 100, 1000, *&c.* is only to cut ſo many Figures from the Right-hand of the Dividend, as there are Cyphers in the Diviſor.

EXAMPLE.

1|000)43682|735(

So the Quotient is 43682, *the Remainder* 735.

2 3*dly*,

3dly, When your Diviſor is 12, or conſiſts only of one ſingle Figure, or can be reduced to one, by cutting off Cyphers from its Right-hand, the Work may be eaſily performed in one Line, thus:

RULE.

Drawing a Line under the Dividend, ſet down under its firſt Figure, how often the Diviſor is contained in it; what remains imagine placed before the next Figure; and, conſidering how often your Diviſor is contained in the Sum it makes, ſet down the Number underneath, as before; and ſo proceeding through all the Figures, ſet down what remains at laſt, in the Place where your Quotient uſed to ſtand.

EXAMPLES.

4)93645(1	12)83675(11	7|00)5635|15(
23411	6972	805

If you are to divide ſeveral Numbers by one common Diviſor (as in the calculating of Tables, *&c.*) that you may know exactly at once how often your Diviſor will go, in ſome convenient Corner make a Table of your Diviſor, by multiplying it ſeverally by all the nine Digits: Thus, ſuppoſe 562 your Diviſor:

562	1
1124	2
1686	3
2248	4
2810	5
3372	6
3934	7
4416	8
5058	9

Proof of DIVISION.

Diviſion is proved by multiplying the Quotient by the Diviſor, or the Diviſor by the Quotient; and adding what remains of the *Diviſion*, if there be any thing. If the Sum be found equal to the Dividend, the Operation is juſt, otherwiſe there is a Miſtake.

PART

PART II.

GEOMETRY.

GEOMETRY is the Science of Extenſion, and is employ'd in the Conſideration of Lines, Surfaces and Solids; as all Extenſion is diſtinguiſhed into Length, Breadth, and Thickneſs.

Of its Origin.

This Science had its Riſe among the *Egyptians*, who were in a manner compelled to invent it, to remedy the Confuſion which generally happen'd in their Lands, from the Overflowings of the River *Nile*, which carried away all Boundaries, and effaced all the Limits of their Poſſeſſions: And thus this Invention, which at firſt conſiſted only in meaſuring the Lands, that every one might have what belonged to him, was called Land-meaſuring, or Geometry; but the *Egyptians* afterwards applied themſelves to more ſubtle Reſearches, and from a very mechanical Exerciſe, inſenſibly produced this fine Science, which deſerves to be placed among thoſe of the firſt Rank.

Of its Uſe.

Geometry is not barely uſeful, but even abſolutely neceſſary. It is by the Help of Geometry that Aſtronomers make their Obſervations, regulate the Duration of Times, Seaſons, Years, and Cycles, and

nd meaſure the Diſtance, Motion and Magnitudes of the ſeavenly Bodies.

It is by Geometry that Geographers ſhew us the Magnitude of the whole Earth, delineate the Extent of Seas, and the Diviſions of Empires, Kingdoms, and Provinces.

It is from this Science that Architects derive their juſt Meaſures in the Conſtruction of public Edifices, as well as of private Houſes.

It is by its Aſſiſtance that Engineers conduct all their Works, take the Situations and Plans of Towns, the Diſtance of Places, and in fine, the Meaſure of ſuch things as are only acceſſible to the Sight.

Such as are in the military Service, are obliged to apply themſelves to this Science. It is not only an Introduction to Fortification, (which ſhews them how to build Ramparts for the Defence of Places, and to conſtruct and make Machines to deſtroy them) but alſo gives them great Knowledge and Readineſs in the military Art, in the drawing up an Army in Order of Battle, and in marking out the Ground in Encampments. It alſo ſhews them how to make Maps of Countries, to take the Plans of Towns, Forts, and Caſtles, to meaſure all kinds of Dimenſions acceſſible or inacceſſible, to give Deſigns, and in fine, to render themſelves as ſerviceable by their Underſtanding and Science, as by their Strength and Courage.

All who profeſs Deſigning ſhould know ſomething of Geometry, becauſe they cannot otherwiſe perfectly underſtand Architecture nor Perſpective, which are two things abſolutely neceſſary in their Art.

Muſic, Mechanics, and, in a word, all the Sciences which conſider Things ſuſceptible of more, and leſs; *i. e.* all the preciſe and accurate Sciences, may be referred to *Geometry: for* all ſpeculative Truths conſiſting only in the Relations of Things, and in the Relations between thoſe Relations, they may be all referred to Lines. Conſequences may be drawn from them; and theſe Conſequences, again, being rendered ſenſible by Lines, they become permanent Objects, conſtantly expoſed to a rigorous Attention, and Examination: and thus we have infinite Opportunities both of inquiring into their Certainty, and purſuing them farther.

The Reaſon, for inſtance, why we know ſo diſtinctly, and mark ſo preciſely, the Concords called *Octave*, *Fifth*, *Fourth*, *&c.* is, that we have learnt to expreſs Sounds by Lines, *i. e.* by Chords accurately divided; and that we know that the Chord

Chord, which ſounds Octave, is double of that which it makes Octave withal; that the fifth is in the ſeſquialterate Ratio, or as three to two; and ſo of the reſt.

The Ear itſelf cannot judge of Sounds with ſuch Preciſion; its Judgments are too faint, vague, and variable to form a Science. The fineſt, beſt tuned Ear, cannot diſtinguiſh many of the Differences of Sounds; whence many Muſicians deny any ſuch Differences; as making their Senſe their Judge. Some, for inſtance, admit no Difference between an Octave and three Ditones: and others, none between the greater and leſſer Tone; the Comma, which is the real Difference, is inſenſible to them; and much more the Sciſma, which is only half the Comma.

It is only by Reaſon, then, that we learn, that the Length of the Chord which makes the Difference between certain Sounds, being diviſible into ſeveral Parts, there may be a great Number of different Sounds contained therein, uſeful in Muſic, which yet the Ear cannot diſtinguiſh. Whence it follows, that had it not been for Arithmetic and *Geometry*, we had had no ſuch thing as regular, fixed Muſic; and that we could only have ſucceeded in that Art by good Luck, or Force of Imagination, *i. e.* Muſic would not have been any Science founded on inconteſtable Demonſtrations: though we allow that the Tunes compoſed by Force of Genius and Imagination, are uſually more agreeable to the Ear, than thoſe compoſed by Rule.

So, in Mechanics, the Heavineſs of a Weight, and the Diſtance of the Center of that Weight from the Fulcrum, or Point it is ſuſtained by, being ſuſceptible of plus and minus, they may both be expreſſed by Lines; whence *Geometry* becomes applicable hereto; in virtue whereof, infinite Diſcoveries have been made, of the utmoſt Uſe in Life.

Geometrical Lines and Figures, are not only proper to repreſent to the Imagination the Relations between Magnitudes, or between Things ſuſceptible of more and leſs; as Spaces, Times, Weights, Motions, *&c.* but they may even repreſent Things which the Mind can no otherwiſe conceive, *e. gr.* the Relations of incommenſurable Magnitudes.

We do not, however, pretend, that all Subjects Men may have occaſion to enquire into, can be expreſſed by Lines. There are many not reducible to any ſuch Rule: thus, the Knowledge of an infinitely powerful, infinitely juſt God, on whom all Things depend, and who would have all his Creatures execute his Orders, to become capable of being happy,

is

is the Principle of all Morality, from which a thouſand
able Conſequences may be drawn, and yet neither the Pri
nor the Conſequences can be expreſſed by Lines, or F
Malebr. *Recher. de la Ver. T.* ii.

Indeed, the ancient *Egyptians*, we read, uſed to expr
their Philoſophical, and Theological Notions by *Geom*
Lines. In their Reſearches into the Reaſon of things, th
ſerved, that God, and Nature, affect Perpendiculars, Pa
Circles, Triangles, Squares, and harmonical Propor
which engaged the Prieſts and Philoſophers to repreſent
vine and natural Operations by ſuch Figures: in whic
were followed by *Pythagoras*, *Plato*, *&c.*

But it muſt be obſerved, that this Uſe of *Geometry* amo
Ancients was not ſtrictly ſcientifical, as among us; but
ſymbolical: they did not argue, or reduce Things and Pro
unknown from Lines; but repreſented or delineated Thin
were known. In Effect, they were not uſed as Means
ſtruments of diſcovering, but Images or Characters, to pr
or communicate the Diſcoveries made.

DEFINITIONS.

Of a POINT.

Fig. 1. *Geom. Plate* 1.. A *Point* is that which has no Parts; that
has no Length, Breadth, nor Thic
But as no Operation can be performed without the Affi
of viſible and corporeal things, we muſt therefore repreſe
mathematical Point by the natural one, which is an Obj
our Sight, the ſmalleſt and leaſt ſenſible, and is made b
Prick of a Pen or Pencil, as the Point marked A.

A *central Point*, or Center, is a Point from whence a
or Circumference is deſcribed; or rather, it is the Middl
Figure, as the Point B.

A *ſecant Point*, is a Point through which Lines croſs
other, and is uſually called a Section. C.

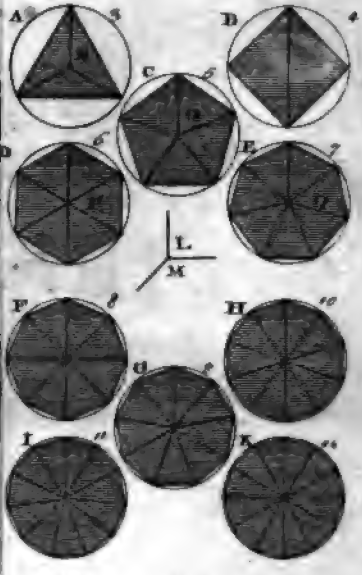
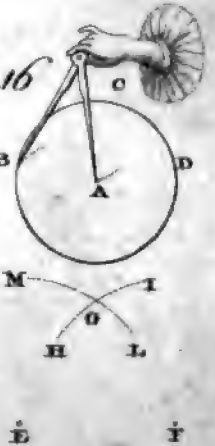


Fig 16



B

E

E

I

Of LINES.

A *Line* is a Length without Breadth. *Fig.* 1. *Plate* 1.

The Line is nothing more than the Paſſage ade by a Point from one Place to another, and would be im- rceptible, were it not deſcribed by the natural Point, which / its Courſe repreſents it to us, as AB. CD. EF.

There are as many Sorts of Lines, as the Point is ſuſceptible different Movements.

A *Right Line*, is that which is equally comprized between two Extremities: Or, it is that which a Point deſcribes in Paſſage directly from one Place to another, without any urnings, as AB.

A *Curve Line*, is that which departs from a direct Oppoſi- on to its Extremities, by one or more Turnings or Windings, CD.

When this Line is deſcribed by the Compaſſes, it is called ircular, as E.

A *Mix'd Line*, is that which is both Right and Curve, as e Line V.

The *Line* receives ſeveral other Denominations according to various Poſitions and Properties.

A *Perpendicular*, is a right Line, which falls *Fig.* 4. on or is raiſed from another, making the Angles *Plate* 1. n each Side of it equal; AB.

A *Plummet Line*, is that which deſcends directly downwards. ithout inclining either to the Right or Left, and which, ere it infinitely prolonged, would paſs through the Center of ie World; C.

The *Horizontal*, is a Line in equilibrum, or that inclines qually in all its Parts; DE.

Parallel Lines, are thoſe which are oppoſite each other, and : equal Diſtances; H.

An *Oblique*, is a Line which is neither horizontal nor a lummet, but ſlanting or acroſs; FG.

The *Baſe*, is the Line upon which any Figure reſts; IL.

Sides, are the Lines which encloſe any Figure; I. N. L. M.

A *Diagonal*, is a Right Line which croſſes any *Fig.* 5. igure to two oppoſite Angles of the ſame Figure; *Plate* 1. B.

A *Diameter*, is a Right Line which croſſes any Figure through Center, and is terminated by its Circumference CD.

A *Spiral Line*, is a Curve Line which departs from its Center, and the farther, in Proportion as it turns round itſelf; EF.

A *Chord* or *Subtenſe*, is a Right Line extended from one End of an Arch to the other End thereof; G. H.

An *Arch*, is Part of a Circle or Circumference; G I H.

A *Tangent Line*, is that which touches ſome Figure without paſſing into it, and without being able to paſs into it or croſs it, even though it were prolonged; L M.

A *Secant*, is a Line drawn from the Center of a Circle, cutting it, and meeting with a Tangent without; L O. M O.

If two Lines meet at their Extremities, they either meet directly or indirectly. If directly, they then make but one Line; if indirectly, they conſtitute an Angle.

Of ANGLES.

Geom. Plate 1. Fig. 6.

AN *Angle* is the indirect Courſe of two Lines to the ſame Point; or rather, it is the Space contained between the indirect Courſe of two Lines to the ſame Point; A. B. C.

When this Courſe is deſcribed by two Right Lines, the Angle is called Rectilinear, and when it is deſcribed by two Curve Lines, it is called Curvilinear; but when it is deſcribed by two Lines, one of which is a Right and the other a Curve, it is called Mixtilinear.

A. Rectilinear, or Right-lin'd Angle.

B. Curvilinear, or Curv'd-lin'd Angle.

C. Mixtilinear, or Mix'd-lin'd Angle.

The Rectilinear Angle, according as it is more or leſs open, receives particular Denominations, as Right, Acute, Obtuſe; therefore the Terms Rectilinear, Curvilinear, and Mixtilinear, have regard only to the Nature of the Lines; and thoſe of Right, Acute, and Obtuſe, reſpect only the Quantity of Space contained between the ſaid Lines.

A *Right Angle*, is when one of its Lines is perpendicular upon the other; E D F.

An *Acute Angle*, is that which is leſs open than the Right; E D G.

An *Obtuſe Angle*, is that which is more open than the Right; F D G.

The Letter D. in the middle ſhews the Angle.

Definition

Definition of SUPERFICIES.

A *Superficies*, is that which has Length and Breadth, without Thickneſs. *Geom. Plate 1. Fig. 7.*

According to Geometricians, as the Line is a Production of the Point, ſo the Superficies is a Production of the Line. Thus, ſuppoſing the Line E F was from each of its Extremities drawn to G H, it conſtitutes the Superficies E F, G H, which is an Extent between Lines, that has Length and Breadth, but not Depth or Thickneſs; and this is frequently called a *Surface*; or if it is conſidered with regard to its Extremities, which are the Lines by which it is encompaſſed, it is then called a *Figure*.

If a Superficies is raiſed, it is called *convex*; if it is hollow, it is called *concave*; and if it is flat and even, it is called a *Plane*.

B. Convex Superficies.
C. Concave Superficies.
A. Plane Superficies.
D. Convex, Concave, and Plane Superficies.

So far we have only ſhewn the Conſtruction of the Plane Superficies.

The Termination is the Bounds or Limits of any thing. The Point is the Termination of the Line: the Line is the Termination of the Superficies: and the Superficies is the Termination of a Body.

Of Rectilinear Superficies or Figures.

SUperficies have particular Names according to the Number of their Sides. *Geom. Plate 1. Fig. 8.*

A. is a *Trigon* or *Triangle*, Fig. of three Sides.
B. a *Tetragon* or *Square*, Fig. of four Sides.
C. a *Pentagon*, Fig. of five Sides.
D. an *Hexagon*, Fig. of ſix Sides.
E. an *Heptagon*, Fig. of ſeven Sides.
F. an *Octagon*, Fig. of eight Sides.
G. a *Nonagon*, Fig. of nine Sides.
H. a *Decagon*, Fig. of ten Sides.
I. an *Undecagon*, Fig. of eleven Sides.
K. a *Duodecagon*, Fig. of twelve Sides.

All theſe Figures are alſo called by the general Name of *Polygons*.

Of TRIANGLES.

TRiangles are diſtinguiſhed by the Nature of their Angles, and the Diſpoſition of their Sides: thus,

L is a right angled Triangle	it has	One right Angle
M an obtuſe angled Triangle	it has	One Angle obtuſe.
N an acute angled Triangle	it has	All its Angles acute.
O an equilateral Triangle	that is,	All its Sides equal.
P an Iſoſceles Triangle	that is,	Only two Sides equal.
Q a Scalene Triangle	that is,	All its Sides unequal.

Of FIGURES *of four Sides.*

Plate 1. *Fig.* 9. A. Is a *Square*, a Figure of four equal Sides, and four right Angles.

B. a *Long-Square*, a rectangled Superficies, which has its Angles Right, but not its Sides equal.

C. a *Rhumbus*, or a quadrilateral Figure, whoſe four Sides are equal, but not its four Angles.

D. a *Rhomboides*, whoſe oppoſite Sides and Angles are equal, tho' the Figure is neither equiangular nor equilateral.

B. D. are alſo *Parallelograms*, which are quadrilateral Figures, whoſe oppoſite Sides are parallel.

E. a *Trapezium*, two of whoſe Sides only are parallel, the two others equal.

F. a *Trapezoid*, whoſe Sides and Angles are unequal.

All other Figures of more than four Sides, are called by the general Name of *Multilaterals*.

Of CURVES, *or Curvilinear Figures.*

Plate 2. *Fig.* 10. A. Is a *Circle*, which is a Superficies or Figure perfectly round, deſcribed from a Center whoſe Circumference is equally diſtant from it. The Circumference is the Extremity of the Circle, or the Line which incloſes it.

B. an *Oval* which is a curvilinear Figure deſcribed from ſeveral Centers, and all whoſe Diameters divide equally in two.

C. an *Elipſis*, which is alſo a curvilinear Figure deſcribed from ſeveral Centers, but in the form of an Egg, and

which there is but one Diameter that divides it equally in

). a *Volute*, which is a Figure or Superficies contained in
iral Line.
. a Cylindrical Superficies.
. an irregular culvilinear Figure, compoſed of ſeveral
qual curve Lines.

Of Mixed FIGURES.

Is a Semi-Circle, which is ſo much of a Circle *Plate* 1. *Fig.*
. as is contained from its Diameter either way. 11.
3. a Portion of a Circle, being compoſed of a Right Line
Part of a Circle.
. a great Portion of a Circle, containing more than half
it.
G. a ſmall Portion of a Circle, containing leſs than half
it.
S. A Sector, which is a Figure compoſed of two Semi-
meters, with more or leſs than half of the Circle.
D. Concentric Figures, are thoſe whoſe Centers are the
e.
E. Excentric Figures, are thoſe contained in ſome meaſure
hin each other, but which have not the ſame Center.

Of Regular and Irregular FIGURES.

A Regular Figure, is that whoſe oppoſite Sides *Plate* 1. *Fig.*
. are equal and the ſame. 12.
B. An Irregular Figure, is that compoſed of unequal Sides
l Angles.
EE. Similar Figures are thoſe, of which the Lines of one
proportioned to the Lines of the other, tho' one may be
ater or leſſer than the other.
FF. Equal Figures, are thoſe whoſe Contents are the ſame,
d which may be ſimilar or diſſimilar.
C. An Equiangular Figure, has all its Angles equal.
EE. One Figure is Equiangular to another, when all the
gles of one are equal to all the Angles of the other.
C.D. An Equilateral Figure, is that whoſe Sides are all
ual.
GG. Similar Curvilinear Figures, are thoſe in which may be
cribed, or round which may be circumſcribed ſimilar Polygons.

AXIOMS.

Plate 1. *Fig.* 13. AN *Axiom*, is ſuch a common, plain, ſelf-evident and received Notion, that it cannot be made more plain and evident by Demonſtration, becauſe it is itſelf better known than any thing that can be brought to prove it.

I.

Things equal to one ſingle Thing, are in themſelves equal.

The Lines AC, AC, which are equal to AB, are alſo equal to themſelves.

II.

If equal Things are added to Things that are equal, the Whole will be equal.

The Lines AC, AC, are equal,
The Lines added, CD, CD, are equal,
Therefore the Whole, AD, AD, are alſo equal.

III.

If equal Things are taken from Things that are equal, the Remainder will be equal.

From the equal Lines AD, AD.
Take away the equal Parts AC, AC.
The remaining Parts CD, CD.
Are equal.

IV.

If equal Things are added to Things that are unequal, the Whole will be unequal.

To the unequal Lines DE, DE.
Add the equal Lines D, AD.
And the whole AE, AE.
Will be unequal.

V.

Plate 1. *Fig.* 14. If equal Things are taken away from Things which are unequal, the Remainder will be unequal.

From the unequal Lines AE, AE.
Take away the equal Parts AD, AD.
The Remainder DE, DE.
Are unequal.

VI.

VI.

Things which are double the Proportion of another, are in emſelves equal.

The Right Lines DD, DD.
Which are double the Line AD.
Are in themſelves equal.

VII.

Things which have but half the Proportion of other equal ngs, are in themſelves equal.

The Lines AD, AD.
Which are only half the Length of the Lines DD, DD.
Are in themſelves equal.

What is here ſaid with regard to Lines, is equally true with pect to Numbers, Superficies and Solids.

Solutions of ſome Queſtions neceſſary to facilitate the Practice of GEOMETRY.

I.

To draw a Right Line from the Point A. *Plate 1. Fig. 15.*
To the Point B.

PRACTICE.

Apply the Ruler even with the Points A and B.
Then draw the Line required AB,
By drawing your Pen or Pencil along
The Side of the Ruler, from the Point A
To the Point B.

II.

To prolong infinitely the Line CD.
From the Extremity D.

PRACTICE.

Join the Ruler cloſe to the Line CD
Continue infinitely the ſaid Line CD
From the Extremity D
By drawing the Pen along the Side
Of the Ruler towards E.

III.

Plate 1. Fig. 16. To deſcribe a Circle from the Point A
And from the Diſtance AB

PRACTICE.

Place one of the Points of the Compaſs in the Po
Open the Compaſſes and extend the other into the P
Turn the Compaſſes in the Point
And by drawing or turning them round from the Po
Deſcribe the Circle required

IV.

To deſcribe a Section from the given Points

PRACTICE.

Open the Compaſſes at Diſcretion, but in ſuch a n
nevertheleſs, that the Diſtance between its two Points
be greater than half the Diſtance between the two
Points E and F.

Having opened the Compaſſes,
From the Point E deſcribe the Arch LM
From the Point F deſcribe the Arch HI
The Section G
Is what is required.

B O

Fig. 7

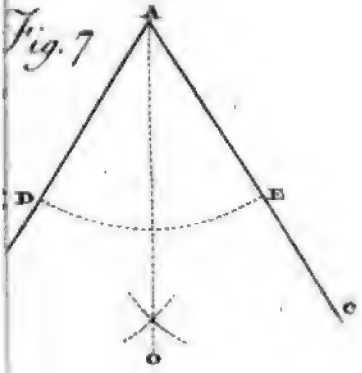
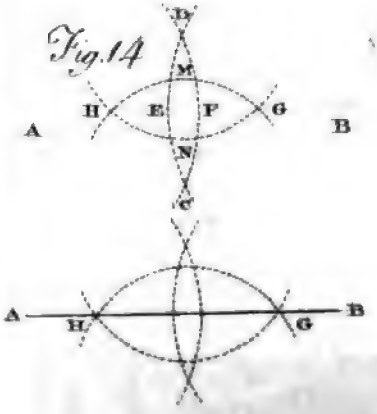


Fig. 14



BOOK I.

On the Drawing of LINES.

PROPOSITION I.

TO raiſe a Perpendicular from a given Point in the middle of a Right Line. *Plate* 2. *Fig.* 1.

Let C be the given Point in the middle of the Line AB, upon which the Perpendicular is to be raiſed.

PRACTICE.

From the given Point	C
Deſcribe at Diſcretion the Semi-Circle	DE
From the Points	DE.
Make the Section	I.
From the Point	C
Draw the Right Line required	CO
Through the Section	I.

Thus the Line CO will be the Perpendicular upon the given Line AB, and raiſed from the given Point C.

PROPOSITION II.

To raiſe a Perpendicular upon the Extremity of a Right Line given. *Plate* 2. *Fig.* 2.

AB is the Right Line given, at the Extremity of which A, the Perpendicular is to be raiſed.

PRACTICE.

Fix at Diſcretion the Point	C
Above the Line	AB.
From this Point	C
And the Diſtance	CA
Deſcribe the Portion of a Circle	EAD.
Draw the Right Line	DCE
Through the Points	D and C
Then draw the Line required	AE.
Which will be perpendicular to	AB,
And at the propoſed Extremity	A.

Otherwiſe,

From the Point A deſcribe the Arch GHM.
From the Point G deſcribe the Arch AH.
From the Point H deſcribe the Arch AMN.
From the Point M deſcribe the Arch HN.
Then draw the Line required. AN.

PROPOSITION III.

Plate 2. Fig. 3. Upon an Angle given, to raiſe a Right Line, which ſhall incline neither to the Right nor Left.

Let BAC be the Angle upon which a Right Line is to be raiſed, that ſhall not incline either to the Right or Left.

PRACTICE.

From the Angle given A
Deſcribe at Diſcretion the Arch BC.
From the Points or Extremities B and C
Make the Section D.
From the Point or Angle given A
Draw the Right Line required AD
Through the Section D
Thus the Right Line AD
Will be raiſed upon the Angle BAC
Without inclining either to the Right or Left.

PROPOSITION IV.

Plate 2. Fig. 4. To bring down a Perpendicular Line upon a Right Line given, and from a Point at a Diſtance from the ſaid Right Line.

Let C be the Point from whence a Perpendicular Line is to be brought down upon the Line AB.

PRACTICE.

From the given Point C
Deſcribe at Diſcretion the Arch DE,
Cutting the Line AB
At the Points D and E.
From theſe Points D and E
Make the Section F.
Then draw the Line CF.
And the Line CQ
Will be the Line required.

PRO-

PROPOSITION V.

To draw a Line through a given Point, parallel to a Right Line given. *Plate 2. Fig. 5.*

Let A be the Point through which a Line is to be drawn parallel to the Line BC.

PRACTICE.

Draw at Diſcretion the oblique Line	AD.
From the Point	A
Deſcribe the Arch	DE.
From the Point	D
Deſcribe the Arch	AF.
Make the Arch	DG
Equal to the Arch	AF.
Then draw the Line required	MN
Through the Points	A and G.

Otherwiſe,

From the Point A deſcribe the Arch	EFG
Touching the Line	BC,
And without changing the opening of the Compaſſes, from the Point H deſcribe the Arch	LRI.
Then draw the Line required	OP
Through the Point	A,
And touching the Top of the Arch	LRI.

PROPOSITION VI.

To divide a Right Line given of a determined Length, into two equal Parts. *Plate 2. Fig. 6.*

Let AB be the propoſed Right Line, to be divided equally in two.

PRACTICE.

From the Point or Extremity	A
Deſcribe the Arch	CD.
Then without changing the opening of the Compaſſes, from the Point or Extremity	B
Deſcribe the Arch	EF.

It is neceſſary theſe two Arches ſhould interſect each other.

Draw the Right Line	GH
Through the Section	G and H.

Thus the Line AB, will be divided into two equal Parts, at the Point O.

PROPOSITION VII.

Plate 2. Fig. 7. To divide a given Rectilinear Triangle into two equal Parts.

Let BAC, be the Angle propoſed to be divided into two equal Parts.

PRACTICE.

From the Angle	A
Deſcribe at Diſcretion the Arch	DE.
From the Points	D and E
Make the Section	O.
Then draw the Line	AO

Which will divide the given Angle BAC into two equal Parts.

PROPOSITION VIII.

Plate 2. Fig. 8. To make a Rectilinear Angle, at the Extremity of a Right Line, equal to a Rectilinear Angle given.

Let A be the Extremity of the Line AB, at which an Angle is to be made, equal to the given Rectilinear Angle CDG.

PRACTICE.

From the Angle	D
Deſcribe at Diſcretion the Arch	CG.
Then without changing the opening of the Compaſſes, from the Point or Extremity	A
Deſcribe the Arch	HO.
Make the Arch	HE
Equal to the Arch	CG.
Then draw the Line	AE,
And the Angle	BAE
Will be equal to the Angle	CDG.

PRO-

PROPOSITION IX.

To divide a Right Line given into as many equal Parts as you pleaſe. *Plate 2. Fig. 9.*

Let AB be the Line propoſed to be divided into ſix equal Parts.

PRACTICE.

From the Extremity	A	
Draw at Diſcretion the Line	AC.	
From the Extremity	B	
Draw the Line	BD	
Parallel to the Line	AC.	*Prop. 5.*
Then from the Points	A and B	
And upon the Line	AC and BD,	

Make ſix equal Diviſions, *viz.* EFGHIL upon the Line AC, and

RQPONM upon the Line BD.

Then draw the Line EN, FO, GP, HQ, IR.

And the Line AB, will be divided into ſix equal Parts by the Sections STUXY.

PROPOSITION X.

From a given Point, to draw a Right Line which ſhall touch a propoſed Circle. *Plate 7. Fig. 10.*

Let A be the Point from whence a Line is to be drawn that ſhall touch the Circle DOP.

PRACTICE.

From the Center of the Circle	B	
Draw the Secant Line	BA	
Divide this Line	BA	*Prop. 7.*
Into two equal Parts at	C.	
From this Point	C	
And the Interval	CA	
Deſcribe the Semi-Circle	ADB	
Cutting the Circle at	D.	
Then from the given Point	A	
Draw the Right Line	AE	
Through the Point	D.	

Thus the Right Line AE will be the Tangent Line required.

PRO-

PROPOSITION XI.

Plate 2. Fig. 11. To draw a Right Line, which ſhall tou Circle at a given Point.

Let ABC be the Circle, in the Circumference of whi the given Point A.

PRACTICE.

	From the Point or Center	D
	Draw the Line	DF
	Through the given Point	A.
	Then to the given Point	A
	And upon the Line	DF
Prop. 2.	Draw the Perpendicular	AH
	Prolonged towards	I.

Thus this Tangent Line HI will touch the Circle at given Point A, which is what the Propoſition required.

PROPOSITION XII.

Plate 2. Fig. 12. A Circle and a Right Line touching it b given, to find the Point where the ſaid Right touches the ſaid Circle.

Let ABC be the Circle touched by the Line GH.

We are to find the Point where the Line touches the Circl

PRACTICE.

	From the Center of the Circle	F
	Bring down the Perpendicular	FC
Prop. 4.	Upon the touching Line	DE.

The Section C will be the touching Point required.

PROPOSITION XIII.

Plate 2. Fig. 13. To deſcribe a Spiral Line upon a Right given.

Let IL be the Line upon which a Spiral Line is to be ſcribed.

PRACTICE.

Divide half of the Line IL into as many equal Parts as would deſcribe Revolutions upon the ſaid Line.

EXAMP

Geometry Plate III Pa. 145

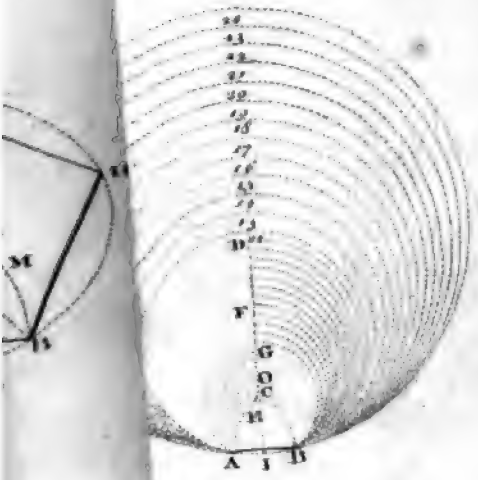
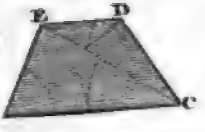
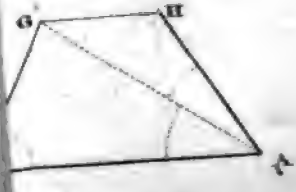


Fig. 15





EXAMPLE.

Suppoſe you would deſcribe four upon it.

Divide the half of the Line	BI	
Into four equal Parts	BCE. GI.	
Alſo divide	BC	
Equally into two at	A.	*Prop.* 6.
From this Point	A	
Deſcribe the Semi-Circles CD, EF, FG, HI.		
From the Point	B	
Deſcribe the Semi-Circles CD, EF, GH, IL.		

and you will have the Spiral Line required.

PROPOSITION XIV.

Between two given Points, to find two others directly between them. *Plate* 2. *Fig.* 14.

Let AB be the given Points, between which two others are to be found directly even with them, and by means of which a Right Line may be drawn from the Point A to the Point B, with a ſhort Ruler.

PRACTICE.

From the Points	A and B
Make the Sections	C and D.
From theſe Points	C and D
Make the Sections	G and H.

Theſe Points G and H will be the Points required; by the Aſſiſtance of which one may, at three times, draw a Right Line from the Point A to the Point B, which could not be done at once with a Ruler ſhorter than the Space between A and B.

BOOK II.

Of the Conſtruction of PLANE *Figures.*

PROPOSITION I.

Plate 3. *Fig.* 1. TO conſtruct an Equilateral Triangle upon a Right Line given of a determined Length.

Let AB be the Line upon which an Equilateral Triangle is to be formed.

PRACTICE.

From the Extremity	A
And the Interval	AB
Deſcribe the Arch	BD.
From the Extremity	B
And the Interval	BA
Deſcribe the Arch	AE.
From the Section	C
Draw the Lines	CA, CB.

ABC will be the Equilateral Triangle required.

PROPOSITION II.

Plate 3. *Fig.* 2. To make a Triangle of three Right Lines, equal to three Right Lines given.

Let A, B, C, be the three Lines given, equal to which a Triangle of three Right Lines is to be made.

PRAC-

PRACTICE.

Draw the Right Line	DE
Equal to the Line	AA.
Form the Point	D
Taking the Length of the Line	BB,
Deſcribe the Arch	GF.
Form the Point	E
Taking the Length of the Line	CC,
Deſcribe the Arch	HI.
From the Section	O
Draw the Lines	OE, OD.

The Triangle DEO will be compoſed of three Right Lines equal to the three Right Lines given. AA, BB, CC.

Obſerve, that of three Right Lines given, two of them taken together muſt neceſſarily be greater than the Third, otherwiſe they could not make a Triangle.

PROPOSITION III.

To draw a Square upon a Right Line given of a determined Length. *Plate 3. Fig. 3.*

Let AB be the Right Line given, of a determined Length, upon which a Square is to be formed.

PRACTICE.

Raiſe the Perpendicular	AC.	*B. 1. P. 2.*
From the Point	A	
Deſcribe the Arch	BC.	
From the Points	BC	
Extending the Compaſſes to	A	
Make the Section	D.	
From the Point	D	
Draw the Lines	DC, DB.	

ABCD will be the Square required, formed upon the Right Line given, AB.

PROPOSITION IV.

To draw a Regular Pentagon upon a Right Line given. *Plate 3. Fig. 4.*

Let AB be the Line given, upon which a regular Pentagon is to be formed.

PRAC-

PRACTICE.

	From the Extremity	A
	Extending the Compaſſes to the Extremity	B
	Deſcribe the Arch	BDF.
E. 1. *P.* 2.	Raiſe the Perpendicular	AC
	Divide the Arch	BC
	Into five equal Parts	IDLM
	Draw the Right Line	AD
E. 1. *P.* 6.	Divide the Baſe	AB
	Equally in two at	O
	Raiſe the Perpendicular	OE.
	From the Section	E
	Extending the Compaſſes to the Point	A
	Deſcribe the Circle	ABFGH

Then divide the Circumference of this Circle into fi Parts of an equal Length with the Line AB, and you w have the Regular Equiangular Equilinear Pentagon ABFGI

PROPOSITION V.

To draw a Regular Hexagon upon a Right Line given.

Let AB be the Right Line upon which an Hexagon is to formed.

PRACTICE.

From the Extremities	A and B
Extending the Compaſſes from	A to B.
And from	B to A.
Deſcribe the Arches	AC, BC.
From the Section	C
Deſcribe the Circle	ABEFG

Divide this Circle into ſix Parts of an equal Length wi the Line AB, and you will have the Regular Hexago ABEFGD, formed upon the Right Line given AB.

PROPOSITION VI.

Upon a Right Line given, to deſcribe whatever Polyg you have a mind, from the Hexagon to the Duodecagon.

Let AB be the Line, upon which is to be formed an Hex gon, an Heptagon, or an Octagon, *&c.*

PRA

PRACTICE.

Divide the Line AB equally in two at O
Raiſe the Perpendicular OI *B. 1. P. 6.*
From the Point B deſcribe the Arch AC
Divide AC into ſix equal Parts MNPQR
his you muſt do if your Deſign is to make an Heptagon.
From the Point C and the firſt Diviſion CM
Deſcribe the Arch MD
will be the Center from whence to deſcribe a Circle capa-
f containing ſeven times the Line AB.
you would make an Octagon,
From the Point C, and the 2d Diviſion CN
Deſcribe the Arch NE
will be the Center from whence to deſcribe a Circle ca-
e of containing eight times the Line AB.
you would deſcribe a Nonagon, you muſt take three Di-
ns CP, and ſo of the others, always augmenting one Di-
n.

PROPOSITION VII.

pon a Right Line given, to draw whatever Polygon you
e, from 12, to one of 24 Sides.
et AB be the Line upon which a Polygon is to be formed.

PRACTICE.

Divide the Arch AC
Into twelve equal Parts
From the Point C
Take as many Diviſions upon the Line CA
s will be neceſſary, above twelve, to have as many Divi-
of its Circle as you require Sides.

EXAMPLE.

To make a Figure of fifteen Sides.
From the Point C
And the third Diviſion CE
Deſcribe the Arch EO
C of 12, and EO of 3, will make together 15 Sides.
From the Point O and the Space OB
Deſcribe the Arch BF
From the Point F
And the Space FA
eſcribe a Circle, which will contain 15 times the given
AB.
nd ſo of the other Sorts of Polygons.

PROPOSITION VIII.

Upon a Right Line given, to deſcribe a Portion of a C capable of containing an Angle equal to an Angle given.

Let AB be a Line of determined Length, upon wh Portion of a Circle is to be deſcribed, capable of containi Angle equal to the given Angle C.

PRACTICE.

B. 1. *Prop.* 8.	Make the Angle	BAD
	Equal to the Angle	C
	Upon the Line	AD
B. 1. *Prop.* 6.	Raiſe the Perpendicular	AE
	Divide the Line	AB
B. 1. *Prop.* 6.	In two equal Parts at	H
	Raiſe the Perpendicular	HF
	From the Section	F
	And the Space	FA
	Deſcribe the Portion of a Circle	AEB

The Angles which you ſhall make in this Portion Circle upon the Right Line given AB, will be equal t Angle C.

PROPOSITION IX.

To find the Center of a given Circle.

Let ABC be the given Circle whoſe Center is to be fou

PRACTICE.

	Draw at Diſcretion the Right Line	AB
	Terminated by the Circumference of the Circle	ABC
B. 1. *Prop.* 1.	Divide this Right Line	AB
	In two, by the Line	DC
	Alſo divide this Right Line	CD
	Into two equal Parts at	F.

The Point F will be the Center required of the C ABC.

PR

PROPOSITION X.

To finiſh a Circle begun, whoſe Center is loſt.

Let ABC be the given Part of a Circle, whoſe Center is to be found in order to finiſh it.

PRACTICE.

Place at Diſcretion the three Points ABC in the Circumference begun.

From the Points	A and B
Make the Section	E and F
Draw the Right Line	EF
From the Points	B and C
Make the Sections	G and H
Draw the Right Lines	GH
From the Center of the Interſection	I
And the Space	IA
Finiſh the Circumference.	

PROPOSITION XI.

To draw a Circumference through three given Points.

Let ABC be the three Points through which the Circumference of a Circle is to paſs.

PRACTICE.

From the given Points	A, B, C,
Deſcribe the 3 Circles DEH, DEF, FGL. of an equal Circumfernce, and cutting each other at the Points D and E, F and G.	
Then draw the Right Lines	DE, FG,
Till they meet together at	I.
From this Point	I
And the Space	IA
Deſcribe the Circumference required.	

PROPOSITION XII.

To draw an Oval upon a given Length.

Let AB be the Length upon which an Oval is to be formed.

PRACTICE.

Divide the given Length	AB
Into three equal Parts	AC, DB.
From the Points	C and D
And the Spaces	CA, DB,
Deſcribe the Circles	AEF, BEF.
From the Sections	E and F,
And the Space of the Diameter	EH
Deſcribe the Arches	IH, OP.

AIHBPO, will be the Oval required.

PROPOSITION XIII.

To draw an Oval upon two given Diameters.

AB, CD, are the Diameters upon which an Oval is to formed.

PRACTICE.

Make the Ruler	MO
Equal to the great Semi-Diameter	AE.
Upon this Rule	
Make alſo the Length	MN
Being equal to the little	
Semi-Diameter	CE.

This Ruler being thus formed, place it in ſuch a man upon the Diameters AB, CD,

That the Point	N
May be exactly upon the Line	AB,
And the Extremity	O,
Exactly even with the Line	CD.

The Ruler being thus placed, keep ſtrictly to the Directi here given with regard to its Poſition. Turn it round, and will deſcribe the Oval by the Extremity M.

PROPOSITION XIV.

To find the Center and the two Diameters of an Oval.

Let ABCD be the Oval whoſe Center and Diameters ar be found.

PRA

PRACTICE.

In the given Oval	ABCD	
Draw at Diſcretion		*B.* 1. *Prop.*
The two parallel Lines	AH, HI.	5.
Divide theſe Lines	AN, HI,	
Equally in two at	L and M.	
Draw the Line	PLMO	

Then divide it equally in two at E.

The Point E will be the Center required, from which deribe at Diſcretion the Circle FGQ,

Cutting the Oval at	F and G
From theſe Sections	F and G
Draw the Right Line	FG
Divide it equally in two at	R
Draw the great Diameter	BD
Through the Points	ER
From the Center	E
Draw the little Diameter	AEC
Parallel to the Line	FG.

Thus you have the Center, and the Diameter required.

PROPOSITION XV.

To conſtruct a Rectilinear Figure upon a Right Line iven of a determined Length, ſimilar to a Rectilinear Figure iven.

Let AB be the Line upon which a Figure is to be formed ike to the Figure CDEF.

PRACTICE.

Draw the Diagonal	CE	
Make the Angle	ABG	*B.* 1. *Prop.*
Equal to the Angle	FCE	8.
Make the Angle	BAG	
Equal to the Angle	CFE.	
The Triangle	ABG	
Will be like unto the Triangle	CFE.	
Alſo,		
Make the Triangle	AGH	
Like the Triangle	CED,	
And the whole Figure	ABGH	
Will be ſimilar to the whole Fig.	CDEF.	

BOOK III.

Of the Inſcription of FIGURES.

IN Geometry a Figure is ſaid to be inſcribed in another, when all the Angles of the Figure inſcribed touch either the Angles, Sides, or Planes of the other Figure.

To deſcribe an Equilateral Triangle, an Hexagon or a Dodecagon, in a given Circle.

Let ACD be the Circle in which an Equilateral Triangle, *&c.* is to be deſcribed.

PRACTICE.

For the Equilateral Triangle.

From the Point	A
Extend the Compaſſes to the Semi-Diameter	AB
And deſcribe the Arch	CBD
Draw the Right Line	CD
Extend this Space of the Compaſſes	CD
From the Point	C
To the Point	F
Draw the Lines	FC, FD.

CDF will be the Triangle required.

For the HEXAGON.

Mark the Semi-Diameter AB ſix times round the given Circumference.

For the DODECAGON.

Divide the Arch of the Hexagon AC equally in two at O, AO will be a ſingle Side of the Dodecagon required.

PRO-

Fig. 7

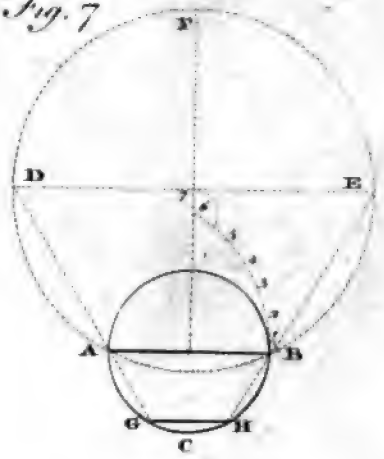
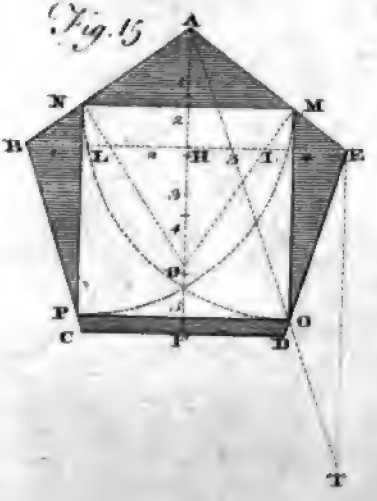
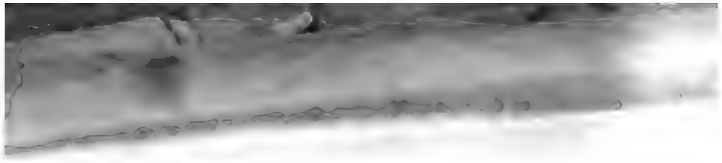


Fig. 15





PROPOSITION II.

To inſcribe a Square and an Octagon in a given Circle.

Let ABCD be the Circle in which a Square and an Octagon is to be inſcribed.

PRACTICE.

For the SQUARE.

Draw the two Diameters AB, CD
Cutting each other at Right Angles; that is, draw the Right Line CD
Through the Center of the Circle O
Then from the Points or Extremities C and D
Make the Sections I and L
Then draw the Right Line IL
Through the Center O
Thus theſe Lines or Diameters AB, CD
Cutting each other at Right Angles, draw the Lines AC, AD, BC, BD.

And ABCD will be the Square required.

For the OCTAGON.

Subdivide each Quarter of the Circle in two, and you will have the Octagon.

PROPOSITION III.

To inſcribe a Pentagon and a Decagon in a given Circle.

Let ABCD be the given Circle.

PRACTICE.

Draw the two Diameters AB, CD
Cutting each other at Right Angles in E.
Divide the Semi-Diameter CE
Equally in two at F.
From this Point F
And the Space FA
Deſcribe the Arch AG
From the Point A
And the Space AG
Deſcribe the Arch GH
The Right Line AH

will divide the Circle in five equal Parts.

For the DECAGON.

Subvide each fifth Part of the Circle equally in two.

PROPOSITION IV.

To inſcribe an Heptagon in a given Circle.

Let ABC be the Circle in which an Heptagon is to be inſcribed.

PRACTICE.

Draw the Semi-Diameter	IA
From the Extremity	A
And the Space	AI
Deſcribe the Arch	CIC.
Draw the Right Line	CC
The half of which	CO

will divide the Circumference of the Circle into ſeven equal Parts, which gives the Heptagon required.

PROPOSITION V.

To inſcribe a Nonagon in a given Circle.

Let BCD be the given Circle in which a Nonagon is to be inſcribed.

PRACTICE.

Draw the Semi-Diameter	AB
From the Extremity	B
And the Space	BA
Deſcribe the Arch	CAD
Draw the Right Line	CD
Prolonged towards	F.
Make the Line	EF
Equal to the Line	AB
From the Point	E
Deſcribe the Arch	FG
From the Point	F
Deſcribe the Arch	EG
Draw the Right Line	AG

DH will be the ninth Part of the Circumference, which therefore gives you the Nonagon required.

PROPOSITION VI.

deſcribe an Undecagon in a given Circle.
AEF be the given Circle in which an Undecagon is to
:ribed.

PRACTICE.

Draw the Semi-Diameter	AB	*B.* 1. *P.* 6.
Divide this Semi-Diameter	AB	
Equally in two at	C	
From the Points	A and C	
And the Space	AC	
Deſcribe the Arches	CDI, AD.	
From the Point	I	
And the Space	ID	
Deſcribe the Arch	DO.	

e Length CO will be an exact Side of the Undecagon re-
l.

PROPOSITION VII.

a given Circle to inſcribe whatever Polygon you pleaſe.
: BAC be a Circle in which you would inſcribe an
gon.

PRACTICE.

Draw the Diameter	AB	
Deſcribe the Circle	ABF	
Capable of containing 7 times	AB	*B.* 2. *P.* 5,
As if you would form upon the Line	AB	6, 7, 8.
A Polygon like that which you are to in-		
ſcribe in the given Circle	ABC	
Draw the Diameter	DB	
Parallel to the Diameter	AB	
Draw the Right Lines	DAG, EBH	
Through the Extremities	DA, EB.	
GH will divide the given Circle	ABC	
Into ſeven equal Parts.		

d thus of all other Polygons.

PROPOSITION VIII.

To take a Portion from a given Circle, capable of containing an Angle, equal to a Rectilinear Angle given.

Let ACE be the given Circle, from which a Portion is to be taken, capable of containing an Angle equal to the Angle D.

PRACTICE.

	Draw the Semi-Diameter	AB
E. 1. *P.* 10.	Draw the touching Line	AF
	Make the Angle	FAC
E. 1. *P.* 8.	Equal to the given Angle	D
	All the Angles which ſhall be formed upon the Line	AC
	And in the Portion	AEC
	Will be to the given Angle	D.

And thus the Portion AEC, anſwers what was required.

PROPOSITION IX.

To inſcribe a Triangle in a given Circle, equiangular to a Triangle given.

Let ABC be the Circle in which a Triangle is to be inſcribed like the Triangle DEF.

PRACTICE.

E. 1. *P.* 10.	Draw the touching Line	GH
	From the Point where it touches	A
	Make the Angle	HAC
E. 1. *P.* 8.	Equal to the Angle	E.
	Make alſo the Angle	GAB
E. 1. *P.* 8.	Equal to the Angle	D.
	Draw the Line	BC.

ABC is the Triangle required, like the given Triangle DEF.

PROPOSITION X.

To inſcribe a Circle in a given Triangle.

Let ABC be the Triangle in which a Circle is to be inſcribed.

PRO

PRACTICE.

Divide each of the two Angles	B and C	
Equally in two		
By the Right Lines	BD, CD.	*B. 1. P. 7.*
From the Section	D	
Bring down the Perpendicular	DF.	
From the Section or Center	D	*B. 1. P. 4.*
And the Space	DF,	
Deſcribe the Circle required	EFG.	

PROPOSITION XI.

To inſcribe a Square in a given Triangle.

Let ABC be the Triangle in which a Square is to be inſcribed.

PRACTICE.

Raiſe the Perpendicular	AD.	*B. 1. P. 2.*
At the Extremity A of the Baſe	AB	
Make this Perpendicular	AD	
Equal to the Baſe	AB.	
From the Angle	C	
Draw the Line	CE	*B. 1. P. 5.*
Parallel to the Line	AD.	
Draw the oblique Line	DE	
From the Section	F	
Draw the Line	FG	
Parallel to the Baſe	AB.	
Draw the Lines	FH, GI	
Parallel to the Line	CE	

FGHI will be the Square required.

PROPOSITION XII.

To inſcribe a Regular Pentagon in an Equilateral Triangle.

Let ABC be the Triangle in which a Pentagon is to be inſcribed.

PRAC-

PRACTICE.

B. 1. P. 4.	Bring down the Perpendicular	AI
	From the Center	A
	Deſcribe the Arch	BIM
	Divide into 5 equal Parts the Arch	BI.
	Mark alſo a ſixth Part	IM
	Draw the Line	AM
	Divide	AM
B. 1. P. 6.	Into two equal Parts at	L.
	From the Point	A
	Deſcribe the Arch	LD
	Draw the Right Line	LD to H.
	Make the Part	AG
	Equal to the Part	BH.
	Draw the Right Lines	DG, MC
	From the Center	D
	And the Space of the Section	N
	Deſcribe the Arch	NO.
	From the Points	NO
	Deſcribe the Arches	DQ, DP.
	Draw the Lines	OP, PQ, NQ.

DOPNQ will make the Pentagon required.

PROPOSITION XIII.

To inſcribe an Equilateral Triangle in a Square.

Let ABCD be the Square in which an Equilateral Triang is to be formed.

PRACTICE.

Draw the Diagonals	AC, BD.
From the Center	E
And the Space	EA.
Deſcribe the Circle	ABCD
From the Point	C
And the Space	CE
Deſcribe the Arch	GEF.
Draw the Right Lines	AF, AG.
Draw the Right Line	HI.

AHI will be the Equilateral Triangle required.

PROPOSITION XIV.

To inſcribe an Equilatetal Triangle in a Pentagon.

Let ABCDE be the Pentagon in which an Equilateral Triangle is to be inſcribed.

PRACTICE.

Circumſcribe the Circle	ABCDE.	B. 2. P. 11.
From the Point	A	
And the Space of the Semi-Diameter	AF.	
Deſcribe the Arch	FL.	
Divide this Arch	FL	
Equally in two at	N.	
Draw the Line	ANI.	
From the Point	A	
And the Space	AI	
Deſcribe the Arch	IOH	
Draw the Lines	AH, HI.	

AHI will be the Triangle required.

PROPOSITION XV.

To inſcribe a Square in a Pentagon.

Let ABCDE be the Pentagon in which a Square is to be inſcribed.

PRACTICE.

Draw the Right Line	BE
At the Extremity	E
Bring down the Perpendicular	ET.
Make this Perpendicular	ET
Equal to the Line	BE
Draw the Line	AT
From the Section	O
Draw the Line	OP
Parallel to the Side	CD.
At the Extremities	O and P
Raiſe the Perpendiculars	OM, PN.
Draw the Line	NM.

NMOP will be the Square required.

BOOK IV.

Of the Circumſcription of Figures.

A Figure is ſaid to be circumſcribed, when either the
gles, Sides, or Planes of the circumſcribed Figure t
all the Angles of the Figure that is inſcribed.

PROPOSITION I.

To circumſcribe a Circle round a given Triangle.

Let ABC be the Triangle round which a Circle is t
circumſcribed.

PRACTICE.

Deſcribe the Circumference	ABC
From the three Points	ABC,

And you will have the Circle required.

PROPOSITION II.

To circumſcribe a Circle round a given Square.

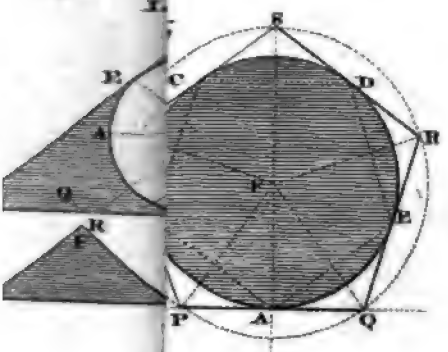
Let ABCD be the Square round which a Circle is to
circumſcribed.

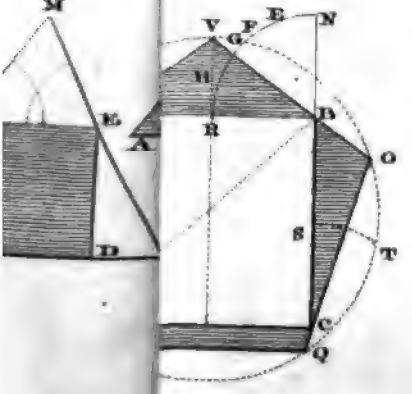
PRACTICE.

Draw the two Diagonals	AB, CD.
From the Section or Center	G
And the Space	GA
Deſcribe the Circle required	ABCD.

Geometry Plate V. Pa. 161

Fig. 3





PROPOSITION III.

To circumſcribe a Triangle round a Circle, equiangular to a Triangle given.

Let DEV be the Circle round which a Triangle is to be deſcribed like the Triangle FGH.

PRACTICE.

Draw the Diameter	AB	
Through the Center	C.	
Make the Angle	ACE	*B.*1. *P.*23.
Equal to the Angle	H.	
Make the Angle	BCD	
Equal to the Angle	G,	
Prolong theſe Lines	EC, DC.	
Towards	R and S.	
Draw the Tangent Line	NO	*B.*1. *P.*17.
Parallel to the Line	DR.	
Draw the Tangent Line	OI	
Parallel to the Line	ES.	
Draw alſo the Line	NI	
Parallel to the Diameter	AB.	

NO will be the Triangle required, equiangular to the Triangle FGH, and circumſcribed round the Circle DEV.

PROPOSITION IV.

To circumſcribe a Square round a Circle.

Let ABCD be the Circle round which a Square is to be circumſcribed.

PRACTICE.

Draw the Diameters	AB, CD.
Cutting each other at Right Angles in	O.
From the Points	A, B, C, D.
And the Space	AO
Deſcribe the Semi-Circles	HOG, HOE, EOF, FOG.
Draw the Right Lines	EF, FG, GH, HE.
Through the Sections	E, F, G, H.

F, G, H, will be the Square required.

PRO-

PROPOSITION V.

To circumſcribe a Pentagon round a given Circle.

Let ABCDE be the Circle round which a Pentagon to be circumſcribed.

PRACTICE.

B. 3. P. 3. Inſcribe the Pentagon ABCDE.
From the Center F
And thro' the Middle of each of its Sides
Draw the Lines FO, FP, FQ, FR, FS.
Draw the Line FA
Draw the Tangent Line PQ
Through the Point A
From the Center F
And with the Interval FP
Deſcribe the Circle OPQRS.

Then draw the Sides of the Pentagon required through t
Sections OPQRS.

PROPOSITION VI.

To circumſcribe a Regular Polygon round a Regul Polygon.

Let BCDEFG be the given Polygon, round which a lil Polygon is to be circumſcribed.

PRACTICE.

Prolong two of the Sides, as BG, EF.
Till they interſect at H.
Draw the Line AH
Draw the Line FI
B. 1. P. 7. Cutting the Angle GFH
Equally in two
From the Center A
And the Space AI
Deſcribe the Circle IMO.
Draw the Radiuſes AL, AM, AN, AO.
Through the Middle of each Side.

Then draw the Sides of the exterior Polygon required thr
the Sections ILMNOP.

PR

PROPOSITION VII.

To circumſcribe a Square round an Equilateral Triangle.
A, B, C, is an Equilateral Triangle round which a Square is be circumſcribed.

PRACTICE.

Draw the Baſe	BC
Equally in two at	E
Prolong this Baſe	BC
From both Ends towards	D and D.
Make the Lines	ED, ED
Equal to the Line	EA.
From the Point	E
And the Space	EC
Deſcribe the Semi-Circle	BFC
Draw the Line	AEF.
From the Point	F
Draw the Lines	FG, FBG.

AGFG will be the Square required.

PROPOSITION VIII.

To circumſcribe a Pentagon round an Equilateral Triangle.
ABC is the given Triangle round which a Pentagon is to be cumſcribed.

PRACTICE.

From the Points or Angles	A, B, C.
And with the ſame Opening of the Compaſſes,	
Deſcribe at Diſcretion the Arches	DI, LP, HE.
Divide the Arch	DO
Into five equal Parts	1, 2, 3, 4, 5.
From the Center or Section	O
And with the Space to the 4th Diviſion	ON
Deſcribe the Arch	NZE.
Draw the Right Line	AEF
Draw the Arch	MP
Equal to the Arch	EN
Draw the Right Line	PCG
Equal to the Line	FA
Make the Arch	DH
Equal to the Arch	DE
Draw the Sides	AI, IR
Equal to the Sides	AF, BG.

The Side GR will finiſh the Pentagon required.

PROPOSITION IX.

To circumſcribe a Triangle round a Square, equiangul Triangle given.

Let DEFG be the Square, round which a Triangle is formed, like the Triangle ABC.

PRACTICE.

	Make the Angle	AFM
B. 1. P. 8.	Equal to the Angle	A
	Make the Angle	MEF
	Equal to the Angle	B
	Prolong the Lines	ME, MF, MD
	Towards	I and H.

MHI will be the Triangle required, like the Triangle and circumſcribed round the given Square DEFG.

PROPOSITION X.

To circumſcribe a Pentagon round a Square.

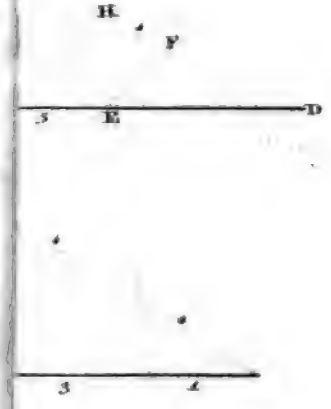
ABCD is a Square, round which a Pentagon is to b cumſcribed.

PRACTICE.

Prolong the Side	BC
Towards	N
Divide the Side	AB
Equally in two at	R
Raiſe the Perpendicular	RV
From the Points	BDC
And with the ſame Space	BR
Draw the Arches	RN, ST, ST.
Divide the Arch	RN
Into five equal Parts	RHGFEN
Make the Angle	RBV
With the Space of two Diviſions	RG
Make the Angles	SCT, SDT
With the Space of one Diviſion	RH
Prolong the Lines	VB, CT, to O.
Make the Line	OQ
Equal to the Line	OV.

Draw the others in the ſame Manner, and you will hav Pentagon required.

BOO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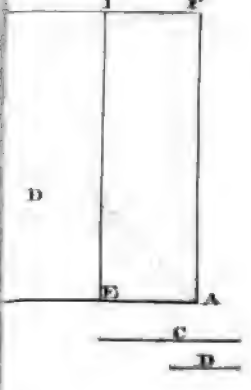
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BOOK V.

Of Proportional LINES.

PROPOSITION I.

TO find a mean Proportional between two given Lines.

Let A and B be the Lines between which a mean Proportional is to be found.

PRACTICE.

Draw a Line of an undetermin'd Length	GH
Make	CE
Equal to the Line	A
Make	ED
Equal to the Line	B
Divide	CD
Equally in two at	I
From this Point	I
With the Space	IC
Deſcribe the Semi-Circle	CFD
Raiſe the Perpendicular	EF

This Line EF will be a mean Proportional between A and B.

PROPOSITION II.

The whole of two Extremes being given, and the mean Proportional, to diſtinguiſh each Extreme.

Let AB be the Extent of the two Extremes, (that is, two Lines joined together without Diſtinction) to which the Line is a mean Proportional, and by which the Point where the Extremes meet is to be found.

PRACTICE.

	Divide the whole Line	AB
	Equally in two at	G
B. 1. P. 6.	From this Point	G
	With the Space	GA
	Deſcribe the Semi-Circle	AEB
	Raiſe the Perpendicular	BD
	Equal to the mean	C
	Draw the Line	DE
B. 1. P. 5.	Parallel to the Line	AB
	From the Section	E
	Draw the Line	EF
	Parallel to the Line	BD

F will be the Point where the Extremes meet, and thus or its Equal EF, will be a mean between the Extremes and FB.

PROPOSITION III.

The mean Proportional between two Lines being given, a the Difference of the Extremes, to find the Extremes.

Let GH be the mean Proportional, and AB the Difference the Extremes, whoſe Length is to be found.

PRACTICE.

Raiſe the Perpendicular	BC
At the Extremity of the Difference	AB
And equal to the mean	GH
Divide the Difference	AB
Equally in two at	D
Prolong it towards	E and F.
From the Point	D
With the Space	DC
Deſcribe the Semi-Circle	ECF.

BE, BF, will be the Extremes required.

PROPOSITION IV.

From a Right Line given, to take a Part, which ſhall be mean Proportional between the Remainder and another Rig Line given.

Let AA be the Line from whence a Part is to be taken, whi ſhall be a mean Proportional between the Part remaining, an the given Line BB.

PRACTICE.

Draw the undetermined Line	CD
Draw the Lines	CE, ED
Equal to the Lines	BB and AA
Deſcribe the Semi-Circle	CFD
Raiſe the Perpendicular	EF
Divide the Line	CE
Equally in two at	B
From this Point	B
With the Space	BF
Deſcribe the Arch	FG
Take off the Part required	AH
Equal to the Part	EG.

AH will be the mean Proportional between the Remainder II, and the other Line propoſed BB.

PROPOSITION V.

Two Right Lines being given, to find a third Proportional.

AB, AC, are the two given Right Lines, to which a third Proportional is to be found.

PRACTICE.

Make at Diſcretion the Angle	DNE.
Take off the Part	NH
Equal to the Line	AB
Take off the Part	NO
Equal to the Line	AC
Alſo take off	HD
Equal to the Line	AC
Draw the Line	HO
Draw the Line	DE
Parallel to the Line	HO.

EO will be the third Proportional required.

PROPOSITION VI.

To find a fourth Proportional.

A, B, C, are the three given Lines, to which a fourth is to be found, which ſhall be to the third, as the ſecond is to the firſt.

PRACTICE.

Make at Diſcretion the Angle	GDH
Cut off the Part	DE
Equal to the Line	A
Cut off the Part	DF
Equal to the Line	B
Cut off the Part	EG
Equal to the Line	C
Draw the Line	EF
Draw the Line	GH
Parallel to the Line	EF.

FH will be the fourth Proportional required.

PROPOSITION VII.

Between two Right Lines given, to find two mean Proportionals.

Let AH and CB be the given Lines between which two mean Proportionals are to be found.

PRACTICE.

Draw the Line	AB
Equal to the Line	AH
Bring down the Perpendicular	BC
Equal to the Line	CB
Draw the Line	AC
Divide this Line	AC
Equally in two at	F
Raiſe the Perpendiculars	AO, CR
From the Point or Center	F
Deſcribe the Arch	DE
In ſuch a manner that the Chord	DE
May touch the Angle	B.

AD, CE, will be the mean Proportionals to the given Line AH, CB.

PROPOSITION VIII.

Two Right Lines being given, to divide each of them in two, in ſuch a manner that the four Segments ſhall be proportional.

AB, AC, are the Lines propoſed to be divided according to the Propoſition.

PRAC

PRACTICE.

Make the Right Angle	BOC
Make the Line	BO
Equal to the Line	AB
Make the Line	OC
Equal to the Line	AC
Draw the Subtenſe	BC
Deſcribe the Semi-Circle	BDO
From the Section	D
Draw the Line	DE
Parallel to the Line	CO
The Line	DF
Parallel to the Line	EO
AB will be divided at	E
OC will alſo be divided at	F.
So that BE will be to	ED
As ED is to DF, and ED to DF	
As DF is to FC.	

PROPOSITION IX.

Exceſs of the Diagonal of a Square above its Sides being to find the Length of the ſaid Side.

AB be the Exceſs of the Diagonal of a Square above its whoſe Length is to be found.

PRACTICE.

Raiſe the Perpendicular	BC
Equal to the Exceſs	BA
Draw the Line	AC
Prolonged towards	D.
From the Point	C
And the Space	BC
Deſcribe the Arch	BD.

will be the Side of the Square, of which AB is the of the Diagonal AE above the Length of the ſaid AD.

PROPOSITION X.

cut a given Right Line in Extreme and mean Propor-

AB be the Line to be ſo divided, that the Rectangle ſed of the whole Line and of one of its Parts, ſhall be to the Square formed upon the other Part.

PRACTICE.

Make at Diſcretion the Angle	GDH
Cut off the Part	DE
Equal to the Line	A
Cut off the Part	DF
Equal to the Line	B
Cut off the Part	EG
Equal to the Line	C
Draw the Line	EF
Draw the Line	GH
Parallel to the Line	EF.

FH will be the fourth Proportional required.

PROPOSITION VII.

Between two Right Lines given, to find two mean Propor tionals.

Let AH and CB be the given Lines between which tw mean Proportionals are to be found.

PRACTICE.

Draw the Line	AB
Equal to the Line	AH
Bring down the Perpendicular	BC
Equal to the Line	CB
Draw the Line	AC
Divide this Line	AC
Equally in two at	F
Raiſe the Perpendiculars	AO, CR
From the Point or Center	F
Deſcribe the Arch	DE
In ſuch a manner that the Chord	DE
May touch the Angle	B.

AD, CE, will be the mean Proportionals to the given Lines AH, CB.

PROPOSITION VIII.

Two Right Lines being given, to divide each of them in two, in ſuch a manner that the four Segments ſhall be proportional.

AB, AC, are the Lines propoſed to be divided according to the Propoſition.

PRAC

PRACTICE.

Make the Right Angle	BOC
Make the Line	BO
Equal to the Line	AB
Make the Line	OC
Equal to the Line	AC
Draw the Subtenſe	BC
Deſcribe the Semi-Circle	BDO
From the Section	D
Draw the Line	DE
Parallel to the Line	CO
The Line	DF
Parallel to the Line	EO
AB will be divided at	E
OC will alſo be divided at	F.
So that BE will be to	ED
As ED is to DF, and ED to DF	
As DF is to FC.	

PROPOSITION IX.

he Exceſs of the Diagonal of a Square above its Sides being
, to find the Length of the ſaid Side.
t AB be the Exceſs of the Diagonal of a Square above its
whoſe Length is to be found.

PRACTICE.

Raiſe the Perpendicular	BC
Equal to the Exceſs	BA
Draw the Line	AC
Prolonged towards	D.
From the Point	C
And the Space	BC
Deſcribe the Arch	BD.

D will be the Side of the Square, of which AB is the
ſs of the Diagonal AE above the Length of the ſaid
AD.

PROPOSITION X.

o cut a given Right Line in Extreme and mean Propor-

t AB be the Line to be ſo divided, that the Rectangle
poſed of the whole Line and of one of its Parts, ſhall be
l to the Square formed upon the other Part.

PRACTICE.

Raiſe the Perpendicular	AD
Prolong it towards	C
Make	AC
Equal to the half of	AB
From the Point	C
With the Space	CB
Deſcribe the Arch	BD
From the Point	A
With the Space	AD
Deſcribe the Arch	DE
The Line	AB
Will be divided at	E

According to the Propoſition; for if you make the Rectan AH, compoſed of the Line AB, and of the Part BE, it will equal to the Square AF, formed upon the other Part AE.

PROPOSITION XI.

To divide a Right Line of a determined Length, accordi to given Proportions.

Let AB be a Line propoſed to be divided according to t Proportions C, D, E, F.

PRACTICE.

From the Point or Extremity	A
Draw at Diſcretion the Line	AG
Make AH	AH
Equal to the Line or Proportion	C
Make	HI
Equal to the Line	D
Make	IL
Equal to the Line	E
Make	LM
Equal to the Line	F.
Draw the Line	BM
Draw the Lines	LN, IO, HP
Parallels to the Line	BM.

The Line AB will be divided as required at the Points P, O, N.

PROPOSITION XII.

pon a Right Line given, to form two Rectangles according given Proportion.

3 is the Line upon which two Rectangles are to be ed, which ſhall in themſelves be according to the Proon of C and D.

PRACTICE.

Divide the Line	AB	
At the Point	E	
According to the Proportion of	C to D.	
Make the Square	ABHF	*B.* 2. *P.* 3.
Draw the Line	EI	
Parallel to the Line	AF	

I, AEIF will be the Rectangles required.

For the Rectangle	AI	
Is to the Rectangle	EH	
As the Line	D	
Is to the Line	C.	

MECHA-

MECHANICS.

THE following Example of the Nature and Uſes of the *Mechanic Powers*, will not, perhaps, be thought unneceſſary, or at leaſt, not improper in this Place.

Mechanics is a mix'd mathematical Science, which conſiders Motion and moving Powers, their Nature and Laws, with the Effects thereof, in Machines, *&c.*

That Part of *Mechanics* which conſiders the Motion of Bodies ariſing from Gravity, is by ſome called *Statics*.

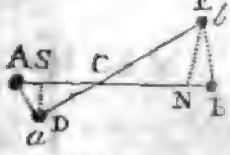
Mechanical Powers, denote the ſix ſimple Machines; to which all others, how complex ſoever, are reducible, and of the Aſſemblage whereof they are all compounded.

The *Mechanical Powers*, are the *Balance*, *Lever*, *Wheel*, *Pully*, *Wedge*, and *Skrew*.

They may, however, be all reduced to one, *viz.* the *Lever*.

The Principle whereon they depend, is the ſame in all, and may be conceived from what follows.

The Momentum, Impetus, or Quantity of Motion of any Body, is the Factum of its Velocity, (or the Space it moves in a given Time,) multiplied into its Maſs. Hence it follows, that two unequal Bodies will have equal Moments, if the Lines they deſcribe be in a reciprocal Ratio of their Maſſes.—Thus, if two Bodies, faſtened to the Extremities of a Balance or *Lever*, be in a reciprocal Ratio of their Diſtances from the Point; when they move, the Lines they deſcribe will be in a reciprocal Ratio of their Maſſes. For Example.



If the Body A be triple the Body B, and each of them be fixed to the Extremities of a Lever A B, whoſe Fulcrum, or fixed Point is C, as that the Diſtance of B C be triple the Diſtance C A; the Lever cannot be inclined on either Side, but the Space B E, paſſed over by the leſs Body, will be triple the Space A D, paſſed over by the great one.

So

o that their Motions or Moments will be equal, and the two odies in æquilibrio.

Hence that noble Challenge of *Archimedes*, *datis viribus, atum pondus movere*; for as the Diſtance CB may be in-reaſed infinitely, the Power or Moment of A may be increaſed ıfinitely.—So that the Whole of *Mechanics* is reduced to the ollowing Problem.

Any Body, *as* A, *with its Velocity* C, *and alſo any other ody*, *as* B, *being given*; *to find the Velocity neceſſary to make the Moment*, *or Quantity of Motion in* B, *equal to the Moment of , the given Body*.—Here, ſince the Moment of any Body is qual to the Rectangle under the Velocity, and the Quantity of latter; as BAC are proportional to a fourth Term, which will e *c*, the Celerity proper to B, to make its Moment equal to ıat of A. Wherefore in any Machine or Engine, if the 'elocity of the Power be made to the Velocity of the Weight, ciprocally as the Weight is to the Power; ſuch Power will lways ſuſtain, or if the Power be a little increaſed, move the Veight.

Let, for Inſtance, A B be a Lever, whoſe Fulcrum is at C, nd let it be moved into the Poſition *a C b*.—Here, the Velo-ty of any Point in the Lever, is as the Diſtance from the enter. For let the Point A deſcribe the Arch A *a*, and the oint B the Arch B *b*; then theſe Arches will be the Spaces eſcribed by the two Motions; but ſince the Motions are both ade in the ſame Time, the Spaces will be as the Velocities. ut it is plain, the Arches A *a* and B *b* will be to one another, s their Radii A C and A B, becauſe the Sectors A C *a*, and C *b*, are ſimilar: wherefore the Velocities of the Points A nd B, are the Diſtances from the Center C.

Now, if any Powers be applied to the Ends of the Lever , and B, in order to raiſe its Arms up and down; their Force ill be expounded by the Perpendiculars S *a*, and *b* N; which eing as the right Sines of the former Arches, *b* B and *a* A, ill be to one another alſo as the Radii A C and C B; herefore the Velocities of the Powers, are alſo as their iſtances from the Center. And ſince the Moment of any ody is as its Weight, or gravitating Force, and its Velocity njunctly; if different Powers or Weights be applied to the ever, their Moments will always be as the Weights and the iſtances from the Center conjunctly.—Wherefore, if to the ever, there be two Powers or Weights applied reciprocally roportional to their Diſtances from the Center, their Mo-ents will be equal; and if they act contrarily, as in the aſe of a Stilliard, the Lever will remain in an horizontal Poſition,

Poſition, or the Balance will be in æquilibrio.—And thus it is eaſy to conceive how the Weight of one Pound may be made to equi-balance a thouſand, &c.

Hence alſo it is plain, that the Force of the Power is not at all increaſed by Engines; only the Velocity of the Weight in either lifting or drawing, is ſo diminiſhed by the Application of the Inſtrument, as that the Moment of the Weight is not greater than the Force of the Power.—Thus, for Inſtance; if any Force can raiſe a Pound Weight with a given Velocity, it is impoſſible for any Engine to effect, that the ſame Power ſhall raiſe two Pound Weight, with the ſame Velocity: But by an Engine it may be made to raiſe two Pound Weight, with half the Velocity; or 10000 times the Weight with $\frac{1}{10000}$ of the former Velocity.

ARCHITECTURE.

ARCHITECTURE may be defined the Art of Building, or of erecting Edifices, proper either for Habitation, or Defence.

Architecture is uſually divided, with reſpect to its Objects, into three Branches, *Civil*, *Military*, and *Naval*.

Civil Architecture, (which is the only Part we ſhall treat of in this Place) called alſo abſolutely and by way of eminence *Architecture*, is the Art of contriving and executing commodious Buildings for the Uſes of civil Life, as Houſes, Temples, Theatres, Halls, Bridges, Colleges, Portico's, *&c.*

Architecture is ſcarce inferior to any of the Arts in point of Antiquity.—Nature and Neceſſity taught the firſt Inhabitants of the Earth to build themſelves Huts, Tents, and Cottages; from which, in courſe of Time, they gradually advanced to more regular and ſtately Habitations, with Variety of Ornaments, Proportions, *&c.*

In the common Account, *Architecture* ſhould be almoſt wholly of *Grecian* Original: three of the regular Orders or Manners of Building, are denominated from them, viz. *Corinthian*, *Ionic*, and *Doric:* and ſcarce a Part, a ſingle Member, or Moulding, but comes to us with a Greek Name.

Civil Architecture may be diſtinguiſhed, with regard to the ſeveral Periods or States thereof, into *Antique*, *Ancient*, *Gothic*, *Modern*, &c.

Another Diviſion of *civil Architecture*, ariſes from the different Proportions which the different Kinds of Buildings rendered neceſſary, that we might have ſome proper for every Purpoſe, according to the Bulk, Strength, Delicacy, Richneſs, or Simplicity required.

Hence aroſe five Orders or Manners of Building, all invented by the Ancients at different Times, and on different Occaſions, viz. *Tuſcan*, *Doric*, *Ionic*, *Corinthian*, and *Compoſite*.

What forms an Order, is the Column with its Baſe and Capital; ſurmounted by an Entablature, conſiſting of Architrav

trave, Frieze, and Cornice; and ſuſtained by a Pedeſtal. All which are delineated upon the annexed Plate.

The Definitions *Vitruvius*, *Barbaro*, *Scamozzi*, *&c.* give of the *Orders*, are ſo obſcure, that it were in vain to repeat them: without dwelling, therefore, on the Definition of a Word, which Cuſtom has eſtabliſhed, it is ſufficient to obſerve, that there are five *Orders* of Columns; three whereof are *Greek*, *viz.* the *Doric*, *Ionic*, and *Corinthian*; and two *Italic*, *viz.* the *Tuſcan* and *Compoſite*.

The three *Greek Orders* repreſent the three different Manners of Buildings, *viz.* the *ſolid*, *delicate*, and *middling*; the two *Italic* ones are imperfect Productions thereof. The little regard the *Romans* had for theſe laſt, appears hence, that we do not meet with one Inſtance in the Antique, where they are intermixed. That Abuſe the Moderns have introduced by the mixture of *Greek* and *Latin Orders*, *Daviler* obſerves, ariſes from their want of Reflection on the Uſe made thereof by the Ancients.

The Origin of *Orders* is almoſt as ancient as human Society. The Rigour of the Seaſons firſt led Men to make little Cabins, to retire into; at firſt, half under Ground, and the half above covered with Stubble: at length, growing more expert, they planted Trunks of Trees an-end, laying others acroſs, to ſuſtain the Covering.

Hence they took the Hint of a more regular *Architecture*; for the Trunks of Trees, upright, repreſent Columns: the Girts, or Bands, which ſerved to keep the Trunks from burſting, expreſſed Baſes and Capitals; and the Summers laid acroſs, gave the Hint of Entablatures; as the Coverings, ending in Points, did of Pedements. This is *Vitruvius*'s Hypotheſis; which we find very well illuſtrated by M. *Blondel*.

Others take it, that Columns took their riſe from Pyramids, which the Ancients erected over their Tombs; and that the Urns, wherein they incloſed the Aſhes of the Dead, repreſented the Capitals, whoſe Abacus was a Brick, laid thereon to cover the Urns: but *Vitruvius*'s Account appears the more natural.

At length, the *Greeks* regulated the Height of their Columns on the Foot of the Proportions of the human Body; the *Doric* repreſented a Man of a ſtrong, robuſt Make; the *Ionic* that of a Woman; and the *Corinthian* that of a Girl: Their Baſes and Capitals were their Head-dreſs, their Shoes, *&c.*

Theſe *Orders* took their Names from the People, among whom they were invented: *Scamozzi* uſes ſignificative Terms

to

to express their Character; when he calls the *Tuscan*, the *gigantic*; the *Doric*, the *Herculean*; the *Ionic*, the *matronal*; the *Composite*, the *heroic*; and the *Corinthian*, the *virginal*.

To give a general Idea of the *Orders*; it must be observed, that the whole of each *Order* is composed of two Parts at the least, *viz.* the Column and Entablature; and of four Parts at the most, when there is a Pedestal under the Column, and an Acroter, or little Pedestal, atop of the Entablature: that the Column has three Parts, *viz.* the *Base*, the *Shaft*, and the *Capital*; the Entablature has three likewise, *viz.* the *Architrave*, the *Frieze*, and *Cornice*: which Parts are all different in the several *Orders*.

Tuscan Order is the first, most simple, and solid: its Column is seven Diameters high; and its Capital, Base, and Entablature, have but few Mouldings, or Ornaments. See the Plate Fig. 1.

Doric Order is the second, and the most agreeable to Nature. It has no Ornament on its Base, or in its Capital. Its Height is eight Diameters. Its Frieze is divided by Triglyphs and Metopes. See the Plate Fig. 2.

Ionic Order is the third; and a kind of mean Proportional between the solid, and delicate Manner. Its Capital is adorned with Volutes, and its Cornice with Denticles. See the Plate Fig. 3.

Mich. Angelo, contrary to all other Authors, gives the *Ionic* a single Row of Leaves at the Bottom of the Capital.

Corinthian Order, invited by *Callimachus*, is the fourth, the richest, and most delicate. Its Capital is adorned with two Rows of Leaves, and eight Volutes, which sustain the Abacus. Its Column is ten Diameters high; and its Cornice has Modillions. See the Plate Fig. 4.

Composite Order, the fifth and last, (though *Scamozzi* and *Le Clerc* make it the fourth) is so called, because its Capital is composed out of those of the other *Orders*; having the two Rows of Leaves of the *Corinthian*, and the Volutes of the *Ionic*. It is also called the *Roman*, because invented among that People. Its Column is ten Diameters high; and its Cornice has Denticles, or simple Modillions. See the Plate Fig. 5.

There are several Arts subservient to *Architecture*, as Carpentry, Masonry, Paving, Joinery, Smithery, Glaziery, Plumbery, Plastering, Gilding, Painting, &c.

In *Building* there are three Things chiefly in View, *viz.* Conveniency, Firmness, and Delight.—To attain these Ends,

Sir

Sir *Henry Wotton* conſiders the whole Subject under two Heads, viz. the *Seat* or *Situation*, and the *Work* or *Structure*.

For the Situation of a Building, either that the Whole is to be conſidered, or that of its Parts.——As to the *firſt*, regard is to be had to the Quality, Temperature, and Salubrity of the Air; the Conveniency of Water, Fuel, Carriage, *&c.* and the Agreeableneſs of the Proſpect.

For the *ſecond*, the chief Rooms, Studies, Libraries, *&c.* are to lie towards the Eaſt: Offices that require Heat, as Kitchens, Diſtillatories, Brew-houſes, *&c.* to the South: thoſe that require a freſh cool Air, as Cellars, Pantries, Granaries, *&c.* to the North: as alſo Galleries for Painting, Muſeums, *&c.* which require a ſteady Light.—— He adds, that the ancient *Greeks* and *Romans* generally ſituated the Front of their Houſes to the South; but that modern *Italians* vary from this Rule.—Indeed, in this Matter, Regard muſt be ſtill had to the Country; each being obliged to provide againſt its reſpective Inconveniencies: ſo that a good Parlour in *Egypt*, might make a good Cellar in *England*.—The Situation being fixed on, the next thing to be conſidered is the

Work or *Structure of the* BUILDING, under which come firſt the *principal* Parts, then the *Acceſſories*, or Ornaments.—— To the Principals, belong firſt, the Materials; then the Form, or Diſpoſition.

The Materials of a BUILDING, are either Stone, as Marble, Free-ſtone, Brick for the Walls, *&c.* or Wood, as Fir, Cypreſs, Cedar, for Poſts and Pillars of upright Uſe; Oak for Beams, Summers, and for Joining and Connection.

For the Form or *Diſpoſition of a* BUILDING, it muſt either be *ſimple* or *mixed*.——The ſimple Forms are either *circular* or *angular*: and the circular ones are either *compleat*, as full Spheres; or deficient, as Ovals.

The circular Form is very commodious, of the greateſt Capacity of any; ſtrong, durable beyond the reſt, and very beautiful; but then it is found of all others the moſt chargeable; much Room is loſt in the Bending of the Walls, when it comes to be divided; beſides an ill Diſtribution of Light, except from the Center of the Roof: on theſe Conſiderations it was, that the Ancients only uſed the circular Form in Temples and Amphitheatres, which needed no Compartition.——Oval Forms have the ſame Inconveniencies, without the ſame Conveniencies; being of leſs Capacity.

For angular Figures, Sir *Henry Wotton* obſerves, that *Building* neither loves many, nor few Angles: the Triangle *v. gr.* is condemned above all others, in wanting Capacity and Firmneſs; as alſo, becauſe irreſolvable into any other regular

ture in the inward Partitions, beſides its own.—For of five, ſix, ſeven, or more Angles, they are fitter for ications than civil *Buildings*. There is, indeed, a cele- *Building* of *Vignola*, at *Caprarola*, in Form of a Pen- ; but the Architect had prodigious Difficulties to grapple in diſpoſing the Lights, and ſaving the Vacuities. Such *ings* then, ſeem rather for Curioſity than Conveniency: or this Reaſon, Rectangles are pitched on, as being a um between the two Extremes. But again, whether the ngle is to be juſt a Square or an Oblong, is diſputed; *Henry Wotton* prefers the latter, provided the Length do xceed the Breadth by above one third.

xed Figures, partly circular and partly angular, may be d of from the Rules of the ſimple ones; only they have articular Defect, that they offend againſt Uniformity. In- Uniformity and Variety may ſeem to be oppoſite to each : But Sir *H. Wotton* obſerves, they may be reconciled; or an Inſtance, mentions the Structure of the human Body e both meet.—Thus much for the firſt grand Diviſion, he Whole of a *Building*.

e Parts of a BUILDING, *Baptiſta Alberti* compriſes under Heads, *viz.* the *Foundation*, *Walls*, *Apertures*, *Compar-* , and *Cover*.

r the Foundation, to examine its Firmneſs, *Vitruvius* s the Ground to be dug up; an apparent Solidity not to ruſted to, unleſs the whole Mould cut through be found : he does not indeed limit the Depth of the Digging; *dio* limits it to a ſixth Part of the Height of the *Building*: Sir *Henry Wotton* calls the *natural Foundation*, whereon ſtand the Subſtruction, or Ground-work, to ſupport the ls, which he calls the *artificial Foundation*: this then is e the Level; its loweſt Ledge, or Row, of Stone only, laid with Mortar, and the broader the better; at the twice as broad as the Wall: laſtly, ſome add, that the erials below ſhould be laid juſt as they grow in the Quarry; ppoſing them to have the greateſt Strength in their natural re. *De Lorme* enforces this, by obſerving, that the break- r yielding of a Stone in this Part, but the Breadth of the of a Knife, will make a Cleft of above half a Foot in the ic above.—For Pallification, or piling the Ground-plot, uch commended by *Vitruvius*, we ſay nothing; that being ired only in a moiſt marſhy Ground, which ſhould never oſen: nor perhaps are there any Inſtances of this Kind, e it was not Neceſſity that drove them to it.

For the Walls, they are either entire and continued, or intermitted; and the Intermiſſions are either Columns or Pilaſters.—Entire, or continued Walls, are variouſly diſtinguiſhed; by ſome, according to the Quality of the Materials, as they are either Stone, Brick, *&c.* others only conſider the Poſition of the Materials; as when Brick, or ſquare Stones, are laid in their Lengths, with Sides and Heads together, or the Points conjoined, like a Network, *&c.*

The great Laws of Muring, are, that the Walls ſtand perpendicular to the Ground-work; the right Angle being the Cauſe of all Stability: that the maſſieſt and heavieſt Materials be loweſt, as fitter to bear than to be born; that the Work diminiſh in Thickneſs, as it riſes; both for Eaſe of Weight and Expence: that certain Courſes, or Ledges, of more Strength than the reſt, be interlaid, like Bones, to ſuſtain the Fabric from total Ruin, if the under Parts chance to decay: and laſtly, that the Angles be firmly bound; theſe being the Nerves of the whole Fabric, and commonly fortified, by the *Italians*, on each Side the Corners, even in Brick *Buildings*, with ſquared Stones; which add both Beauty and Strength.

The Intermiſſions, as before obſerved, are either Columns or Pilaſters: whereof there are five Orders, *viz. Tuſcan*, *Doric*, *Ionic*, *Corinthian*, *Compoſite*; each of which is delineated on the Plate annexed.

Columns and Pilaſters are frequently, both for Beauty and Majeſty, formed archwiſe.

For the Apertures, they are either Doors, Windows, Staircaſes, Chimneys, or Conduits for the Suillage, *&c.* Only with regard to the laſt, it may be obſerved, that Art ſhould imitate Nature in theſe ignoble Conveyances, and ſeparate them from Sight, where a running Water is wanting, into the moſt remote, loweſt and thickeſt Part of the Foundation; with ſecret Vents, paſſing up through the Walls like Tunnels to the open Air; which the *Italians* all commend for the Diſcharge of noiſome Vapours.

For the Compartition, or Diſtribution of the Ground-plot into Apartments, *&c.* Sir *H. Wotton* lays down theſe Preliminaries; that the Architect never fix his Fancy on a Paper-draught, how exactly ſoever ſet off in Perſpective; much leſs on a mere Plan, without a Model, or Type of the whole Structure, and every Part thereof, in Paſtboard or Wood; that this Model be as plain and unadorned as poſſible, to prevent the Eye's being impoſed on; and that the bigger this Model, the better.

In

In the Compartition itſelf, there are two general Views, *viz.* the *Gracefulneſs*, and *Uſefulneſs* of the Diſtribution, for Rooms of Office and Entertainment; as far as the Capacity thereof, and the Nature of the Country will allow.—The Gracefulneſs will conſiſt in a double Analogy, or Correſpondency; firſt, between the Parts and the Whole, whereby a large Fabric ſhould have large Partitions, Entrances, Doors, Columns, and in brief, all the Members large: the ſecond between the Parts themſelves, with regard to Length, Breadth, and Height. The Ancients determined the Length of their Rooms, that they were to be Oblongs, by double their Breadth; and the Height by half their Breadth and Length added together. When the Room was to be preciſely ſquare, they made the Height half as much more as the Breadth; which Rules, the Moderns take occaſion to diſpenſe with; ſometimes ſquaring the Breadth, and making the Diagonal thereof the Meaſure of the Height; and ſometimes more. This Deviating from the Rules of the Ancients, is aſcribed to *M. Angelo.*

The ſecond Conſideration in the Compartition, is the *Uſefulneſs*; which conſiſts in the having a ſufficient Number of Rooms of all kinds, with their proper Communications, and without Diſtraction. Here the chief Difficulty will lie in the Lights and Stair-Caſes: the Ancients were pretty eaſy on both thoſe Heads, having generally two cloiſtered open Courts, one for the Womens Side, the other for the Men: thus the Reception of Light into the Body of the *Building* was eaſy; which among us muſt be ſupplied, either by the open Form of the *Building*, or by graceful Refuges or Breaks, by terraſſing a Story in danger of Darkneſs, and by Abajours, or Sky-lights.—For caſting the Stair-caſes, it may be obſerved, that the *Italians* frequently diſtribute the Kitchen, Bake-houſe, Buttery, *&c.* under Ground, next above the Foundation, and ſometimes level with the Floor of the Cellar; raiſing the firſt Aſcent into the Houſe fifteen Feet or more: which, beſide the removing Annoyances out of the Sight, and gaining ſo much room above, does by elevating the Front, add a Majeſty to the Whole. Indeed, Sir *H. Wotton* obſerves, that in *England* the natural Hoſpitality thereof will not allow the Buttery to be ſo far out of Sight; beſides, that a more luminous Kitchen, and a ſhorter Diſtance between that and the Dining-room are required, than the Compartition will bear.

In the Diſtribution of Lodging-rooms, it is a popular and ancient Fault, eſpecially among the *Italians*, to caſt the Partitions ſo, as when the Doors are all open, a Man may ſee

through the whole Houſe; grounded on the Ambition of ſhewing a Stranger all the Furniture at once: an intolerable Hardſhip on all the Chambers except the inmoſt, where none can arrive but through all the reſt, unleſs the Walls be extream thick for ſecret Paſſages: nor will this ſerve the Turn, without at leaſt three Doors to each Chamber; a thing inexcuſable, except in hot Countries: beſides it being a Weakening to the *Building*, and the Neceſſity it occaſions of making as many common great Rooms as there are Stories, which devours a great deal of room, better employed in places of Retreat; and muſt likewiſe be dark, as running through the Middle of the Houſe.

In the Compartition, the Architect will have occaſion for frequent Shifts; through which his own Sagacity, more than any Rules, muſt conduct him. Thus he will be frequently put to ſtruggle with Scarcity of Ground; ſometimes to damn one Room for the Benefit of the reſt, as to hide a Buttery under a Stair-caſe, *&c.* at other times, to make thoſe the moſt beautiful which are moſt in Sight: and to leave the reſt, like a Painter, in the Shadow, *&c.*

For the Covering of the *Building*; this is the laſt in the Execution, but the firſt in the Intention; for who would *build*, but to ſhelter? In the Covering, or Roof, there are two Extremes to be avoided, the making it too heavy or too light: the firſt will preſs too much on the Underwork; the latter has a more ſecret Inconvenience; for the Cover is not only a bare Defence, but a Band or Ligature to the whole *Building*; and there requires a reaſonable Weight. Indeed, of the two Extremes, a Houſe Top-heavy is the worſt. Care is likewiſe to be taken, that the Preſſure be equal on each Side; and *Palladio* wiſhes, that the whole Burden might not be laid on the outward Walls, but that the inner likewiſe bear their Share.—The *Italians* are very curious in the Proportion and Gracefulneſs of the Pent or Slopeneſs of the Roof; dividing the whole Breadth into nine Parts, whereof two ſerve for the Height of the higheſt Top or Ridge from the loweſt: but in this Point, Regard muſt be had to the Quality of the Region; for, as *Palladio* inſinuates, thoſe Climates which fear the falling of much Snow, ought to have more inclining Pentices than others.

Thus much for the principal or eſſential Part of a *Building*.—For the *Acceſſories*, or *Ornaments*, they are fetched from Painting and Sculpture. The chief Things to be regarded in the *firſt*, are, that no Room have too much, which will occaſion a Surfeit; except in Galleries, or the like: that

ces be placed where there are the fewest Lights: Rooms
veral Windows are Enemies to Painters, nor can any
s be seen in Perfection, unless illumined, like Nature,
ſingle Light: that in the Diſpoſition Regard be had to
ture of the Painter in working, which is the moſt na-
r the Poſture of the Spectator; and that they be accom-
d to the Intentions of the Room they are uſed in. For
re, it muſt be obſerved, that it be not too abundant;
ly at the firſt Approach of a *Building*, or at the Entrance,
a *Doric* Ornament is much preferable to a *Corinthian* one:
Niches, if they contain Figures of white Stone, be not
d in their Concavity too black, but rather duſky; the
being diſpleaſed with too ſudden Departures from one
ie to another. That fine Sculptures have the Advantage
rneſs, and coarſer of Diſtance; and that in placing of
aloft, they be reclined a little forwards: becauſe, the
ay extended to the Head of the Figure, is longer than
ching to its Feet, which will of Neceſſity make that Part
further off; ſo that to reduce it to an erect Poſture, it
e made to ſtoop a little forwards. M. *Le Clerc*, however,
t allow of this Reſupination, but will have every Part
uſt Perpendicular.

to the Stone and Stucco, uſed in *Buildings*, which are
id white at firſt, and are commonly ſuppoſed to be diſ-
d with the Air, Smoke, *&c.* the true Cauſe thereof is,
ey become covered with a minute Species of Plants,
alter their Colour. A ſort of Lichens yellowiſh, brow-
r greeniſh, which commonly grow on the Barks of
do grow alſo on Stones, Mortar, Plaiſter, and even on
es of Houſes, being propagated by little light Seeds diſ-
by the Wind, Rain, *&c.* The beſt Preſervative known,
al of Lime.

judge of a *Building*, Sir *H. Wotton* lays down the fol-
Rules.—That before fixing any Judgment, a Perſon
rmed of its Age; ſince, if apparent Decays be found to
the Proportion of Time, it may be concluded, with-
her Inquiſition, either that the Situation is naught, or
terials or Workmanſhip too ſlight.—If it be found to
Years well, let him run back, from the Ornaments and
which ſtrike the Eye firſt, to the more eſſential Mem-
ill he be able to form a Concluſion, that the Work is
dious, firm, and delightful; the three Conditions, in
Building, laid down at firſt, and agreed on by all Au-
—This, our Author eſteems the moſt ſcientifical way of

Vaſſari propoſes another; *viz.* by paſſing a running Examination over the whole Edifice, compared to the Structure of a well-made Man: as whether the Walls ſtand upright upon a clean Footing and Foundation; whether the *Building* be of a beautiful Stature; whether, for the Breadth, it appear well burniſhed; whether the principal Entrance be on the middle Line of the Front, or Face, like our Mouths; the Windows, as our Eyes, ſet in equal Number and Diſtance on both Sides; the Offices like the Veins, uſefully diſtributed, *&c.*

Vitruvius gives a third Method of judging: ſumming up the whole Art under theſe ſix Heads: *Ordination*, or ſettling the Model and Scale of the Work; *Diſpoſition*, the juſt Expreſſion of the Deſign thereof; (which two Sir *H. Wotton* thinks he might have ſpared, as belonging rather to the Artificer than the Cenſurer:) *Eurythmy*, the agreeable Harmony between the Length, Breadth and Height of the ſeveral Rooms, *&c.* *Symmetry*, or the Agreement between the Parts and the Whole; *Decor*, the due Relation between the *Building* and the Inhabitant, whence *Palladio* concludes, the principal Entrance ought never to be limited by any Rule, but the Dignity and Generoſity of the Maſter. And laſtly, *Diſtribution*, the uſeful caſting of the ſeveral Rooms, for Office, Entertainment, or Pleaſure.—Theſe laſt four are ever to be run over, ere a man may paſs any determinate Cenſure: and theſe alone, Sir *Henry* obſerves, are ſufficient to condemn or acquit any *Building* whatever.

Dr. *Fuller* gives us two or three good Aphoriſms in *Building*, as,—1°. Let not the common Rooms be ſeveral, nor the ſeveral Rooms common: *i. e.* the common Rooms not to be private or retired, as the Hall, Galleries, *&c.* which are to be open; and the Chambers, *&c.* to be retired.—2°. A Houſe had better be too little for a Day, than too big for a Year. Houſes therefore to be proportioned to ordinary Occaſions, not extraordinary.—3°. Country-houſes muſt be Subſtantives, and to ſtand of themſelves: not like City *Buildings*, ſupported and ſheltered on each Side by their Neighbours.—4°. Let not the Front look aſquint on a Stranger; but accoſt him right, at his Entrance.—5°. Let the Offices keep their due Diſtance from the Manſion-houſe; thoſe are too familiar, which run of the ſame pile with it.

The Plan or Projection of an Edifice is commonly laid down on three ſeveral Draughts.

The firſt is a Plan, which exhibits the Extent, Diviſion and Diſtribution of the Ground into the various Apartments and other Conveniencies propoſed.

cond repreſents the Stories, their Heights, and the ex-auties and Appearances of the whole Building: this is termed, by Surveyors, the *Deſign* or *Elevation.*

e third is commonly diſtinguiſhed by the Section, and the internal Parts of the Fabric.

om theſe three diſtinct Plans the Surveyor forms a Compu- of the Charge of the whole Erection, and alſo of the wherein the ſame may be compleated.

regard to civil Architecture, it is certain, that thoſe Na- which have no ſtately and magnificent Buildings, in ge- are always poor and uncivilized. As Land Structures Edifices of every kind give Employment to prodigious ers of People, whatever has a Tendency to improve in rt of *Building*, ſhould be duly encouraged by thoſe whoſe nes and Rank will admit of it; and that not only for the lor and Magnificence of the State, but for the Promo- of uſeful Arts, as well as the Benefit of their landed s: for this Art gives birth to the immenſe Conſumption mber, Bricks, Stone and Mortar, Iron-work, *&c.* all tend to the private Advantage of the landed Intereſt; as likewiſe the well-furniſhing of thoſe ſumptuous Edifices they are erected; which alſo gives daily Bread to an im- Number of other Mechanics and Artificers. Theſe me- Arts give Strength, Wealth, and Grandeur to a Nation, adually train up and ſupport a conſtant Race of practical , and Manufacturers, who thereby become the great In- nts of bringing Treaſures into the State, by the Vent of tive Commodities to foreign Nations.

r is it politic for the Great and Opulent to contemn Me- s in general, as too many, perhaps, are wont to do. It l, that when the great *Heraclitus*'s Scholars found him in hanic's Shop, into which they were aſhamed to enter, he hem, *That the Gods were as converſant in ſuch Places as* ; intimating, that a divine Power and Wiſdom might be ied in ſuch common Arts, although they miſtakenly over- l and deſpiſed them.

know how the late Czar *Peter* eſteemed and careſſed ers and Mechanics of every Rank and Degree, and be- e extraordinary Effects of ſuch Policy in that wiſe Prince! by thoſe Meaſures, has converted a Generation of Savages len.

re are ſome who are too great Encouragers of *Buildings*, ining themſelves, as well as the Workmen they employ, ifying that Itch beyond the Limits of their Fortunes. In uence of this boundleſs Profuſion, we too frequently ſee,

before the Expiration of half a Century, very ſtately and magnificent Seats, which have coſt immenſe Sums, run to Decay for want of being inhabited, or, according to a modern Cuſtom levelled to the Ground for Sale by Piecemeal: thus Structures that have coſt ſome hundred thouſand Pounds *Sterling*, have not produced one twentieth part of the prime Coſt to the Executors. So that with the Money ſunk in the Erection of thoſe ſupurb Edifices, and the Expence which attends the Support of them with Splendor equal to their Statelineſs, ſome great Families have been reduced to great Indignity. This is a melancholy Conſideration to the Proprietor, though this Practice gives Employment to Workmen, to whom it ſometimes has prov'd ruinous as well as to Families of ſuch who have had an ungovernable Taſte for *Building*.

PART

Iſland. An Iſland is a Portion of Land ſurrounded by Water, as *Great Britain* is.

Peninſula. A Peninſula is a Portion of the Earth ſurrounded by Water, except on one Part where it is joined to ſome other Land by a narrow Neck or Iſthmus. As *Africa* is joined to *Aſia* by the Iſthmus of *Suez*, and the *Morea* is joined to *Achaia* by the Iſthmus of *Corinth*.

Iſthmus. An Iſthmus is that Neck of Land which joins two Countries together, as the Iſthmus of *Darien* joins North and South *America*, and the Iſthmus of *Corinth*, *Achaia* and the *Morea*.

Cape or Promontory. A Promontory or Cape is a Point of Land which extends itſelf into the Sea, as the Cape of *Good-Hope* in *Africa*, and Cape *Comorin* in the *Eaſt-Indies*.

S. How are the Waters divided?

M. The Waters are divided into Oceans, Seas, Straits, Bays or Gulphs, Lakes and Rivers.

Oceans are the vaſt Seas which divide one Part of the Earth from another, as the Atlantic Ocean which divides *Europe* and *Africa* from *America*, and the Pacific Ocean or *South-Sea*, which divides *America* from *Aſia*.

Seas. Seas are leſs Bodies of Water which divide one Country from another, as the *Mediterranean* which divides *Europe* from *Africa*, and the *Baltic* which divides *Sweden* from *Germany*.

Bay or Gulph. A Bay or Gulph, is a Sea encompaſſed with Land, except one Part whereby Ships enter it, as the Gulph of *Mexico* in *America*, and the Gulph of *Finland* in the *Baltic*. And the leſſer Bays are frequently called *Creek or Sound.* Creeks or Sounds, as *Plymouth-Sound*.

Strait. A Strait is a narrow Paſſage into ſome Sea, as the Strait of *Gibraltar*, and this is alſo ſometimes called a Sound, as the Strait by which we enter the *Baltic* Sea is.

Lake. A Lake is properly a great Water ſurrounded by Land, which has no viſible Communication with any Sea, as the *Caſpian* Sea in *Aſia*; but many other Waters which have a Communication with the Sea, are denominated Lakes alſo; as the *Onega* Lake in *Ruſſia*, and the Lake of *Nicaragua* in *America*.

River. A River is a Stream iſſuing from ſome Fountain, which after it has run a conſiderable Courſe, diſcharges itſelf uſually in ſome Sea, as the *Danube*, which riſing in the Mountains of the *Alps*, after it has run a Courſe of many hundred Miles from Weſt to Eaſt, thro' great Part of

of *Germany*, *Hungary*, and *Turkey*, diſcharges itſelf into the *Euxine* Sea by ſeveral Channels.

S. Of what Dimenſions is the terreſtrial Globe?

M. The Circumference of the terreſtrial Globe is 360 Degrees, every Degree being 60 Geographical Miles; ſo that the whole Circuit is 21600 ſuch Miles, and if the Diameter was a third Part of the Circumference, the Diameter would be 7200 Miles; but the Diameter is as 7 to 22, which makes it ſomething leſs than a third Part of the Circumference. If we reduce the Geographical Miles to *Engliſh* Miles, the Circumference of the Earth will be about 24000 Miles, and the Diameter 8000. *Circumference of the Globe.* *Diameter.*

S. What is the Earth founded upon?

M. The terreſtrial Globe reſts upon nothing, but appears equally ſurrounded by the Heavens on every Side; for the better underſtanding whereof, it will be neceſſary to obſerve the ſeveral imaginary Circles deſcribed on the artificial Globe, *Plate* 2. *viz.* 1. The Equator and the Circles parallel to it. 2. The firſt Meridian and the reſt of the meridional Lines. 3. The Zodiac, which includes the Ecliptic. 4. The Horizon. 5. The two Tropics. 6. The Artic and Antartic Circles. It is ſuppoſed alſo, that a Line paſſes thro' the Center of the Globe, called its Axis, round which it moves every 24 Hours, the Ends of which Axis are called the Poles of the Earth, that in the North called the Artic or North Pole, from a Star in the Heavens oppoſite to it, which forms part of the Conſtellation called the *little Bear*, and that in the South called the Antartic or South Pole, as diametrically oppoſite to the other. *Circles of the Globe.*

S. Of what Uſe is that Circle denominated the Equator?

M. By the Equator the Globe is divided into two equal Parts or Hemiſpheres, and on this Circle are marked the Degrees of Longitude, from the firſt Meridian, either Eaſt or Weſt. The Parallel Circles are ſo called from their running parallel to the Equator, of which there are nine in number, incluſive between the Equator and either Pole, ten Degrees diſtant from each other, every Degree of Latitude being 60 Geographical Miles, and every ten Degrees 600 ſuch Miles. Conſequently, it is 5400 Miles from the Equator to either Pole, which is one quarter of the Circumference of the Globe. *Equator.*

S. Of what Uſe is the firſt Meridian?

M. The

Meridian. *M.* The firſt Meridian is repreſented by the braſen Circle in which the Globe moves, dividing it into the Eaſtern and Weſtern Hemiſpheres, on which Circle are marked the Degrees of Latitude, which are counted Northward from the Equator to the North Pole, and Southward from the Equator to the South Pole.

Where the meridional Lines are 24 in Number, they are 15 Degrees or one Hour aſunder; thoſe who live under the meridian Line on the right Hand, that is, to the Eaſtward of the firſt Meridian, have the Sun one Hour before us; and thoſe who live under the meridional Line on the left Hand, that is, Weſt of us, have the Sun an Hour after us; and this ſhews what is meant by Eaſtern and Weſtern Longitude. And as Longitude is nothing more than the Diſtance any Place is Eaſt or Weſt of the firſt Meridian, ſo Latitude is the Diſtance a Place is from the Equator North or South. If it be North of the Equator, it is called North Latitude, and if it be South of the Equator, it is called South Latitude.

Longitude.

Latitude.

S. Where is the firſt Meridian uſually placed?

M. The firſt Meridian in the old Maps was placed either at *Teneriff*, one of the *Canary* Iſles, 17 Degrees Weſt of *London*, or at *Ferro*, another of the *Canary* Iſles, 19 Degrees Weſt of *London*. But every Nation almoſt at this Day places the firſt Meridian at their reſpective capital Cities in their ſeveral Maps. In *Moll*'s, which are the correcteſt *Engliſh* Maps we have, *London* is made the firſt Meridian at one End of the Map, and *Ferro* at the other; *Ferro* being 19 Degrees Weſt of *London*, as has been obſerved already. And in theſe Maps the upper End is always the North, the lower End the South; the right Hand Eaſt, and the left Hand Weſt, the Degrees of Longitude being marked at the Top and Bottom of each Map, and the Degrees of Latitude on the Sides of the Map.

S. What is meant by the Zodiac?

Zodiac. *M.* The Zodiac is that Circle which cuts the Equator obliquely, and is divided into twelve Signs, thro' which the Sun ſeems to paſs within the Space of 12 Months, each Sign containing 30 Degrees of Longitude.

The Ecliptic is a Line paſſing thro' the middle of the Zodiac, and ſhews the Sun's or rather the Earth's Path or Orbit, in which it moves annually.

S. Why do you ſay the Earth's Orbit? Is it not the Sun that moves?

M. No,

M. No, but Geographers ſpeak according to Appearances, the Appearance is the ſame if the Earth moves from Weſt to Eaſt, as if the Sun moved from Eaſt to Weſt.

S. Which of the Circles is denominated the Horizon?

M. The Horizon is the broad Circle in which the Globe ſtands, dividing it into the upper and lower Hemiſpheres. The Place where any one ſtands, is the Center of this Horizon and Hemiſphere; the ſenſible Horizon ſeems to touch the Surface of the Earth, and is the utmoſt Limits of our Sight, upon an extenſive Plain. The rational Horizon is ſuppoſed parallel to this, and to be extended to the Heavens. *Horizon.*

The Poles of our Horizon are two imaginary Points in the Heavens, called the *Zenith* and *Nadir*; the *Zenith* being the vertical Point directly over our Heads, and the *Nadir* that Point of the Heavens under our Feet, diametrically oppoſite to the *Zenith*. *Zenith, Nadir.*

S. Are any Part of the Heavens under us?

M. As the Earth turns round upon its own Axis every 24 Hours, which makes Day and Night, that Part of the Heavens which was over our Heads at 12 at Noon, muſt of courſe be under our Feet at 12 at Night; but ſpeaking properly, no Part of the Earth can be ſaid to be uppermoſt or lowermoſt. All the Inhabitants of the Earth ſeem to have the Earth under their Feet, and the Heavens over their Heads, and Ships ſail with their Bottoms oppoſite to each other.

S. Of what Uſe are the Circles denominated Tropics?

M. The Tropics ſhew how far the Sun or rather the Earth proceeds North or South of the Equator every Year. The Tropic of *Cancer* ſurrounds the Globe 23½ Degrees North of the Equator, and the Tropic of *Capricorn* 23½ South of the Equator. *Tropics.*

S. Where are the polar Circles placed?

M. The polar Circles are drawn 23½ Degrees diſtant from each Pole, and 66½ diſtant from the Equator. *Polar Circles.*

S. What are thoſe Diviſions of the Earth called Zones?

M. The Earth is divided into five Zones, *viz.* The torrid Zone, the two frigid Zones, and the two temperate Zones; and are denominated Zones, becauſe they encompaſs the Earth like a Girdle. *Zones.*

The torrid Zone lies between the two Tropics, and is ſo denominated from the exceſſive Heat of the Climate, the Sun paſſing over it twice every Year. *Torrid Zone.*

The

Frigid Zones. The two frigid Zones lie within the polar Circles, and are ſo called from the exceſſive Cold within thoſe Circles.

Temperate Zones. The Northern temperate Zone lies between the Tropic of *Cancer*, and the Artic Circle, and the Southern temperate Zone betwen the Tropic of *Capricorn* and the Antartic Circle.

S. What are we to underſtand by the Elevation of the Pole?

Elevation of the Pole. *M.* The Elevation of the Pole is the Height of the Pole above the Horizon, and is always equal to the Latitude of any Place, as the South of *England* lies in 50 Degrees of North Latitude, ſo the North Pole muſt of courſe be elevated 50 Degrees above the Horizon there, for which Reaſon the Latitude of a Place, and the Elevation of the Pole, are uſed promiſcuouſly to expreſs the ſame thing.

S. Pleaſe to explain this by ſome Inſtances.

M. When you rectify the Globe, and bring any Place to the Zenith, the Horizon muſt of courſe be 90 Degrees diſtant from that Place, either North or South. Suppoſe then the given Place lie in 50 Degrees of North Latitude, conſequently the given Place muſt be 40 Degrees diſtant from the North Pole, and the Pole muſt be 50 Degrees above the Horizon of that Place, to make up the 90 Degrees on that Side. On the other hand, as the given Place lies 50 Degrees North of the Equator, your Horizon muſt extend to 40 Degrees of Southern Latitude, to make up the Complement of 90 Degrees on that Side. To explain this farther, ſuppoſe you bring *Petersburgh* to the Zenith, which lies in 60 Degrees North Latitude, and conſequently is within 30 Degrees of the Pole, then there muſt be 60 Degrees between the Pole and the Horizon to make up the Complement of 90 Degrees. And on the other hand, the Horizon of *Petersburgh* will extend but to 30 Degrees of Southern Latitude, that making up the Complement of 90 Degrees on that Side, for there will always be 90 Degrees between the Zenith and Horizon on every Side to form the Hemiſphere.

S. Of what Uſe is the Hour Circle on the Globe?

Hour Circle. *M.* The brazen horary Circle fixed on every Globe with an Index, ſhews how many Hours, and conſequently how many Degrees any Place is Eaſt or Weſt of another Place; for as every 15 Degrees Eaſt or Weſt is an Hour, ſo every Hour is 15 Degrees.

15 Degrees one Hour Eaſt or Weſt.

The

The Quadrant of Altitude is a pliant braſs Plate divided into 90 Degrees, one fourth of the Circumference of the Globe, by which the Diſtances of Places may be found, and many uſeful Problems reſolved. *Quadrant of Altitude.*

S. How are the Inhabitants of the Earth diſtinguiſhed in regard to their reſpective Situations?

M. They are denominated either Periæci, Antæci, or Antipodes.

The Periæci are ſituate under the ſame Parallel, but oppoſite Meridians: It is Midnight with one when it is Noon with the other, but the Length of their Days and their Seaſons are the ſame; theſe are found by the turning the horary Index 12 Hours, or turning the Globe half round. *Periæci.*

The Antæci are ſituate under the ſame Meridian, but oppoſite Parallels; theſe have the Seaſons oppoſite to ours, and the ſame Length of Days; but when their Days are longeſt, ours are ſhorteſt. Theſe are found by numbering as many Degrees on the oppoſite Side of the Equator as we are on this. *Antæci.*

The Antipodes lie under oppoſite Meridians, and oppoſite Parallels; theſe have different Seaſons, and their Noon-day is our Midnight, and their longeſt Day our ſhorteſt: Theſe are found by turning the horary Index 12 Hours from the given Place, or turning the Globe half round, and then counting as many Degrees on the oppoſite Side of the Equator as the given Place is on this. *Antipodes.*

S. Are they diſtinguiſhed by any other Circumſtances?

M. The Inhabitants of the Earth are diſtinguiſhed by their different Shadows at Noon-day, and are denominated either Amphiſcii, Aſcii, Heteroſcii, or Periſcii. *Different Shadows.*

The Amphiſcii inhabit the Torrid Zone, and have their Noon-day Shadows both North and South: When the Sun is South of them, then their Shadows are North, and when the Sun is North of them their Shadows are South; theſe are alſo called Aſcii, becauſe the Sun is vertical twice every Year at Noon-day, and then they have no Shadow. *Amphiſcii.* *Aſcii.*

The Heteroſcii, who inhabit the Temperate Zones, have their Shadows always one Way at Noon-day. In the Northern temperate Zone their Shadows always North; and in the Southern temperate Zone, their Shadows are always South at Noon-day. *Heteroſcii.*

The

Periſcii. The Periſcii inhabit within the polar Circles, and have their Shadows every Way, the Sun being above their Horizon all the 24 Hours, ſeveral Months in the Year, *viz.* when it is on the ſame Side of the Equator they were of; and if there were any Inhabitants at either of the Poles, they would have but one Day of 6 Months, and one Night of the ſame Length.

S. What are we to underſtand by Climates?

Climates. *M.* Climates are Spaces on the Surface of the Globe, bounded by imaginary Circles parallel to the Equator, ſo broad that the Length of the Day in one exceeds that of another half an Hour, of which there are 60 in Number, *viz.* 24 from the Equator to each of the Polar Circles, and 6 from either of the Polar Circles to the reſpective Poles, between which laſt, there is a Difference of an entire Month; the Sun appearing in the firſt one Month above the Horizon without ſetting, in the ſecond two Months, and ſo on to the Pole, where there is a Day of 6 Months, and the Nights proportionable, when the Sun is on the oppoſite Side of the Equator.

S. Are theſe Climates of an equal Breadth?

M. No, thoſe near the Equator are much the broadeſt; For Example, the firſt Climate next the Equator is 8 Degrees odd Minutes in Breadth, whereas the 11th Climate is little more than 2 Degrees broad, as may be obſerved in the following Table.

limates	Latitude.			
	Hours.	Minutes.	Degrees.	Min.
eginning e firſt ate at the tor.	12	00	00	00
ate	12	30	08	25
	13	00	16	25
	13	30	23	50
	14	00	30	20
	14	30	36	28
	15	00	41	32
	15	30	45	29
	16	00	49	01
	16	30	51	58
	17	00	54	27
	17	30	56	37
	18	00	58	29
	18	30	59	58
	19	00	61	18
	19	30	62	25
	20	00	63	22
	20	30	64	06
	21	00	64	49
	21	30	65	21
	22	00	65	47
	22	30	66	06
	23	00	66	20
	23	30	66	28
To 24 Hours.			To 66	30

the frigid Zone the Days increaſe by Months.

A Day of one Month in	67	30
2 Months in	69	30
3 Months in	73	20
4 Months in	78	20
5 Months in	84	00
6 Months in	90	00

1. The End of one Climate is the Beginning of the At the firſt Climate, which begins at the Equator, the juſt 12 Hours long at the Beginning of the Climate, Hours 30 Minutes at the End of it, *viz.* in 8 Degrees utes of Latitude, where the ſecond Climate begins.

S. I obſerve that every Degree of Latitude contains 6
graphical Miles, pleaſe to inform me how many ſuch M
contained in a Degree of Longitude?

M. Every Degree of Longitude counted on the Equ
60 Geographical Miles, but as the meridional Lines ap
nearer each other as you advance towards either Pole,
quently the Number of Miles between thoſe Lines muſt
in Proportion; for inſtance, a Degree of Longitude in 5
grees of Latitude contains but 37 Miles, tho' it be full 60
upon the Equator, and this will be found by meaſuri
Diſtances as well as by the following Table, which
how many Miles are contained in a Degree of Longitu
every Latitude.

A TABLE *of the Length of a Degree of Longitude in*
Latitude.

	Deg.	Miles.	Min.	Deg.	Miles.	Mi
Equator.	00	60	00	26	54	
	1	59	56	27	53	
	2	59	54	28	53	
	3	59	52	29	52	
	4	59	50	30	51	
	5	59	46	31	51	
	6	59	40	32	50	
	7	59	37	33	50	
	8	59	24	34	49	
	9	59	10	35	49	
	10	59	00	36	48	
	11	58	52	37	47	
	12	58	40	38	47	
	13	58	28	39	46	
	14	58	12	40	46	
	15	58	00	41	45	
	16	57	40	42	44	
	17	57	20	43	43	
	18	57	04	44	43	
	19	56	44	45	42	
	20	56	24	46	41	
	21	56	00	47	41	
	22	55	36	48	40	
	23	55	12	49	39	
	24	54	48	50	38	
	25	54	24	51	37	

GEOGRAPH

South Pa

A Direc

TH

Deg.	Miles.	Min.	Deg.	Miles.	Min.
52	37	00	72	18	32
53	36	09	73	17	32
54	35	26	74	16	32
55	34	24	75	15	32
56	33	32	76	14	32
57	32	40	77	13	32
58	31	48	78	12	32
59	31	00	79	11	28
60	30	00	80	10	24
61	29	04	81	09	20
62	28	08	82	08	20
63	27	12	83	07	20
64	26	16	84	06	12
65	25	20	85	05	12
66	24	24	86	04	12
67	23	28	87	03	12
68	22	32	88	02	04
69	21	32	89	01	04
70	20	32	90	00	00
71	19	32			

What is that Position of the Globe denominated a right
re?

. The Inhabitants of the Earth are some times distinguish-
cording to the various Position of their Horizon, as they
ituate in a right Sphere, a parallel Sphere, or an oblique
re. *Vide Plate* 3.

A right Sphere.

a right Sphere the Equator passes through the
th and *Nadir*, and the parallel Circles fall per-
icularly on the Horizon, which is the Case of
: People who live under the Equinoctial Line.

A parallel Sphere.

a parallel Sphere, the Poles are in the *Zenith*
Nadir; the Equator is parallel to, and coin-
with the Horizon, and the parallel Circles
arallel to the Horizon, which can only be said of People
r either Pole.

An oblique Sphere.

an oblique Sphere, the Inhabitants have one
e Poles above, and the other under the Ho-
n, and the Equator and parallel Circles cut-
the Horizon obliquely, as is the Case of all People that do
live under the Equinoctial Lines.

How is the Globe to be rectified in order to find the true
tion of any Place upon it?

M. Let the Globe be ſet upon a level Table, and the brazen Meridian ſtand due North and South, then bring the given Place to the brazen Meridian, and let there be 90 Degrees between that Place and the Horizon both North and South, and the given Place will be in the *Zenith*; the Globe being thus rectified, you may proceed to ſolve any Problem.

S. How ſhall I find the Longitude and Latitude of the given Place?

Longitude and Latitude found by the Globe.

M. The Longitude of ſuch a Place will be found by numbering on the Equator ſo many Degrees as the Place lies Eaſt or Weſt of the firſt Meridian: And the Latitude will be found by counting ſo many Degrees on the brazen Meridian, as the Place lies North or South of the Equator. You muſt turn the Globe therefore either Eaſt or Weſt, till the given Place is brought to the brazen Meridian, and you will ſee the Degree of Longitude marked on the Equator; and the Latitude is found at the ſame time, only by numbering the Degrees on the brazen Meridian either North or South of the Equator, till you come to the given Place.

S. How ſhall I find what Places are under the ſame Meridian with the given Place?

Places under the ſame Meridian.

M. This is done only by bringing the given Place to the brazen Meridian, and obſerving what Places lie under that Meridian, either North or South of the Equator.

S. How ſhall I find what Places have the ſame Latitude?

Places under the ſame Parallel.

M. This is done only by turning the Globe round, and obſerving on the brazen Meridian what Places come under the ſame Degree of Latitude as the given Place is.

S. How ſhall I find the Sun's Place in the Ecliptic at any time of the Year?

The Sun's Place in the Ecliptic.

M. When you know the Month, and Day of the Month, you will find upon the wooden Horizon the Sign in which the Sun is oppoſite to the Day of the Month, which is the Sun's Place in the Ecliptic at that Time.

S. How ſhall I know the Length of the Days at any Time, and at any Place?

Length of the Day.

M. Bring the given Place to the *Zenith*; then bring the Sun's Place in the Ecliptic to the Eaſt Side of the Horizon, and ſet the Index of the Hour Circle to 12 at Noon, or the upper Figure of 12, and turn the Globe till the ſaid Place in the Ecliptic touch the Weſtern

Weſtern Side of the Horizon, and the Number of Hours between the upper Figure of 12, and the Hour the Index points to, ſhew how many Hours the Day is long, and conſequently the Length of the Night; becauſe ſo many Hours as the Days falls ſhort of 24, muſt be the Length of the Night; as when the Day is 16 Hours long, the Night muſt of courſe be 8 Hours long.

S. How ſhall I find thoſe Places on the Globe where the Sun is in the Meridian at any time?

To find in what Places the Sun is in the Meridian.

M. The Globe being rectified, and the Place where you are brought to the brazen Meridian, ſet the Index of the horary Circle at the Hour of the Day at that Place, then turn the Globe till the Index points to the upper 12, and you will ſee all thoſe Places where the Sun is in the Meridian; as for Example, if it be 11 in the Morning at *London*, and you ſet the Index at 11, turn the Globe till the Index points at the upper 12, and you will find *Naples*, which is an Hour or 15 Degrees Eaſt of *London*. And in all Places under the ſame Meridian as *Naples* is, it muſt conſequently be 12 at Noon at that Time.

In like manner, if it be 4 in the Afternoon at *London*, and you ſet the Index at 4, and turn the Globe till the Index points at the upper 12, you will find *Barbadoes*, which is four Hours or 60 Degrees Weſt of *London*, and at all Places under the ſame Meridian as *Barbadoes* is, it muſt conſequently be 12 at Noon at that Time.

S. How ſhall I diſcover where the Sun is vertical at any time of the Year?

To find where the Sun is vertical.

M. The Sun can only be vertical in ſuch Places as lie between the Tropics; and to know this, you are only to find what Place the Sun is in the Ecliptic, and bringing that Place to the brazen Meridian, obſerve what Degree of Latitude it has, for in all Places in that Latitude the Sun will be vertical that Day, and you will find all thoſe Places only by turning the Globe round, and obſerving them as they come to the brazen Meridian.

S. How may I find where the Sun is above the Horizon, or ſhines without ſetting all the 24 Hours in the Northern Hemiſphere?

To find where the Days are 24 Hours long.

M. The Day given muſt be when the Sun is in the Northern Signs, and having found the Sun's Place in the Ecliptic, you muſt bring that Place to the brazen Meridian, then count the ſame Number of Degrees from the North Pole towards the Equa-

tor, as there is between the Equator and the Sun's Place in the Ecliptic, then turn the Globe round, and in all the Places paſſing under the laſt Degree counted from the North Pole, the Sun begins to ſhine conſtantly without ſetting on the given Day: And the Rule will ſerve *vice verſa* for any Place ſet in the Southern Hemiſphere, when the Sun is in the Southern Signs.

S. How do we diſcover the Length of the longeſt and ſhorteſt Days and Nights at any Place in our Northern Hemiſphere?

To find the Length of the longeſt Day in any Place.

M. Rectify the Globe according to the Latitude of the given Place, or which is the ſame thing, bring the given Place to the *Zenith*, then bring the firſt Degree of *Cancer* to the Eaſt Side of the Horizon, and ſetting the Index of the Hour Circle to the upper Figure of 12, turn the Globe till the Sign of *Cancer* touch the Weſt Side of the Horizon, and obſerve the Number of Hours between the upper Figure of 12, and the Hour the Index points to, and that is the Length of the longeſt Day, and the ſhorteſt Night conſequently conſiſts of ſo many Hours as the Day falls ſhort of 24; and as for the Length of the Days and Nights in the Southern Latitude, they are juſt the reverſe of thoſe in Northern Latitude, and the Table of the Climates ſhews both the one and the other.

S. How may I find in what Place the Sun is riſing or ſetting, or in its Meridian: Or what Parts of the Earth are enlightened at any particular time?

To find where the Sun is riſing, ſetting, or in the Meridian.

M. Firſt find where the Sun is vertical at the given Hour, and bring that Place to the *Zenith* under the brazen Meridian; then obſerve what Places are in the Eaſtern Semi-circle of the Horizon, for there the Sun is ſetting, and in thoſe Places in the Weſtern Semi-circle of the Horizon the Sun is riſing, and in all Places under the brazen Meridian it is Noon Day: All thoſe Places in the upper Hemiſphere of the Globe are enlightened, and thoſe in the lower Hemiſphere are in Darkneſs.

S. How ſhall I find the Diſtance of one Place from another upon the Globe?

M. If both Places lie under the ſame Meridian, bring them to the brazen Meridian, and count thereon how many Degrees of Latitude the two Places are from each other, which being reduc'd to Units is the true Diſtance. Every Degree of Latitude containing 60 Geographical Miles, as has been obſerv'd already; and 60 Geographical Miles make near 70 Engliſh

Miles. If the two Places lie under the ſame Parallel
tude, then obſerve on the Equator how many Degrees
gitude they are aſunder, and obſerve in the Table A,
any Miles a Degree of Longitude makes in that Lati-
nd then numbering the Degrees of Longitude on the
, reduce them to Miles, and that will give the Di-
of the two Places. For Inſtance, ſuppoſe *Rotterdam*
52 Degrees of North Latitude, and 4 Degrees of Eaſ-
ngitude, and *Pyrmant* lies under the ſame Parallel 5 De-
ſt of *Rotterdam*, and I find that every Degree of Lon-
n this Latitude makes 37 Miles, then I multiply 37 by
ch makes 185, being the Number of Miles between
am and *Pyrmont*.

re the two Places differ both in Longitude and Latitude,
lance may be found by meaſuring the Number of De-
ey are aſunder by the Quadrant of Altitude, and reducing
egrees to Miles. For Example, if I find the two Places
Length of 10 Degrees aſunder by the Quadrant, they
ceſſarily be 600 Miles diſtant from each other; becauſe
s which is the Extent of 1 Degree of Latitude, mul-
y 10, makes 600 Miles on the Globe, in whatever
n one Place lies from another, as the North, Eaſt,
Weſt, *&c.*

ow may I find how one Place bears of another, that
her it lies North-Eaſt, South-Weſt, or on any other
the Compaſs from another Place?

To find how one Place bears of another.

Bring one of the Places to the *Zenith*, and
Quadrant of Altitude there, then extend
e other Place whoſe bearing you would
and the lower Part of the Quadrant will
the wooden Horizon at the Point of the Compaſs in-
on the wooden Horizon, which is the true Bearing of
n Place.

ow ſhall I find on what Point of the Compaſs the Sun
ets at any Place?

To find on what Point of the Com. paſs the Sun riſes.

Bring the given Place to the *Zenith*, and
found the Sun's Place in the Ecliptic,
e ſame to the Eaſtern Side of the Horizon,
will ſhew on what Point of the Compaſs
riſes. On the other hand, if you bring
's Place in the Ecliptic to the Weſt Side of the Ho-
t will ſhew on what Point of the Compaſs the Sun

Of the grand Diviſions and Subdiviſions of the Earth.

S. Pleaſe to deſcribe the Situation of the ſeveral Nations on the Face of the Earth.

2 Continents. *M.* The Earth is uſually divided into the Eaſtern and Weſtern Continents, or into the old and new World. That on the right Hand in a Map of the World is ſtiled the Eaſtern Continent, and that on the left, the Weſtern Continent.

S. What does the Eaſtern Continent contain?

Eaſtern Continent. *M.* The Eaſtern Continent comprehends *Europe*, *Aſia*, and *Africa*: *Europe* is the North-Weſt Diviſion, *Aſia* the North-Eaſt Diviſion, and *Africa* the South Diviſion of this Eaſtern Continent.

The Diviſion of the Habitable Earth, the ſquare Miles of each Diviſion and Subdiviſion, Capital Cities, with the Diſtance and Bearing of each from London, *alſo the Time of each Country compared with that of* England.

THE Terraqueous Globe is divided into,

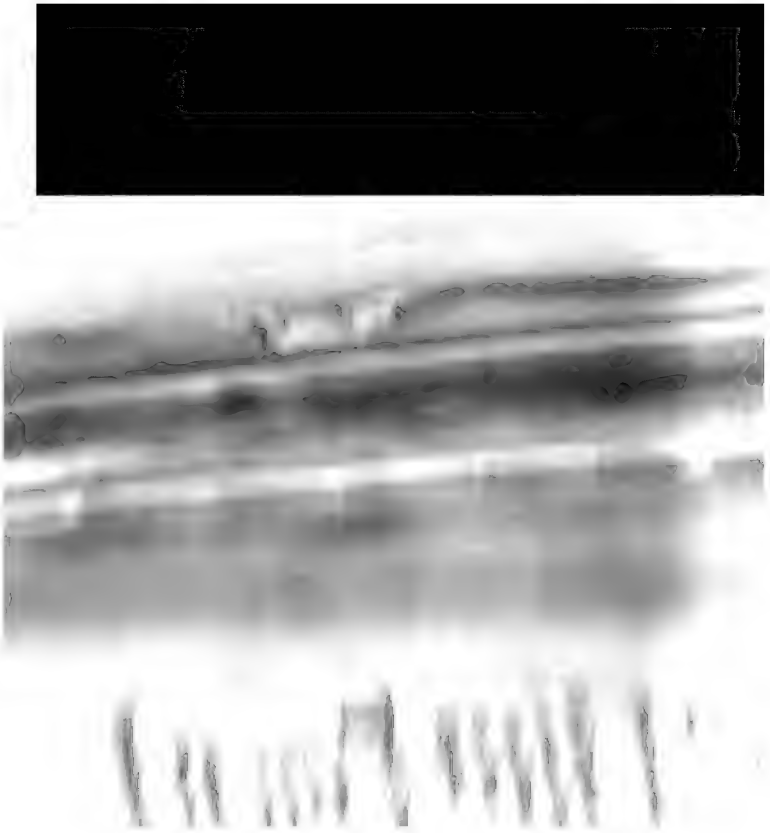
I. *Europe*	2,749,349,	Square Miles, 60 Miles in Length, to a Degree.
II. *Aſia*	10,257,487	
III. *Africa*	8,506,208	
IV. *America*	9,153,762	
Habitable Earth	30,666,806	
Seas, and unknown Parts	117,843,821	
Superficies of the whole Globe	148,510,627	

Diviſion

d Sub-n.	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *Lond.*
E.				*H.M.
	150,243	*Madrid*	690 S	0 16 W
l	27,851	*Lisbon*	840 S W	0 38 W
	138,837	*Paris*	203 E	0 9 E
	75,576	*Rome*	780 S E	0 52 E
y	181,631	*Vienna*	650 E	1 5 E
	9,540	*Amsterdam*	132 E	0 18 E
k	163,001	*Copenhagen*	480 N E	0 50 E
	228,715	*Stockholm*	720 N E	1 10 E
	1,103,485	*Peterſburg*	1080 N E	2 2 E
	226,414	*Warſaw*	766 S E	1 23 E
in *Eur.*	212,240	*Conſtantinople*	1300 S E	1 56 E
Iſles	105,634	*London*	First Meridian.	
in *Aſia*	510,717	*Burſa*	1396 S E	1 58 E
	700,000	*Mecca*	2640 S E	
	800,000	*Iſpahan*	2550 E	3 21 E
	1,857,500	*Agra*	3780 E	5 15 E
	1,105,000	*Pekin*	4380 N E	7 24 E
Iſles	811,980			
e	644,000	*Chinyan*	4480 N E	8 4 E
endent	778,290	*Samarchand*	2800 E	4 26 E
vite	3,050,000	*Tobolſky*	2412 N E	4 10 E
CA.				
	140,700	*Grand Cairo*	1920 S E	2 10 E
	66,400	*Tolemeta*	1440 S E	1 26 E
	30,000	*Erquiko*	3590 S E	2 36 E
Morocco	111,800	*Fez* and *Morocco*	1080 S 1290 S	0 21 0 30 } W
nd *Se-*	100,600	*Taflet* and *Segelmeſſe*	1376 S 1240 S	0 30 0 18 } W
	143,600	*Algier*	920 S	0 13 E
	54,400	*Tunis*	990 S E	0 39 E

ee of Longitude being 4 Minutes in Time, therefore by ongitude we have the Time. A Watch that is ſet to Time uld be 16 Minutes too faſt at *Madrid*, as it lies to the Weſt of at *London*: And *Vienna* being 16 Degrees and 20 Minutes f the Meridian of *London*, conſequently a Watch ſet at *London* Hour and 5 Minutes too ſlow at *Vienna*.

Diviſion



and Subdivision.	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *Lond.*
OPE.				*H.M.
	150,243	*Madrid*	690 S	0 16 W
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tany	181,631	*Vienna*	650 E	1 5 E
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nd	226,414	*Warſaw*	766 S E	1 23 E
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dia	700,000	*Mecca*	2640 S E	
a	800,000	*Iſpahan*	2550 E	3 21 E
	1,857,500	*Agra*	3780 E	5 15 E
	1,105,000	*Pekin*	4380 N E	7 24 E
ic Iſles	811,980			
ary				
neſe	644,000	*Chinyan*	4480 N E	8 4 E
ependent	778,290	*Samarchand*	2800 E	4 26 E
ſtowite	3,050,000	*Tobolſky*	2412 N E	4 10 E
RICA.				
t	140,700	*Grand Cairo*	1920 S E	2 10 E
a	66,400	*Telemeta*	1440 S E	1 26 E
	30,000	*Erquiko*	3590 S E	2 36 E
e Morocco	111,800	*Fez* and *Morocco*	1080 S / 1290 S	0 21 / 0 30 W
y and *Se-*	100,600	*Taflet* and *Segelmeſſe*	1376 S / 1240 S	0 30 / 0 18 W
r	143,600	*Algier*	920 S	0 13 E
	54,400	*Tunis*	990 S E	0 39 E

gree of Longitude being 4 Minutes in Time, therefore by Longitude we have the Time. A Watch that is ſet to Time would be 16 Minutes too ſaſt at *Madrid*, as it lies to the Weſt of at *London*: And *Vienna* being 16 Degrees and 20 Minutes of the Meridian of *Lond* quently a Watch ſet at *London* Hour and 5 Minutes *Vienna*.

Diviſion

Division and Subdivision.	Square Miles.	Capital Cities.	Distance and Bearing from London.		Difference of Time from Lond.	
					H.	M.
8. *Tripoli*	75,000	*Tripoli*	1260	S E	0	66 E
9. *Biledulgerid*	485,000	*Dara*	1565	S	0	36 W
10. *Zaara*	739,200	*Tegassa*	1840	S	0	24 W
11. *Negroland*	1,026,000	*Madinga*	2500	S	0	38 W
12. *Guinea*	510,000	*Benin*	2700	S	0	20 E
13. *Loango*	49,400	*Loango*	3300	S	0	43 E
14. *Congo*	172,800	*St. Salvador*	3480	S	1	0 E
15. *Angola*	38,400	*Mochima*	3750		0	58 E
16. *Benguela*	64,000	*Benguela*	3900	S	0	58 E
17. *Mataman*	144,000					
18. *Monomotapa*	222,500	*Monomotapa*	4500	S	1	18 E
19. *Monoemugi*	310,000	*Chicova*	4260	S	1	44 E
20. *Caffers*	200,340	C. *Good Hope*	5200	S	1	4 E
21. *Saffala*	27,500	*Saffala*	4600	S E	2	17 E
22. *Zanguebar*	275,000	*Mozambique*	4440	S E	2	38 E
23. *Anian*	234,000	*Brava*	3702	S E	2	40 E
24. *Abissinia*	378,000	*Caxumo*				
25. *Nubia*	264,000	*Dancala*	2418	S E	2	15 E
26. Defar. of *Barca*	184,900	*Angela*	1680	S E	1	33 E
27. *Ethiopia*	1,200,000					
28. *African* Isles	181,668					
IV. AMERICA.						
1. *British* Empire.						
1. *Carolina*	57,500	*Charles Town*	3450	W	5	2 W
2. *Virginia*	20,750	*James Town*	3210	W	5	W
3. *Maryland*	12,260	*Baltimore*	3000	W	4	45 W
4. *Penfilvania*	12,500	*Philadelphia*	3100	W	4	55 W
5. *New Jerfey*	10,000	*Elizabeth Town*	3040	W	4	50 W
6. *New York*	8,100	*New York*	3000	W	4	53 W
7. *New Engl.* & *Scotland*	115,000	*Boston*	2790	W	4	40 W
		Annapolis	2580	W	4	24 W
8. Isles	42,972	*Kingston*	4080	W	5	6 W
2. *Spanish* Empire						
1. *Old Mexico*	571,240	*Mexico*	4800	NW	6	54 W
2. *New Mexico*	300,000	*Santa Fe*	4320	NW	7	17 W
3. *Florida*	118,000	*St. Auguftine*	3690	W	5	25 W
4. *Terra Firma*	828,000	*Carthagena*	4320	W	5	6 W
5. *Peru*	970,000	*Lima*	5700	S W	5	4 W
6. *Chili*	206,000	*St. Jago*	7200	S W	5	6 W
7. *Paragua*	1,150,000	*Affumption*	5460	S W	3	52 W

Sub-	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *Lond.*
				H. M.
of	993,600	Unknown		
nica	325,000	Unknown		
ia	24,0000	Unknown		
	143,196	*Havanna*		5 26 W
npire				
a	516,000	*Port Louis*	4080 NW	6 5 W
and				
rance	1,059,100	*Quebec*		5 46 W
Iſles	21,521			
omin.				
co	342			
	168			
Do-				
are				
	940,000	*St. Salvador*	2260 SW	4 42 W
abor-	318,750	Unknown		

Situation of each particular Country, with regard to
nd Longitude, and to its contiguous States, we refer
s, becauſe they will ſhew this in a more agreeable
g Manner than any verbal Account could.

of Maps is obvious from their Conſtruction. The
f the Meridians and Parallels ſhew the Longitudes and
f Places, and the Scale of Miles annexed, their Di-
e Situation of Places with regard to each other, as
Cardinal Points, appears by Inſpection, the Top of
being always the North, the Bottom the South, the
d the Eaſt, and the Left the Weſt; unleſs the Com-
y annexed, ſhew the contrary.

revity, which we are neceſſarily obliged to obſerve,
s alſo from taking any Notice of the Subdiviſions of
as well as of many other Particulars, which are to be
rge Treatiſes on this Subject. But we hope our Ac-
he ſeveral Countries will be found as entertaining and
as their Shortneſs would admit. And though in
e have taken Notice of the *Climate*, *Government*,
venues, *Forces*, *Character*, *Cuſtoms*, *Religion*, *Curio-*
of the ſeveral Nations, yet we have not thought
lways obliged to ſay ſomething upon theſe Heads,
but

but have enlarged upon them, or been entirely silent, as we judged it would be most entertaining or satisfactory.

Of SPAIN.

CLIMATE.] THE Air of *Spain* is generally pure and dry, hot, but exceeding healthful. The Winter is so moderate in the Valleys, that they have very little Occasion for Fires nine Months of the Year: On the contrary, it must be confess'd, that during the Months of *June*, *July*, and *August*, the Heats are insupportable to Foreigners, especially in the Heart of the Country, and towards the South. Defect of Corn is sufficiently supplied by various Sorts of excellent Fruits and Wines, which, with little Art and Labour, are here produced in great Plenty.

GOVERNMENT.] The King of *Spain* is as absolute a Monarch as any on the Face of the Earth; his Crown is hereditary, and descends to Females.

REVENUES.] The King's Revenues, which arise from various Customs and Duties laid on Goods, *&c.* it is presumed, do not amount to much more than 5,000,000 *l. Sterling*, when the Multitude of Salaries, Perquisites, *&c.* are deducted.

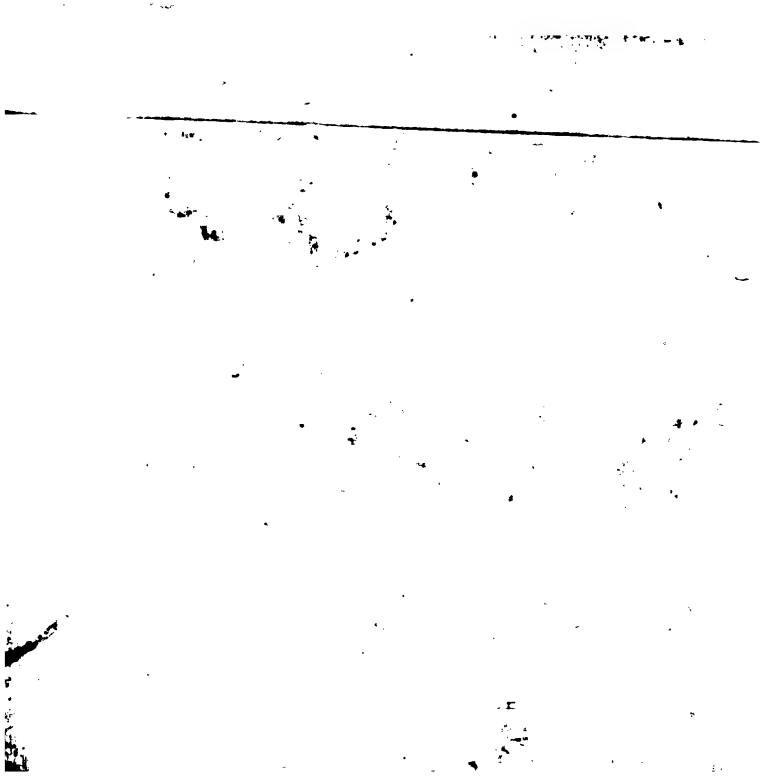
FORCES.] It is said, the *Spanish* Troops amount to about 70,000, in time of Peace, which is a Force sufficient to repulse any Enemy that shall attempt to invade them; even *France* itself, if unassisted by the Maritime Powers.

RELIGION.] The *Roman* Catholic being the Religion of *Spain*, no other Denomination of Christians are tolerated. As the *Spaniards* are exceedingly devoted to their Clergy, they are led by them into the grossest Superstition and Bigotry.

CUSTOMS.] In *Passion-week* the *Spaniards* practise great Austerities; some will procure themselves to be fastened to a Cross in their Shirts, with their Arms extended in Imitation of our Saviour, uttering the most dismal Groans and Lamentations; others will walk barefooted over Rocks and Mountains, to some distant Shrine, to perform their Devotions.

But on Festivals the Scene is very different; for then they expose the richest Shrines, and all the Treasures of their Churches, to public View; the People are adorned with all their Jewels; and in the hottest Weather, when the Sun shines out in its full Lustre, they carry lighted Torches in their Hands, which, with the Sun-beams over their Heads, almost melt the superstitious Crowd.

Serenading seems to be a Diversion almost peculiar to this People. Not a young Fellow scarce, when the Love-fit is upon



Vol. I.
An
ACCURATE MAP of
EUROPE
Drawn from the
best Modern
Maps & Charts
Regulated by
Lunar Observat.
By Emma Bowen
Geogr.r to His
Majesty &c.
ICELAND
IRELAND
WESTERN
OCEAN
BAY OF
BISCAY
SPAIN
Madrid
Lisbon
Straits of
Gibraltar
MOROCCO
P. OF
Longitude from

pon him, and spends the best Part of the Night in such Amuse-ments, that they had little more Knowledge of the Lady than *Don Quixot* had of the celebrated *Dulcinea*.

The *Spaniards* are inchanted with their Bull-feasts: However these Entertainments are not exhibited so frequently as formerly.

CURIOSITIES.] In the City of *Granada* is a large sumptuous Palace of the *Moorish* Kings, said to contain Lodgings and Accommodations for near Forty thousand People; the Walls thereof are lin'd with Jasper, Porphyry, and other beautiful Marbles, which form a sort of *Mosaic* Work, with abundance of Inscriptions in *Arabian* Characters.

Of PORTUGAL.

CLIMATE.] THE Face of this Country is very rough, and the Mountains are some of the most barren in that Part of the Continent; however, towards the Bottoms of them, they are well planted with Vines, which yield excellent Wines. *Portugal* produces Abundance of Olives, Oranges, Lemons, Citrons, Almonds, Chesnuts, Figs, Raisins, Pomegranates, and other Fruits common to us; but they are not reckoned so good as those in the Southern Provinces of *Spain*.

GOVERNMENT.] This Kingdom, after several surprising Turns of Fortune, was seized upon in the Year 1580 by *Philip* II. King of *Spain*, and it continued a *Spanish* Province till 1640. The *Spaniards* having been weakened by a long War with *France*, and the Revolt of the *Catalonians*, the *Portuguese* had a fair Opportunity of delivering their Country from an intolerable foreign Yoke; and as the Duke of *Braganza* was the next in Blood to their former Princes, they made him an Offer of the Crown, which he accepted; but much Blood was shed to maintain him in it afterwards. The King of *Portugal* is an absolute Monarch, and his Crown hereditary. The Civil Government of *Portugal* and *Spain* have a great Resemblance; for the *Portuguese* endeavour to imitate their Neighbours in all public Affairs.

REVENUES.] The King of *Portugal*'s Revenues arise chiefly from the Goods exported and imported: The whole clear Revenue, upon a moderate Computation, is about 1,200,000*l. Sterling*.

FORCES.] The Forces of the King of *Portugal*, according to the best Account, do not amount to 20,000; nor can they well

	Deg.	Miles.	Min.	Deg.	Miles.	Min.
ıator.	52	37	00	72	18	32
	53	36	09	73	17	32
	54	35	26	74	16	32
	55	34	24	75	15	32
	56	33	32	76	14	32
	57	32	40	77	13	32
	58	31	48	78	12	32
	59	31	00	79	11	28
	60	30	00	80	10	24
	61	29	04	81	09	20
	62	28	08	82	08	20
	63	27	12	83	07	20
	64	26	16	84	06	12
	65	25	20	85	05	12
	66	24	24	86	04	12
	67	23	28	87	03	12
	68	22	32	88	02	04
	69	21	32	89	01	04
	70	20	32	90	00	00
	71	19	32			

). What is that Poſition of the Globe denominated a right ıere?

M. The Inhabitants of the Earth are ſome times diſtinguiſh- according to the various Poſition of their Horizon, as they ſituate in a right Sphere, a parallel Sphere, or an oblique ıere. *Vide Plate* 3.

A right Sphere.

In a right Sphere the Equator paſſes through the *ıith* and *Nadir*, and the parallel Circles fall per- ıdicularly on the Horizon, which is the Caſe of ıſe People who live under the Equinoctial Line.

A parallel Sphere.

In a parallel Sphere, the Poles are in the *Zenith* l *Nadir*; the Equator is parallel to, and coin- es with the Horizon, and the parallel Circles parallel to the Horizon, which can only be ſaid of People der either Pole.

An oblique Sphere.

In an oblique Sphere, the Inhabitants have one the Poles above, and the other under the Ho- on, and the Equator and parallel Circles cut- g the Horizon obliquely, as is the Caſe of all People that do t live under the Equinoctial Lines.

S. How is the Globe to be rectified in order to find the true uation of any Place upon it?

M. Let the Globe be ſet upon a level Table, and the brazen Meridian ſtand due North and South, then bring the given Place to the brazen Meridian, and let there be 90 Degrees between that Place and the Horizon both North and South, and the given Place will be in the *Zenith*; the Globe being thus rectified, you may proceed to ſolve any Problem.

S. How ſhall I find the Longitude and Latitude of the given Place?

Longitude and Latitude found by the Globe.

M. The Longitude of ſuch a Place will be found by numbering on the Equator ſo many Degrees as the Place lies Eaſt or Weſt of the firſt Meridian: And the Latitude will be found by counting ſo many Degrees on the brazen Meridian, as the Place lies North or South of the Equator. You muſt turn the Globe therefore either Eaſt or Weſt, till the given Place is brought to the brazen Meridian, and you will ſee the Degree of Longitude marked on the Equator; and the Latitude is found at the ſame time, only by numbering the Degrees on the brazen Meridian either North or South of the Equator, till you come to the given Place.

S. How ſhall I find what Places are under the ſame Meridian with the given Place?

Places under the ſame Meridian.

M. This is done only by bringing the given Place to the brazen Meridian, and obſerving what Places lie under that Meridian, either North or South of the Equator.

S. How ſhall I find what Places have the ſame Latitude?

Places under the ſame Parallel.

M. This is done only by turning the Globe round, and obſerving on the brazen Meridian what Places come under the ſame Degree of Latitude as the given Place is.

S. How ſhall I find the Sun's Place in the Ecliptic at any time of the Year?

The Sun's Place in the Ecliptic.

M. When you know the Month, and Day of the Month, you will find upon the wooden Horizon the Sign in which the Sun is oppoſite to the Day of the Month, which is the Sun's Place in the Ecliptic at that Time.

S. How ſhall I know the Length of the Days at any Time, and at any Place?

Length of the Day.

M. Bring the given Place to the *Zenith*; then bring the Sun's Place in the Ecliptic to the Eaſt Side of the Horizon, and ſet the Index of the Hour Circle to 12 at Noon, or the upper Figure of 12, and turn the Globe till the ſaid Place in the Ecliptic touch the Weſtern

Weſtern Side of the Horizon, and the Number of Hours between the upper Figure of 12, and the Hour the Index points to, ſhew how many Hours the Day is long, and conſequently the Length of the Night; becauſe ſo many Hours as the Days falls ſhort of 24, muſt be the Length of the Night; as when the Day is 16 Hours long, the Night muſt of courſe be 8 Hours long.

S. How ſhall I find thoſe Places on the Globe where the Sun is in the Meridian at any time?

To find in what Places the Sun is in the Meridian.

M. The Globe being rectified, and the Place where you are brought to the brazen Meridian, ſet the Index of the horary Circle at the Hour of the Day at that Place, then turn the Globe till the Index points to the upper 12, and you will ſee all thoſe Places where the Sun is in the Meridian; as for Example, if it be 11 in the Morning at *London*, and you ſet the Index at 11, turn the Globe till the Index points at the upper 12, and you will find *Naples*, which is an Hour or 15 Degrees Eaſt of *London*. And in all Places under the ſame Meridian as *Naples* is, it muſt conſequently be 12 at Noon at that Time.

In like manner, if it be 4 in the Afternoon at *London*, and you ſet the Index at 4, and turn the Globe till the Index points at the upper 12, you will find *Barbadoes*, which is four Hours or 60 Degrees Weſt of *London*, and at all Places under the ſame Meridian as *Barbadoes* is, it muſt conſequently be 12 at Noon at that Time.

S. How ſhall I diſcover where the Sun is vertical at any time of the Year?

To find where the Sun is vertical.

M. The Sun can only be vertical in ſuch Places as lie between the Tropics; and to know this, you are only to find what Place the Sun is in the Ecliptic, and bringing that Place to the brazen Meridian, obſerve what Degree of Latitude it has, for in all Places in that Latitude the Sun will be vertical that Day, and you will find all thoſe Places only by turning the Globe round, and obſerving them as they come to the brazen Meridian.

S. How may I find where the Sun is above the Horizon, or ſhines without ſetting all the 24 Hours in the Northern Hemiſphere?

To find where the Days are 24 Hours long.

M. The Day given muſt be when the Sun is in the Northern Signs, and having found the Sun's Place in the Ecliptic, you muſt bring that Place to the brazen Meridian, then count the ſame Number of Degrees from the North Pole towards the Equa-

tor, as there is between the Equator and the Sun's Place in the Ecliptic, then turn the Globe round, and in all the Places paſſing under the laſt Degree counted from the North Pole, the Sun begins to ſhine conſtantly without ſetting on the given Day: And the Rule will ſerve *vice verſa* for any Place ſet in the Southern Hemiſphere, when the Sun is in the Southern Signs.

S. How do we diſcover the Length of the longeſt and ſhorteſt Days and Nights at any Place in our Northern Hemiſphere?

To find the Length of the longeſt Day in any Place.

M. Rectify the Globe according to the Latitude of the given Place, or which is the ſame thing, bring the given Place to the *Zenith*, then bring the firſt Degree of *Cancer* to the Eaſt Side of the Horizon, and ſetting the Index of the Hour Circle to the upper Figure of 12, turn the Globe till the Sign of *Cancer* touch the Weſt Side of the Horizon, and obſerve the Number of Hours between the upper Figure of 12, and the Hour the Index points to, and that is the Length of the longeſt Day, and the ſhorteſt Night conſequently conſiſts of ſo many Hours as the Day falls ſhort of 24; and as for the Length of the Days and Nights in the Southern Latitude, they are juſt the reverſe of thoſe in Northern Latitude, and the Table of the Climates ſhews both the one and the other.

S. How may I find in what Place the Sun is riſing or ſetting, or in its Meridian: Or what Parts of the Earth are enlightened at any particular time?

To find where the Sun is riſing, ſetting, or in the Meridian.

M. Firſt find where the Sun is vertical at the given Hour, and bring that Place to the *Zenith*, under the brazen Meridian; then obſerve what Places are in the Eaſtern Semi-circle of the Horizon, for there the Sun is ſetting, and in thoſe Places in the Weſtern Semi-circle of the Horizon the Sun is riſing, and in all Places under the brazen Meridian it is Noon Day: All thoſe Places in the upper Hemiſphere of the Globe are enlightened, and thoſe in the lower Hemiſphere are in Darkneſs.

S. How ſhall I find the Diſtance of one Place from another upon the Globe?

M. If both Places lie under the ſame Meridian, bring them to the brazen Meridian, and count thereon how many Degrees of Latitude the two Places are from each other, which being reduc'd to Units is the true Diſtance. Every Degree of Latitude containing 60 Geographical Miles, as has been obſerv'd already; and 60 Geographical Miles make near 70

Engliſh

Miles. If the two Places lie under the ſame Parallel itude, then obſerve on the Equator how many Degrees gitude they are aſunder, and obſerve in the Table A, any Miles a Degree of Longitude makes in that Lati- nd then numbering the Degrees of Longitude on the r, reduce them to Miles, and that will give the Di- of the two Places. For Inſtance, ſuppoſe *Rotterdam* 52 Degrees of North Latitude, and 4 Degrees of Eaſ- ngitude, and *Pyrmant* lies under the ſame Parallel 5 De- aſt of *Rotterdam*, and I find that every Degree of Lon- n this Latitude makes 37 Miles, then I multiply 37 by ch makes 185, being the Number of Miles between *am*, and *Pyrmant*.

re the two Places differ both in Longitude and Latitude, ſtance may be found by meaſuring the Number of De- ey are aſunder by the Quadrant of Altitude, and reducing egrees to Miles. For Example, if I find the two Places Length of 10 Degrees aſunder by the Quadrant, they ceſſarily be 600 Miles diſtant from each other; becauſe s which is the Extent of 1 Degree of Latitude, mul- y 10, makes 600 Miles on the Globe, in whatever on one Place lies from another, as the North, Eaſt, Weſt, *&c.*

ow may I find how one Place bears of another, that ther it lies North-Eaſt, South-Weſt, or on any other f the Compaſs from another Place?

To find how one Place bears of another.

Bring one of the Places to the *Zenith*, and Quadrant of Altitude there, then extend e other Place whoſe bearing you would and the lower Part of the Quadrant will : the wooden Horizon at the Point of the Compaſs in- on the wooden Horizon, which is the true Bearing of n Place.

ow ſhall I find on what Point of the Compaſs the Sun ſets at any Place?

To find on what Point of the Com. paſs the Sun riſes.

Bring the given Place to the *Zenith*, and found the Sun's Place in the Ecliptic, e ſame to the Eaſtern Side of the Horizon, will ſhew on what Point of the Compaſs riſes. On the other hand, if you bring 's Place in the Ecliptic to the Weſt Side of the Ho- t will ſhew on what Point of the Compaſs the Sun

Of the grand Diviſions and Subdiviſions of the Earth.

S. Pleaſe to deſcribe the Situation of the ſeveral Nations on the Face of the Earth.

2 *Continents.* *M.* The Earth is uſually divided into the Eaſtern and Weſtern Continents, or into the old and new World. That on the right Hand in a Map of the World is ſtiled the Eaſtern Continent, and that on the left, the Weſtern Continent.

S. What does the Eaſtern Continent contain?

Eaſtern Continent. *M.* The Eaſtern Continent comprehends *Europe*, *Aſia*, and *Africa*: *Europe* is the North-Weſt Diviſion, *Aſia* the North-Eaſt Diviſion, and *Africa* the South Diviſion of this Eaſtern Continent.

The Diviſion of the Habitable Earth, the ſquare Miles of each Diviſion and Subdiviſion, Capital Cities, with the Diſtance and Bearing of each from London, *alſo the Time of each Country compared with that of* England.

THE Terraqueous Globe is divided into,

I. *Europe*	2,749,349,	Square Miles, 60 Miles in Length, to a Degree.
II. *Aſia*	10,257,487	
III. *Africa*	8,506,208	
IV. *America*	9,153,762	
Habitable Earth	30,666,806	
Seas, and unknown Parts	117,843,821	
Superficies of the whole Globe	148,510,627	

Diviſion

ind Sub-on.	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *Lond.*
PE.				*H.M.
	150,243	*Madrid*	690 S	0 16 W
gal	27,851	*Lisbon*	840 S W	0 38 W
	138,837	*Paris*	203 E	0 9 E
	75,576	*Rome*	780 S E	0 52 E
iny	181,631	*Vienna*	650 E	1 5 E
nd	9,540	*Amsterdam*	132 E	0 18 E
rk	163,001	*Copenhagen*	480 N E	0 50 E
n	228,715	*Stockholm*	720 N E	1 10 E
	1,103,485	*Peterſburg*	1080 N E	2 2 E
d	226,414	*Warſaw*	766 S E	1 23 E
in Eur.	212,240	*Conſtantinople*	1300 S E	1 56 E
& Iſles	105,634	*London*	First Meridian.	
in Aſia	510,717	*Burſa*	1396 S E	1 58 E
a	700,000	*Mecca*	2640 S E	
	800,000	*Iſpahan*	2550 E	3 21 E
	1,857,500	*Agra*	3780 E	5 15 E
	1,105,000	*Pekin*	4380 N E	7 24 E
c Iſles	811,980			
ry				
eſe	644,000	*Chinyan*	4480 N E	8 4 E
pendent	778,290	*Samarchand*	2800 E	4 26 E
ovite	3,050,000	*Tobolſky*	2412 N E	4 10 E
ICA.				
	140,700	*Grand Cairo*	1920 S E	2 10 E
	66,400	*Telemeta*	1440 S E	1 26 E
	30,000	*Erquiko*	3590 S E	2 36 E
Morocco	111,800	*Fez* and *Morocco*	1080 S 1290 S	0 21 0 30 } W
and *Se-*	100,600	*Taſilet* and *Segelmeſſe*	1376 S 1240 S	0 30 0 18 } W
	143,600	*Algier*	920 S	0 13 E
	54,400	*Tunis*	990 S E	0 39 E

gree of Longitude being 4 Minutes in Time, therefore by Longitude we have the Time. A Watch that is ſet to Time ould be 16 Minutes too faſt at *Madrid*, as it lies to the Weſt of n at *London*: And *Vienna* being 16 Degrees and 20 Minutes of the Meridian of *London*, conſequently a Watch ſet at *London* Hour and 5 Minutes too ſlow at *Vienna*.

Diviſion

Division and Subdivision.	Square Miles.	Capital Cities.	Distance and Bearing from London.		Difference of Time from London.	
					H.	M.
8. *Tripoli*	75,000	*Tripoli*	1260	S E	0	66 E
9. *Biledulgerid*	485,000	*Dara*	1565	S	0	36 W
10. *Zaara*	739,200	*Tegassa*	1840	S	0	24 W
11. *Negroland*	1,026,000	*Madinga*	2500	S	0	38 W
12. *Guinea*	510,000	*Benin*	2700	S	0	20 E
13. *Loango*	49,400	*Loango*	3300	S	0	43 E
14. *Congo*	172,800	*St. Salvador*	3480	S	1	0 E
15. *Angola*	38,400	*Mocbina*	3750		0	58 E
16. *Benguela*	64,000	*Benguela*	3900	S	0	58 E
17. *Matamam*	144,000					
18. *Monomotapa*	222,500	*Monomotapa*	4500	S	1	18 E
19. *Monoemugi*	310,000	*Chicova*	4260	S	1	44 E
20. *Caffers*	200,340	C. *Good Hope*	5200	S	1	4 E
21. *Saffala*	27,500	*Saffala*	4600	S E	2	17 E
22. *Zanguebar*	275,000	*Monambique*	4440	S E	2	38 E
23. *Anian*	234,000	*Brava*	3702	S E	2	40 E
24. *Abissinia*	378,000	*Caxumo*				
25. *Nubia*	264,000	*Dancala*	2418	S E	2	13 E
26. Desar. of *Barca*	184,900	*Angela*	1680	S E	1	33 E
27. *Ethiopia*	1,200,000					
28. *African* Isles	181,668					
IV. AMERICA.						
1. *British* Empire.						
1. *Carolina*	57,500	*Charles Town*	3450	W	5	2 W
2. *Virginia*	20,750	*James Town*	3210	W	5	W
3. *Maryland*	12,260	*Baltimore*	3000	W	4	45 W
4. *Penfilvania*	12,500	*Philadelphia*	3100	W	4	55 W
5. *New Jerfey*	10,000	*Elizabeth Town*	3040	W	4	50 W
6. *New York*	8,100	*New York*	3000	W	4	53 W
7. *New Engl. & Scotland*	115,000	*Boston*	2790	W	4	40 W
		Annapolis	2580	W	4	24 W
8. Isles	42,972	*Kingston*	4080	W	5	6 W
2. *Spanish* Empire						
1. *Old Mexico*	571,240	*Mexico*	4800	NW	6	54 W
2. *New Mexico*	300,000	*Santa Fe*	4320	NW	7	17 W
3. *Florida*	113,000	*St. Auguftine*	3690	W	5	25 W
4. *Terra Firma*	828,000	*Carthagena*	4320	W	5	6 W
5. *Peru*	970,000	*Lima*	5700	S W	5	4 W
6. *Chili*	206,000	*St. Jago*	7200	S W	5	6 W
7. *Paragua*	1,150,000	*Aſſumption*	5460	S W	3	52 W

Divifion

and Subdivision.	Square Miles.	Capital Cities.	Distance and Bearing from *London*.	Difference of Time from *Lond.*
				H. M.
nd of				
xens	993,600	Unknown		
pellanica	325,000	Unknown		
'iforn'a	24,0000	Unknown		
s	143,196	*Havanna*		5 26 W
h Empire				
iſiana	516,000	*Port Louis*	4080 NW	6 5 W
ada and				
w France	1,059,100	*Quebec*		5 46 W
nch Iſles	21,521			
h Domin.				
raſſow	342			
nair	168			
gueſe Do-				
ions are				
il	940,000	*St. Salvador*	2260 SW	4 42 W
de Labor-	318,750	Unknown		
der				

the Situation of each particular Country, with regard to le and Longitude, and to its contiguous States, we refer Maps, becauſe they will ſhew this in a more agreeable iking Manner than any verbal Account could.

uſe of Maps is obvious from their Conſtruction. The s of the Meridians and Parallels ſhew the Longitudes and les of Places, and the Scale of Miles annexed, their Di- ; the Situation of Places with regard to each other, as the Cardinal Points, appears by Inſpection, the Top of ap being always the North, the Bottom the South, the hand the Eaſt, and the Left the Weſt; unleſs the Com- ually annexed, ſhew the contrary.

Brevity, which we are neceſſarily obliged to obſerve, s us alſo from taking any Notice of the Subdiviſions of ies, as well as of many other Particulars, which are to be n large Treatiſes on this Subject. But we hope our Ac- of the ſeveral Countries will be found as entertaining and tory as their Shortneſs would admit. And though in we have taken Notice of the *Climate*, *Government*, *Revenues*, *Forces*, *Character*, *Cuſtoms*, *Religion*, *Curio- &c.* of the ſeveral Nations, yet we have not thought es always obliged to ſay ſomething upon theſe Heads, but

but have enlarged upon them, or been entirely silent, as we judged it would be most entertaining or satisfactory.

Of SPAIN.

CLIMATE.] THE Air of *Spain* is generally pure and dry, hot, but exceeding healthful. The Winter is so moderate in the Valleys, that they have very little Occasion for Fires nine Months of the Year: On the contrary, it must be confess'd, that during the Months of *June*, *July*, and *August*, the Heats are insupportable to Foreigners, especially in the Heart of the Country, and towards the South. Defect of Corn is sufficiently supplied by various Sorts of excellent Fruits and Wines, which, with little Art and Labour, are here produced in great Plenty.

GOVERNMENT.] The King of *Spain* is as absolute a Monarch as any on the Face of the Earth; his Crown is hereditary, and descends to Females.

REVENUES.] The King's Revenues, which arise from various Customs and Duties laid on Goods, *&c.* it is presumed, do not amount to much more than 5,000,000 *l. Sterling*, when the Multitude of Salaries, Perquisites, *&c.* are deducted.

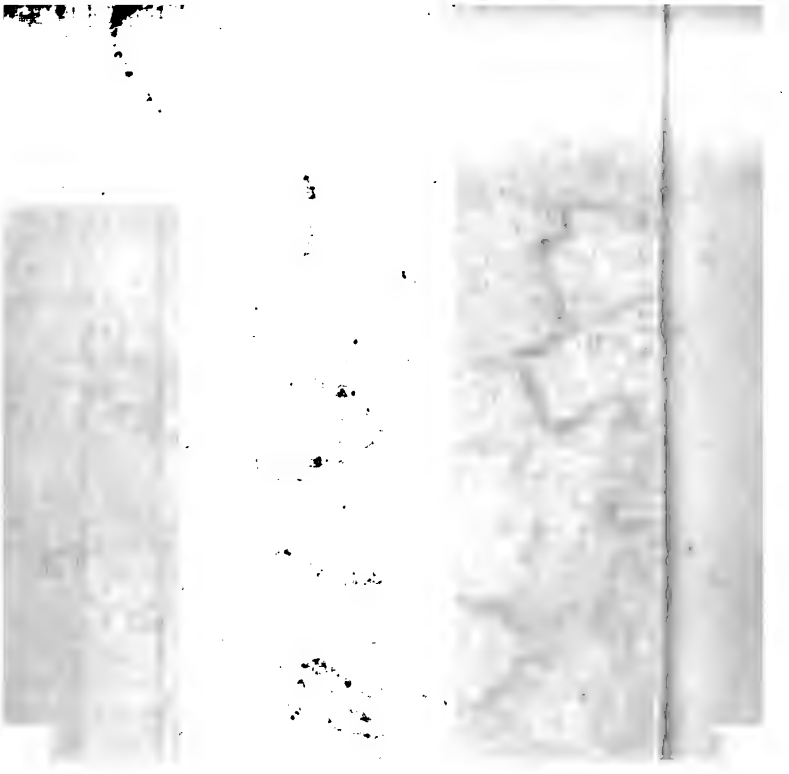
FORCES.] It is said, the *Spanish* Troops amount to about 70,000, in time of Peace, which is a Force sufficient to repulse any Enemy that shall attempt to invade them; even *France* itself, if unassisted by the Maritime Powers.

RELIGION.] The *Roman* Catholic being the Religion of *Spain*, no other Denomination of Christians are tolerated. As the *Spaniards* are exceedingly devoted to their Clergy, they are led by them into the grossest Superstition and Bigotry.

CUSTOMS.] In *Passion-week* the *Spaniards* practise great Austerities; some will procure themselves to be fastened to a Cross, in their Shirts, with their Arms extended in Imitation of our Saviour, uttering the most dismal Groans and Lamentations; others will walk barefooted over Rocks and Mountains, to some distant Shrine, to perform their Devotions.

But on Festivals the Scene is very different; for then they expose the richest Shrines, and all the Treasures of their Churches, to public View; the People are adorned with all their Jewels; and in the hottest Weather, when the Sun shines out in its full Lustre, they carry lighted Torches in their Hands, which, with the Sun-beams over their Heads, almost melt the superstitious Crowd.

Serenading seems to be a Diversion almost peculiar to this People. Not a young Fellow scarce, when the Love-fit is upon



Vol: I.
An
ACCURATE MAP
OF
EUROPE
Drawn from the
best Modern
Maps & Charts
& Regulated by
Astron.l Observat.s
By Emanu.l Bowen
Geogr.r to his
Majesty
ICELAND
IRELAND
WESTERN
OCEAN
BAY OF
BISCAY
SPAIN
Madrid
Lisbon
Gibraltar
Straits of
Gibraltar
MOROCCO
P. OF
Longitude from

on him, but ſpends the beſt Part of the Night in ſuch Amuſements, tho' they had little more Knowledge of the Lady than *Don Quixot* had of the celebrated *Dulcinea*.

The *Spaniards* are inchanted with their Bull-feaſts: However theſe Entertainments are not exhibited ſo frequently as formerly.

CURIOSITIES.] In the City of *Granada* is a large ſumptuous Palace of the *Moriſh* Kings, ſaid to contain Lodgings and Accommodations for near Forty thouſand People; the Walls and Roof are lined with Jaſper, Porphyry, and other beautiful Marbles, which form a ſort of *Moſaic* Work, with abundance of Inſcriptions in *Arabian* Characters.

Of PORTUGAL.

CLIMATE.] THE Face of this Country is very rough, and the Mountains are ſome of the moſt barren in that Part of the Continent; however, towards the Bottoms of them, they are well planted with Vines, which yield excellent Wines. *Portugal* produces Abundance of Olives, Oranges, Lemons, Citrons, Almonds, Cheſnuts, Figs, Raiſins, Pomegranates, aad other Fruits common to us; but they are not reckoned ſo good as thoſe in the Southern Provinces of *Spain*.

GOVERNMENT.] This Kingdom, after ſeveral ſurpriſing Turns of Fortune, was ſeized upon in the Year 1580 by *Philip* II. King of *Spain*, and it continued a *Spaniſh* Province till 1640. The *Spaniards* having been weakened by a long War with *France*, and the Revolt of the *Catalonians*, the *Portugueſe* had a fair Opportunity of delivering their Country from the intolerable foreign Yoke; and as the Duke of *Braganza* was the next in Blood to their former Princes, they made him the Offer of the Crown, which he accepted; but much Blood was ſhed to maintain him in it afterwards. The King of *Portugal* is an abſolute Monarch, and his Crown hereditary. The Civil Government of *Portugal* and *Spain* have a great Reſemblance; for the *Portugueſe* endeavour to imitate their Neighbours in all public Affairs.

REVENUES.] The King of *Portugal*'s Revenues ariſe chiefly from the Goods exported and imported: The whole clear Revenue, upon a moderate Computation, is about 1,200,000*l*. Sterling.

FORCES.] The Forces of the King of *Portugal*, according to the beſt Account, do not amount to 20,000; nor can they well

well be thought to man and pay 30 Men of War of the Line If they have this Number of Ships, a Squadron of *English*, or *Dutch*, of half the Number, would not be afraid to engage them. They ſerve chiefly for Convoys to their *Braſil* Fleets, and are very often uſed as Merchant-ſhips to import Goods or Treaſure from their foreign Settlements.

RELIGION.] The Tenets, groſſeſt Errors and Corruptions of the Church of *Rome*, are embraced by the *Portugueſe*, who, like the *Spaniards*, are exceedingly devoted to the Clergy.

CUSTOMS.] The Cuſtoms are in a manner the ſame with thoſe in *Spain*.

CURIOSITIES.] In a Lake on the Top of the Hill *Stella* in *Portugal* are found Pieces of Ships, tho' it be diſtant from the Sea more than twelve Leagues. Near to *Roja* there is a Lake remarkable for its rumbling Noiſe, which is commonly heard before a Storm, and that at the Diſtance of fifteen or ſixteen Miles. About eight Leagues from *Coimbra* is a Fountain, which ſwallows up, or draws in, whatſoever Thing only touches the Surface of its Waters; an Experiment of which is often made with the Trunks of Trees.

Of FRANCE.

CLIMATE.] THE Air of this Country, in general, is very temperate, pleaſant, and healthful; the Soil extremely fruitful, particularly in Corn, Wine, and Fruits.

GOVERNMENT.] As to the Form of Government of *France*, the legiſlative, as well as the executive Power, is veſted ſolely in the King: His Edicts are of the Force of Acts of Parliament with us, and he appoints the Judges and Officers who are to put them in Execution.

The Crown of *France* is hereditary; but all Females are excluded by the *Salique* Law.

REVENUES.] The Taxes uſually levied in *France* are, the *Taille*, or Land-tax, the *Taillon*, the Subſiſtence-money, the *Aides*, and the *Gabelles*. By the *Aides* are underſtood all Duties and Cuſtoms on Goods and Merchandizes, except Salt. The *Gabelles* are Taxes ariſing from Salt. The other Taxes are, the Poll-tax; the Tenths of all the Eſtates of the Kingdom; the Fiftieth Penny, or the Fiftieth Part of the Produce of the Earth; the Tenths and Free Gifts of the Clergy. From theſe, and the Revenues ariſing from the Crown Lands, Fines,

Fines, *&c.* and from the high Duties impoſed on all Proviſions brought into *Paris*, ariſe Fifteen Millions *Sterling*, and upwards, annually, to the Government. I cannot forbear mentioning thoſe violent Methods ſometimes practiſed by the *French* Court, in order to raiſe Money, to ſupport her Projects and vaſt Armies; which are, raiſing the Value of the Coin, and compelling the People to take Paper for their Money, and then compounding with them to take Half, or perhaps a Quarter, of their reſpective Debts, when they come to be paid: And it is ſuppoſed, that the King makes as much by theſe oppreſſive Methods as the above annual Revenues.

FORCES.] The Armies of *France* were never ſo numerous as in the Reign of *Lewis* XIV. In the War which preceded the Peace of *Utrecht*, they amounted to near 400,000 Men; and, 'tis ſaid, they are not much leſs at preſent, when the Regiments are compleated. *Land Forces.*

RELIGION.] The eſtabliſhed Religion in *France* is that of the *Roman* Catholic; but the *Gallican* Church pretends to enjoy greater Liberties and Privileges, and to be leſs ſubject to the See of *Rome*, than any other Chriſtian State of that Communion. The Nation is divided into two great Parties, one of them zealous in defending the Rights of the *Gallican* Church againſt the Encroachments of *Rome*, and the other no leſs zealous in aſſerting the Pope's Supremacy. The Proteſtants (commonly called *Huguenots*) were formerly allow'd the public Profeſſion of their Religion, by ſeveral Edicts granted by the *French* Kings: But the Repeal of theſe reſpective Edicts occaſioned Civil Wars; and, at laſt, *Lewis* XIV. ordered all their Churches to be deſtroyed, and violently perſecuted the Proteſtants; which forced great Numbers to leave the Kingdom, and ſeek for Shelter in foreign Parts.

CUSTOMS.] The uſual Diverſions of the *French* are, either Plays, Gaming, Walking, or Taking the Air in Coaches. Their Opera's in *Paris* are fine, and the Muſick admirable. The *Tuilleries*, where Company walk in the delightful Gardens of that Palace, are very beautiful.

The *French* do not eat that Quantity of Fleſh that we do, nor do they often dreſs it in the ſame Manner: Soops, Fricaſſées, Ragouts, and Haſhes, diſguis'd with Onions, Herbs and Spices, are preferred before whole Joints boil'd or roaſted. They hang up their Meat alſo before it is dreſs'd, till is ſo very tender, that *Diet.*

that an *Engliſhman* would think it fit for the Dunghil. But if the *French* eat leſs Meat than we do, they are perfect Devourers of Bread, which is generally exceeding light and good. They have alſo great Variety of Wines, which are their ordinary Drink, and are ſuppoſed to contribute to that Sprightlineſs and Vivacity ſo remarkable in the *French*. Cyder is pretty much drank in the Northern Parts of *France*, which yield little or no Wine. This Nation is much more extravagent in their Dreſs than in Eating and Drinking. An *Italian* Painter, being deſired to draw a *Frenchman*, repreſented him with a Pair of Sheers and a Piece of Cloth, intimating, that he was ever cutting out ſomething new. This Levity in Dreſs is deſpis'd by their neareſt Neighbours the *Italians*, *Dutch*, and *Spaniards*, who ſeldom alter the Faſhion of their Cloaths.

Dreſs.

Of ITALY.

ITALY is compos'd of ſeveral independent States, which we ſhall therefore mention ſeparately, and then ſay a few Words of the Whole.

The four firſt Diviſions of *Italy* belong to the King of *Sardinia*. The firſt is *Savoy*. 2. *Piedmont*. 3. *Montferrat*. 4. *Nice*. The Revenues of the King of *Sardinia* are about 500,000*l.* he keeps a good Body of Troops in Time of Peace, and can raiſe upwards of 30,000 good Soldiers. The Iſland of *Sardinia*, (belonging to the Duke of *Savoy*) one of the largeſt Iſlands of the *Mediterranean* Sea, is 171 Miles from North to South, and 96 from Eaſt to Weſt. There are 44 little Iſlands dependent on it, of which S. *Antioco*, S. *Pietro*, *Travelara*, and *Aſinara*, are the chief; many of the other are uninhabited. *Sardinia* was given to the Duke of *Savoy*, and the Title of King, in lieu of *Sicily*, which was given him by the Treaties of *Utrecht* and *Baden*, and taken from him in 1718. The Soil of this Iſland is fruitful, when it is manur'd; the Air in Summer is hot and ſultry, and reckon'd very unhealthful. There are but few Towns of any Note, and but thinly peopled; and the Natives are an unpoliſhed Generation. The Face of this Iſland is very rough. 5. *Genoa*, a Republic. The Government is committed to the Doge or Duke, choſen every two Years, but lodg'd in the Senate. Revenues 200,000*l.* 20,000 Forces. Navy 6 Gallies. 6. *Milan*, Dutchy. The Govern-

Government is lodg'd in the Senate, ſubject to the Controul of the Emperor. Revenues about 300,000*l.* The Forces that can be raiſed are near 30,000. 7. *Mantua*, Dutchy. Government under the Emperor. Revenues about 80,000*l.* 8. *Modena*, Dutchy. The Revenues of this Duke, who is abſolute, amount to near 100,000*l.* 9. *Parma*, belongs to the Infant Don *Philip* of *Spain*. Revenues near 100,000*l.* 10. *Venice*. The *Venetian* Government is lodged in the Nobility; but conditionally commited to the Doge, who keeps his Poſt for Life. Revenues are 1,200,000*l.* Forces, 24,000. Navy, 30 Men of War, and 100 Gallies. 11. *Tuſcany*: divided into 1. the *Florentine*; 2. the *Piſan*; 3. the *Siennois*. Subject to its own Duke. Revenues are 500,000*l.* Forces, ſmall. Navy, 12 Gallies. 12. *Lucca*, Republic, to *Spain*. 13. *Delli Preſidii*, to *Spain*. 14. *Piombino*, to *Spain*. 15. *S. Marino*, Republic. 16. *Pope*'s Dominions. Government as abſolute as any in *Europe*. The Revenues of his Holineſs are very conſiderable. Forces, ſcarce worth notice. Navy, about 20 Gallies. 17. *Naples*. *Naples* and *Sicily* were both given to Don *Carlos*, with the Title of King, in the Year 1736. His Revenues, 1,000,000*l.* Forces, about 20,000. Navy, about 20 ſmall Men of War. 18. *Sicily*, which lies in a very warm Climate, but healthful Air, being refreſh'd with cool Breezes from the Sea and Mountains. There is not a Country in *Europe* whoſe Hills and Plains are more fruitful than thoſe of this Iſland, which has now the ſame Sovereign with *Naples*. 19. *Corſica*. 20. *Malta*, (ſubject to its own Grand Maſter) is a ſmall Iſland, about 20 Miles in Length, and 10 in Breadth, nearly of an oval Figure; and of a white ſoft Rock, covered with a Foot of Earth, or thereabouts. The Air is generally clear and healthful, but exceſſive hot, when it is not refreſh'd with cool Breezes from the Sea; the ſoil fruitful enough. The Iſland is ſtock'd with looſe Women from *Greece*, who reſort hither to accommodate the unmarried Knights, and others who deſpiſe a conjugal Life. Their Language is a barbarous *Arabic*.

CLIMATE.] The Air of *Italy* is generally pure, temperate, and healthful, except in the *Campania* about *Rome*, where it is very unhealthful from *June* to *September*; and on the *Appennine* Mountains it is exceeding cold; on the South Side of them, eſpecially the South of *Naples*, the Heats are troubleſome; the North Side of them is more healthful, as well as cooler, than the Provinces on the South; but here are ſome unhealthful Spots.

TRADE.] *Italy* takes from *England* Broad-cloth, ells, Bays, Druggets, Calimancoes, and divers other Tin, Lead; great Quantities of Fish, as Pik Herrings, Salmon, *Newfoundland* Cod, *&c.* per, and other *East-India* Goods. The modities *England* takes from them, are Raw, Throw Wrought Silk, Wine, Oil, Soap, Olives, some Dyers Anchovies, Marble, *&c.* Formerly we received a co able Balance from them; but the *French* now supplying with very great Quantities of Woollen Manufactures, an having got Part of the *Newfoundland* Trade, and as w port great Quantities of Thrown and Raw Silk from t to carry on our Manufactures, it is thoug Balance now againſt us is conſiderable. Commodities exported out of *Italy*, into Foreign Parts, are chiefly Corn, Wine, Silks, Velvets, Taffaties, Grograms, Fuſtians, their Manufactures; Gold Wire, Alum, Armour, Glaſſes, *&c.*

Trade with England.

Trade with other Countries.

CHARACTER.] The *Italians* excel in a complaiſant, ing Behaviour to each other, and Affability to Forei obſerving a Medium between the Levity of the *Frenc* the ſtarch'd Gravity of the *Spaniards*, and are by fa ſobereſt People that are to be found in the Chriſtian W though they abound in Plenty of the choiceſt Wines; there any thing like Luxury to be ſeen at the Tables Great. They are generally Men of Wit, and have a G for Arts and Sciences; nor do they want Application. M Poetry, Painting, Sculpture, and Architecture, are favourite Studies; there are no People on the Face o Earth that have brought them to greater Perfection.

RELIGION.] The *Italians* are zealous Profeſſors o Doctrine of the Church of *Rome*. The *Jews* are here rated in the public Exerciſe of their Religion. The Nat either out of Fear of the dreadful Inquiſition, or in Reve to the Pope, or by being induſtriouſly kept in Ignoranc the Proteſtant Doctrine, entertain monſtrous Notions the Diſſenters from the *Roman* Church.

CURIOSITIES.] The Curioſities of this Country chiefly the following. In *Rome* are Ampitheatres, partic ly that begun by *Veſpaſian*, and finiſhed by *Domitian*: umphal Arches, as that of *Conſtantine* the Great, erecte him in Memory of his Victory obtain'd over the Ty *Maxentius*, with this Inſcription, *Liberatori Urbis, Fund Pacis*; that erected to *T. Veſpaſian*, upon his taking the C and ſpoiling the Temple, of *Jeruſalem*; add the Trium

Bri

Bridge, whoſe Ruins are ſtill viſible near *Port Angelo*, ſo much reputed formerly, that, by a Decree of the Senate, none of the meaner People were ſuffered to tread upon the ſame: Baths of *Antoninus Pius*, which were of prodigious Bigneſs; thoſe of *Alexander Severus*, the magnificent Ruins whereof are near the Church of St. *Euſtachio*: The Pillar erected by *M. Aurelius Antoninus* the Emperor, in Honour of his Father *Antoninus Pius*, being as yet 175 Foot high; another Pillar in Honour of *Trajan*; another in Honour of *Julius*, upon his Naval Victory over the *Carthaginians*; to theſe add the two Obeliſks formerly belonging to the famous *Circus Maximus*, begun by *Tarquinius Priſcus*, augmented by *J. Cæſar* and *Auguſtus*, and adorned by *Trajan* and *Heliogabalus*; add the three Pillars of admirable Structure, which formerly belonged to the Temple of *Jupiter Stator*, built by *Romulus*, upon his Victory over the *Sabines*: The Ruins of *Templum Pacis*, built by *Titus Veſpaſian*, adorn'd with ſome of the Spoils of the Temple of *Jeruſalem*: Laſtly, the very Plate of Braſs, on which the Laws of the Ten Tables were written, is ſtill to be ſeen in the Capitol. In the Kingdom of *Naples* are the Remains of a fair Amphitheatre, and *Cicero*'s Academy, near *Puzzuolo*; alſo, between this Place and *Baiæ*, are the Arches and Ruins of that prodigious Bridge, being three Miles long, built by *Caligula*. The Ruins of *Nero*'s Palace, with the Tomb of *P. Virgilius Maro*, in the Gardens of *S. Severino*, near the Entrance of the Grotto of *Pauſilipus*, near *Naples*; which Grotto is a large Cartway, about a Mile long, cut under Ground quite through a Mountain. To theſe we may add that Prodigy of Nature, the terrible Volcano *Veſuvius*, about 7 Miles from the City of *Naples*. The very Stone upon which *Julius Cæſar* ſtood, when he made an Oration to his Men, perſwading them to paſs the *Rubicon*, and advance ſtrait to *Rome*, may be ſeen at *Rimini*. Amongſt the famous *Roman* Cauſeways, we may reckon that of *Flaminius*, reaching from *Rome* to *Rimini*, being five Days Journey, which employ'd the Soldiery during the Time of Peace.

Of GERMANY.

CLIMATE.] THE Soil of the *Netherlands* is, in general, ſo fertile, in Grain, Roots, and many Sorts of Fruits, that it is hardly to be parallel'd by any Spot of Ground in the ſame Climate. Towards the North of *Germany* it is very cold in Winter, but in the Southmoſt Provinces the Air is very temperate, and the Soil of *Germany*, in general, is very fertile. The Air of *Hungary* is, by many, reckon'd very unhealthful; which is chiefly occaſioned from the great Quantity of mooriſh Ground, and the many Lakes, with which this Country abounds. However, the Soil, in general, is very fruitful in Corn, and various Sorts of pleaſant Fruits, and alſo affords excellent Paſturage. *Hungary* produces valuable Mines of Copper, Iron, Quickſilver, Antimony, and Salt.

GOVERNMENT.] The Power of the *German* Emperors hath not been at all Times the ſame: For *Charlemain*, who laid the Foundation of this Empire, enjoy'd great Part of *Germany*, *France*, and *Italy*, of which he was abſolute Monarch, and took the Liberty of diſpoſing of his Dominions to his Succeſſor at his Death, as many ſucceeding Emperors did afterwards. The firſt Occaſion of erecting a King of the *Romans* proceeded from a Contrivance of ſome Emperors, to ſecure the Imperial Crown to their own Families; they, making uſe of their Authority while they were in Poſſeſſion of the Throne, eaſily influenced the Electors to chuſe a Son, a Brother, or a Relation, to be crown'd King of *Hungary*, afterwards King of *Bohemia*, and then King of the *Romans*. By this Cuſtom the Empire ſeem'd to be intail'd on the Males of the *Auſtrian* Family, it having been much the ſame thing to elect a King of the *Romans* as to chuſe an Emperor. But *Leopold*, the late Emperor's Father, form'd a Deſign to ſettle the Succeſſion in the Female Line, on the Failure of a Male Iſſue; which Scheme, about fifty Years ago, was communicated to the Diets of the Empire, where it receiv'd all the Validity they could give it, and was called the *Pragmatic Sanction*. The principal Members of the Empire, after the King of the *Romans*, are the Nine Electors, of whom the Three firſt are Eccleſiaſtical, *viz.* the Electors of *Mentz*, *Triers*, and *Cologn*; the King of *Bohemia*, the Duke of *Bavaria*, the Duke of *Saxony*, the Marquis of *Brandenburg* (King of *Pruſſia*), the Prince *Palatine* of the *Rhine*, and the Duke of *Brunſwick* (King of *England*). Every Elector is Sovereign in his Dominions; they can make Laws, eſtabliſh Courts of Juſtice, coin Money, levy

levy Taxes, make Alliances among themſelves, and alſo with foreign States, provided they do not tend to the Prejudice of the Empire, raiſe Fortifications, and make Peace or War, under ſome Reſtrictions. Beſides theſe Electors, there are many other Princes who exerciſe a Sovereign Power over thoſe in their own Dominions. The General *Diet*, or Aſſembly of the Empire, conſiſts of the Electors, Eccleſiaſtical Princes, Secular Princes, the Repreſentatives, or Deputies, of the Imperial or Free Cities, which are a kind of little Commonwealths: This great Body comprehends above 300 different Sovereignties, which are the Subdiviſions of the Nine Circles of the Empire. The Authority of the Emperor over the States conſiſts, 1. In preſiding at the Imperial Diets, and in having a Negative Voice therein. 2. In that all the Princes and States of *Germany* are obliged to do him Homage, and ſwear Fidelity to him. 3. That he, or his Generals, have a Right to command the Forces of all the Princes of the Empire, when united together. 4. That he receives a kind of Tribute from all the Princes and States of the Empire, called the *Roman Months*. 5. That he can enfranchiſe Cities, inſtitute Univerſities, and the like; and is the Fountain of Honour in his Dominions. But his Imperial Majeſty has not the Power of making War or Peace, or of levying Taxes, without the Conſent of the Electors, and other Princes of the Empire; neither can he make Laws, or ſuſpend them, without Conſent of the Diet, or Aſſembly of the States. Each of the Thirteen Cantons of the *Switzers* forms a Republic apart; but are leagued together, and conſtitute what is called the Commonwealth of the *Swiſſes*, or the *Helvetic* Body, from their ancient Name, *Helvetii*. The Government, in ſome of the Cantons, is Ariſtocratical, and, in others, Democratical: The Seven Ariſtocratical Cantons are thoſe of *Zurich*, *Bern*, *Lucern*, *Baſil*, *Friburg*, *Soleure*, and *Schafhauſen*: the other Six are Democratical.

Diet.

Emperor's Prerogatives.

Government of the Switzers.

REVENUES and FORCES.] As to the Forces which the ſeveral Princes and Dominions of the Empire are, by their Revenues, or Taxes, able to maintain, they are computed to amount to upwards of 400,000 Men, whereof near 260,000 are uſually kept in Pay in Time of Peace. As neither the Product, or Trade of *Switzerland*, are conſiderable, the public Revenues are not large: But, as they are very frugal, they lay up

Of Switzerland.

[illegible] every Year; which, in a long Tract of Time, furniſhes

niſhes them with a conſiderable Treaſure. Standing Forces have ever been thought inconſiſtent with the Welfare of theſe Republics, ſince their firſt Inſtitution; but there is no-where, in *Europe*, a better regulated Militia: With theſe they have, from time to time, maintained their Liberties againſt all the Attempts of the Houſes of *Auſtria*, and *France*. The *Of Pruſſia.* Addition of *Sileſia* to the King of *Pruſſia*'s Dominions, is a very conſiderable Acquiſition, and this Prince may now maintain upwards of 50,000 Men; for it has been calculated, that, before this Conqueſt, he could maintain 40,000 Men and upwards.

RELIGION.] The Laws of the Empire give free Toleration to the public Exerciſe of the *Popiſh*, *Calviniſt*, and *Lutheran* Profeſſions. The Doctrine of *Calvin* now *Religion in Pruſſia.* bears a great Sway in *Pruſſia*, and ſome other Territories belonging to the Elector of *Brandenburg*. However, the greateſt Part of the Empire *In Hungary.* ſtill adhere to the *Popiſh* Religion. The prevailing Religion in *Hungary* is that of the Church of *Rome*; next to it is the Doctrine of *Luther* and *Calvin*; and beſides theſe there are more Sorts and Sects of Chriſtians, as alſo many *Jews* and *Mahometans*.

CUSTOMS.] Hunting the wild Boar, or Deer, is the Sport moſt generally follow'd in *Germany* by the Quality. There is no Nation more in Love with Travelling than the *Germans*; but this Paſſion frequently ruins their Eſtates, and impoveriſhes their Country; for a *German* Nobleman will not be ſeen in a foreign Court, without an Equipage ſuitable to his Quality, and often beyond it. In their Houſes Fire is ſeldom ſeen, except in the Kitchen; but their Rooms are heated by a Stove, or Oven, to any Degree they deſire. In the Winter, they lay one Feather-bed over, and another under them.

Of the UNITED PROVINCES.

THE Seven *United Provinces* are, 1. *Holland*. 2. *Zealand*. 3. *Utrecht*. 4. *Overyſel*. 5. *Frieſland*. 6. *Groningen*. 7. *Guelderland*.

CLIMATE.] The Air of this Country would be all Fog and Miſt, if it was not purify'd by the Sharpneſs of their Froſts, which never fail to viſit them, with every Eaſt Wind, for about Four Months in the Year, and are much ſeverer than with us, though there is ſcarce any Difference in the Latitude: For the Wind comes to them over a long Tract of frozen Continent; but is moiſtened by the Vapours, or ſoften'd by the Warmth of the Sea's Motion, before it reaches us. This Country lies very low; and though the Soil

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is naturally wet, yet the induſtrious Inhabitants do ſo drain it by vaſt Multitudes of artificial Canals, that the Ground is made very fit for excellent Paſturage and Tillage. They employ the greateſt Part of their Land in grazing of vaſt Herds of Kine. The natural Products of *Holland* are, chiefly, Butter and Cheeſe.

GOVERNMENT.] The *United Provinces* are a Confederacy of many independent States; for not only every Province is ſovereign, and independent of any other Power, but there are, in every Province, ſeveral Republics, independent of each other, and which are not bound by the Decrees, or Acts, of the States of the Province, till ſuch Decrees are ratify'd by each particular City, or Republic, which ſends Deputies, or Repreſentatives, to the Provincial Aſſembly. But all theſe, join'd together, make up one Republic, the moſt conſiderable in the World; which Republic is govern'd by the Aſſembly of the States General, conſiſting of Seven Voices, each Province having One. As theſe States General can neither make War or Peace, enter into new Alliances, or raiſe Money, without the Conſent of every Province; ſo neither can the States Provincial determine theſe Things without the Conſent of every Republic, or City, which, by the Conſtitution of the Province, hath a Voice in the Aſſembly: Which ſhews, that theſe Provinces and Cities are not united by ſo ſtrong a Tye, as thoſe who are govern'd by one Sovereign, except ſo far as Neceſſity obliges them to keep together. This Commonwealth grew to that Grandeur in the Space of Fifty Years, as to rival the moſt formidable Powers in *Europe*; and to diſpute the Dominion of the Sea even with *Britain*, which rais'd them from Obſcurity.

TRADE.] There is not a Nation under the Sun, where the People apply themſelves with more Diligence to all manner of mechanic Arts, than the Inhabitants of this Country. The Manufactures formerly peculiar to other Countries are here almoſt brought to Perfection; not ſo much by the Ingenuity of the *Dutch*, but, in Imitation of ancient *Rome*, this once diſtreſs'd People invited all others, in the like ſhatter'd Condition, to join them, and ſet up the ſame Employments as they carried on in their reſpective Countries. In *Haerlem* they make the fineſt Linen, and give it ſo pure a White, that they bring it from all the reſt of the Provinces, and even from *Germany*, and other foreign Countries, to bleach it here: At this Place are alſo manufactured fine Silks, Gauzes, [illegible] flower'd Velvets, Gold and Silver Brocades, and other rich Stuffs. Their Woollen Manufactures flouriſh moſt [illegible] where they make Broad and Narrow Cloths, Serges and

and Camblets; but ſtill inferior to thoſe of *Britain*, or they would not purchaſe our Woollen Manufactures to export to other Nations. Their Wool they have from *Spain*, *Germany*, and *Turkey*: Nor are the Silk Manufactures of *Holland* ſo good as thoſe of *France* or *Italy*; but being cheaper, they go off better. As to the Navigation of this mighty State, it is frequently ſaid, that the Number of large Ships, and Veſſels of Burden, is nearly equal to that of *England*; for, to the *Baltic*, it is computed, the *Dutch* employ a Thouſand more Ships than the *Engliſh*; but this is balanc'd by the Number of Ships we ſend to our Plantations in *America*, where the *Hollanders* have little or no Trade; but, however, in every other Country almoſt, whither the *Engliſh* and *Dutch* trade, more of our Ships are found than of the *United Provinces*: And, upon a late Computation, the Quantity of Shipping belonging to the *Engliſh*, amounts to 930,000 Tons; and to the *Dutch*, 900,000 Tons. The Trade of the *United Provinces* with the *Britiſh* Iſles is very great: From *England*, particularly, they import Broad-cloth, Druggets, Long-ells, Stuffs of many Sorts, Leather, Corn, Coals, and ſomething of almoſt every thing that this Kingdom produces; beſides all Sorts of *India* and *Turkey* re-exported Goods, Sugars, Tobacco, Rice, Ginger, Pitch and Tar, and ſundry other Commodities of the Produce of our *American* Plantations. *England* takes from *Holland* great Quantities of Fine Hollands, Linen, Threads, Tapes, Incles, Whale-fins, Braſs Battery, Madder, Argol, Lint-ſeed, *&c.* The Trade is ſaid to be conſiderably to the Advantage of the Subjects of *England*. The *Dutch* manage a prodigious Trade in moſt of the known Parts of the World; and ſo induſtrious are they, and ſo numerous, that *Holland* may very properly by compar'd to a large Bee-hive; the Multitude of Ships, daily going out and in, lively repreſent the Swarm of Bees, and the Hive is juſtly reckon'd the Warehouſe of the richeſt and beſt Commodities of all Nations.

REVENUES.] The Subjects of the *United Provinces* are liable to a great Variety of Charges and Impoſitions. The Council of State draw up, every Winter, an Eſtimate of the Expences of the enſuing Year, which uſually amount to near 3,000,000 *Sterling* in Time of Peace. This Sum is rais'd by an almoſt general Exciſe, and Cuſtoms, the chief of which are, 1. A Duty upon Salt; 2. upon Beer; 3. upon Victuallers; 4. upon Candles; 5. upon Turf for Firing, and Coals from *England*; 6. upon *Engliſh* Cloth, the Third Part of the Value; 7. upon Wheat, Rye and Barley; 8. upon all Cattle, Sheep and Hogs that

that are kill'd, a Seventh Part of the Price; 9. for every horned Beaſt, above three Years old, Three-pence per Month; 10. upon all Farms and Lands, One Pound in Sixteen; 11. upon Soap, Eleven Shillings the Barrel; 12. upon Houſes, the Eighth-part of the Rent. In ſhort, there is not that Thing ſcarce in the whole Country but ſome Duty or other is laid upon it. Their extraordinary Taxes, in Time of War, are, 1. Poll-money, which is uſually Twenty-pence *per* Head: 2. Chimney-money, Twenty-pence every Hearth: Or, 3. Land-tax, being Ten Shillings for every Hundred Pounds *per Ann.* The conſtant Charges, or Taxes laid upon them, to defend their Country againſt the Seas and Floods, amount to Sixty Pounds *Sterling* for every Rod of Sea-dyke; and, againſt the Rivers alſo, the Charge of maintaining the Banks is very great: But the greateſt Charge of all is the Draining the Country, when it is overflowed, and their Dykes broken through, as they frequently are.

FORCES.] The Land Forces conſiſt of 25,000 Men, compoſed of *Switzers*, *Scots*, and other Foreigners, as well as national Troops. To the Standing Forces we may add the Troops they are obliged to keep in the Barrier Towns of the *Auſtrian Netherlands*. I ſhall not pretend to gueſs what Forces the *United Provinces* are able to maintain; but, from their extenſive Commerce, Riches, and Number of People, we may, I preſume, conclude, that there are not many Kingdoms in *Europe* able to equip out larger Fleets, or more numerous Armies, than the States General.

RELIGION.] The *Calviniſts* are the eſtabliſhed Church; but no Country in *Europe* can boaſt of more Religions than this State; for here all Sects and Parties, in the open Profeſſion of their reſpective Tenets, are tolerated for Trading ſake; and yet 'tis ſaid that no Part of Chriſtendom is leſs religious.

CUSTOMS.] Their uſual Way of Travelling is in Trechtſchutes, or cover'd Boats, drawn by a Horſe, at the Rate of Three Miles an Hour, for which the Fare does not exceed a Penny a Mile, and you have the Conveniency of carrying a Portmanteau or Proviſions, ſo that you need not be at any Expence at a Public Houſe by the Way. A Perſon is not in the leaſt expoſed to the Weather in theſe Veſſels, and can ſcarce feel any Motion; and a Paſſenger may read, or divert himſelf upon his Journey, as he thinks proper; and there is ſcarce a Town to which one may not go this Way every Day, and, if it be a conſiderable Place, almoſt every Hour, at the Ringing of a Bell; but they will not ſtay a Minute afterwards for a

Paſſengers, tho' they ſee him coming. The natives are very dextrous at Skating; and, when the Rivers and Dykes ars frozen up, both Men and Women ſkate from Place to Place, upon their Buſineſs: It is incredible how ſwift ſome of them move in their Skates; no running Horſe, it is ſaid, can keep Pace with them. When the Snow is upon the Ground, and frozen over, young Gentlemen and Ladies appear abroad in the moſt magnificent Sledges; each Sledge is drawn by a Horſe, decked with rich and glittering Harneſs; in theſe they run Races upon the frozen Snow: Great Numbers of theſe being ſeen in the Streets together, eſpecially at *Amſterdam*, make a very beautiful Shew.

Of DENMARK.

THERE are a great Number of Iſlands on the Coaſt of *Norway*, and others belonging to that Kingdom, at a Diſtance from it; the moſt conſiderable of which is *Iceland*, the Northern Part of which lies under the Arctic Circle. Its Mountains are always covered with Snow.

Denmark. CLIMATE.] The North Part of *Denmark* is ſaid to be very cold, and not very wholſome, eſpecially near *Copenhagen*, which is ſuppoſed to proceed from its low Situation and frequent Fogs. There is ſcarce any Medium between extreme Cold and Heat; for the Spring and Autumn are of a very ſhort Duration, and the Productions of the Earth are accordingly very ſpeedy in their Growth. The Air, in the Southern Part, in general, is allowed to be good, and the Country pleaſant enough. *Denmark* produces good Corn, and ſeveral Parts abound in Cattle, Hogs, and Horſes. The longeſt Day, in the Northmoſt Part, is about 18 Hours, and, in the Southmoſt about 17: Therefore this Country lies in the 10th, 11th, and 12th Northern Climates.

Norway and Lapland. The Air of *Norway* and *Lapland* is ſo extremely cold, eſpecially towards the North, that it is but thinly inhabited. The Face of the Country is very much incumbered with Mountains, and formidable Rocks, which produce ſcarce any Food for Man or Beaſt, and are almoſt continually covered with Snow.

GOVERNMENT.] Tho' the King of *Denmark* is an abſolute Prince, he is pleaſed, however, to act by Laws and Rules of his own and his Anceſtors framing, which he takes the Liberty of repealing and altering, as he thinks fit.

REVENUES.] The whole Revenues of the King of *Denmark* amount to about 500,000 *l. Sterling* upon the beſt Calculations;

ılations; which, in that Part of the World, will go near as r as three times that Sum with us, conſidering the Cheapneſs of rovifions and Labour in theſe Countries.

RELIGION.] *Lutheraniſm* is the eſtabliſhed Religion in *Denmark*, and no other Denomination of Chriſtians are tole-ted. The eſtabliſhed Religion in *Norway* is the me as in *Denmark*, only that, on the Borders *Lapland*, they differ but very little from mere eathens. The Inhabitants of *Iceland*, who own legiance to the *Daniſh* Crown, are generally the me in Religion with the *Danes*; but the uncivilized Natives, ho commonly abſcond in Dens and Caves, ſtill adhere to eir ancient Idolatry. Alſo in *Wardhuys*, or *orwegian Lapland*, the Natives are generally gans ſtill, tho' they are uſually denominated riſtians; and, by the Innocence of their Lives, perhaps, ſerve to be ranked in the firſt Claſs, but ſeem to have very nfuſed Notions of its Doctrines. *In Norway.* *In Iceland.* *In Lapland.*

CUSTOMS.] The *Danes* in their Funerals are ceeding magnificent; and it is not uncommon depoſit a Corpſe in a Vault, or near the urch, many Months together, in order to make Prepara-ns to ſolemnize the Burial with the greater Pomp. The poor ople, indeed, are buried with leſs Ceremony; but even they attended to their Graves by a Set of Mourners, hired by ry Pariſh for that Purpoſe. Holidays are obſerved as ſtrict-as *Sundays*; and, in the time of Divine Service, the Gates *Copenhagen* are ſhut. It is cuſtomary with the *Danes* to be ntracted ſeveral Months and Years, and live in the moſt imate Familiarity, before the Marriage is ſolemnized at urch, but then theſe Contracts are very ſolemn, before ends. *Of the Danes.*

A *Laplander*, when he intends to marry, looks for a Maid well ſtock'd with Rain-deer; for is the Cuſtom in *Lapland*, for Parents to give ir Children, as ſoon as they are born, ſome Rain-deer, ich, for ever after, with all their Increaſe, belong to the ildren. The more Rain-deer a Maid has, the ſooner ſhe y expect a Huſband; for *Laplanders* do not regard Beauty, ſuch Qualifications as are valuable to others. It is natural ſuch as live in barren Countries, to be moſt ſolicitous for ir Subſiſtence, which becauſe the Rain-deer chiefly afford , they look upon them as their greateſt Riches, which ſt ſecure them againſt Wants. The poorer Sort are ent to marry a Man's Daughter, who lives in a conve- *Of the Laplanders.*

nient Place for Hunting and Fiſhing. After a *Laplander* has pitched upon one he intends to marry, he, in Company with two or three Friends, undertakes a Journey to her Father. Being come to the Hut, they are all invited in, except the Suitor, who ſtays for ſome time without, and paſſes away his Time in ſome trifling Employment or other, perhaps in cleaving of Wood, till at laſt he alſo is invited in; for, without an expreſs Invitation, it is looked upon as a great Piece of Rudeneſs for him to come in. After they have fortified themſelves with a Dram, the Spokeſman begins to declare his Suit, deſiring the Maid's Father to beſtow his Daughter in Marriage upon the young Man; and, if the Father conſents, that the young Man may pay his Reſpects to the Virgin, he goes directly out of the Hut to his Sledge, and puts on his beſt Apparel; after which they ſalute with a Kiſs, and not only preſs their Lips, but likewiſe their Noſes together, otherwiſe it would not paſs for a true Salute. After this, he makes her a Preſent of a Rain-deer's Tongue, and the like, which ſhe refuſes to accept in the Preſence of others; but, being ſecretly called aſide, without the Hut, if ſhe accepts of the Preſent, the Suitor begs the Favour of her to let him ſleep near her in the Hut, which if ſhe grants, the Marriage is as good as concluded; but if ſhe refuſes, ſhe throws the Preſents at his Feet.

The *Laplanders* make uſe of Bows, in Hunting, of about three Yards long, two Inches broad, and one thick, made of two Pieces of Wood join'd within one another; and within the Piece of Birch, they put a Slip of Pine-wood, which by reaſon of its reſinous Subſtance, is flexible, and conſequently the moſt proper for drawing together, and ſending forth the Arrows. They make uſe alſo of Skates in Hunting, one of which exceeds the Length of the Perſon that wears it by one Foot, and the other is one Foot ſhorter, both turn'd upwards before, and ſomewhat broader than the Soles of the Feet. They faſten theſe Skates to their Feet with a With, run through on both Sides, but not thro' the Bottom, which would hinder their ſliding, or wear ſoon out by continual uſing; this comes directly over the Midſt of the Feet; and one half of the Skate is before, and the other behind. They uſe a Staff in ſliding, at the End of which is a round Piece of Wood, which is to force themſelves over the frozen Snow. Thoſe that are Maſters of Skating are ſcarce ever tired, though they travel never ſo far: They will purſue the Chace over the ſlippery frozen Snow with that incredible Swiftneſs, that they outrun the wild Rain-deer and Wolves; and, by various twiſting of their Bodies, and Windings and Turnings in their Way, they aſcend the higheſt

eſt Mountains, and likewiſe deſcend from the Top of thoſe
Mountains down to the Bottom, without any Danger of
ing. This ſeems next to an Impoſſibility; but I find it aſſerted
Rheen, and quoted by *Scheffer*. The *Laplanders* travel in
es during the Winter Seaſon; he who ſits in it governs
Rain-deer with a ſingle Halter, which does not paſs through
Mouth, but is only faſtened to the Head and Horns; this
olds in his Right-hand, with a Stick at the End, and throws
metimes on the Right, and ſometimes on the Left-ſide of the
n-deer, which turns to that Side where the Rope or Halter
ches. The Sledge, being of a ſemi-circular Figure at the
tom, is continually inclining to one Side or other, ſo that it
ts a conſtant Balance, which muſt be done partly by the
y, and partly by the Help of the Hand of him who ſits in it,
fear it ſhould overthrow in the ſwift Courſe.

Of SWEDEN.

IMATE.] THE Air of this Country is very cold; but, if not too near Lakes or Marſhes, ſo pure and olſome to breathe in, that many of the Inhabitants live to a
t Age. During the Winter, which in moſt Parts continues
m Months, and towards the North, the whole Country is
ered with Snow a Yard or two thick, and the Lakes, Seas,
Rivers are all frozen up. The Air in the Northern Parts
o exceeding ſharp, it is ſaid, that Water ſprinkled with one's
nd, will freeze before it comes to the Ground; and it is no
ommon thing, to find People who have loſt their Noſes or
gers by the extreme Cold; but the Snow is no ſooner melt-
than we ſee, on a ſudden, Part of the Earth covered with
en Herbs and Flowers. The Soil is not very fertile in Corn;
that Diſadvantage is recompenſed with pretty good Paſtu-
e.

GOVERNMENT.] This Kingdom is very ancient, and was merly elective; but after various Turns of Fortune, became reditary under the Reign of *Guſtavus* I. But it appears at ſent, that the *Swediſh* Nobility and Gentry have of late not ly fully recovered their ancient Liberties, but the States have reſted themſelves with ſovereign Power, and made their King tirely dependent on them; and *Sweden* may now be look'd on rather as an Ariſtocracy than a Monarchy. When a ntleman or Nobleman commits a capital Crime, he is ſhot Death. By the Laws of *Sweden*, the Father's Eſtate, whe- hereditary or acquir'd, is divided among his Children,

every

every Son having an equal Share in it, and a Daughter half as much as a Son.

REVENUES.] The public Revenues of *Sweden* ariſe, either out of the Demeſne Lands of the Crown, or from the Cuſtoms, the Coin, Copper and Silver Mines, Tythes, Poll-money, Fines, ſtamp'd Paper, and other Duties on Proceedings at Law; all which are computed to amount to a Million *Sterling*, whereof the Cuſtoms produce about a Fourth Part, and the Demeſne Lands a Third.

RELIGION.] The *Engliſh* aſſume the Honour of planting the Goſpel among the *Swedes*, in the Beginning of the ninth Century. The Reformation was begun in *Sweden* in the Reign of *Guſtavus Erickſon*, at the Beginning of the ſixteenth Century, who promoted it, as well upon politic as religious Views. The Clergy, in general, were his Enemies, and exceeding rich, which were two very ſtrong Inducements to ſeize their Lands, and unite them to the Crown; and this he accompliſh'd in his Reign, leaving the Clergy but a ſlender Maintainance. *Lutheraniſm* prevails here; nor will they ſuffer any other Denomination of Chriſtians, whether Natives or Foreigners.

CUSTOMS] People of Condition of either Sex, are ſeldom married before Thirty, becauſe their Parents, perhaps, cannot afford to make Settlements ſuitable to their Quality in this poor Country, where they live, notwithſtanding, to the Height of their Income. Among the common People, it ſeems, the Wife hath much the worſt of it, being put to all the Drudgeries both within and without Doors, and looks upon herſelf to be rather in the Condition of a Servant, than a Companion to her Huſband; and conſequently there is very little Wrangling and Diſputing between them.

Of MOSCOVY, or RUSSIA in Europe.

CLIMATE.] THE Air of this Country muſt be very different, it being of a vaſt Extent: Towards the North, (as in *Swediſh Lapland*, and the Northern Part of *Sweden*) the Air is ſo exceeding ſharp, that the Natives ſometimes loſe their Noſes or Fingers; however, in many of the Northern Parts, it is ſo wholſome to breathe in, that the Inhabitants live to a very great Age. The moſt Northern Provinces are very barren, producing very few of the Neceſſaries of Life. During the Winter, which in moſt of the Southern Provinces continues ſeven Months, and towards the Northern nine,

nine, the whole Country is covered with Snow; which ſupplies the Place of Manure, rendering the Soil ſo fruitful in the Middle and Southern Parts, that the Snow is no ſooner melted, than, on a ſudden, the Earth is covered with green Herbs and Flowers, and the Corn is ready for reaping in about two Months after it is ſown. Travellers relate that, in the Heart of *Moſcovy*, the Summer Heats are almoſt as intolerable as the Winter's Cold; that, in the Summer-time, the Sun, raiſing the Vapours in the Lakes, and marſhy Grounds, about *Peterſburg* in Lat. 60. occaſions Tempeſts of Thunder and Lightning almoſt every Day, and that the Heat is then as troubleſome as the ſevere Cold in Winter.

GOVERNMENT.] The Crown of *Moſcovy* is hereditary, and the Government truly deſpotical: The Lives and Eſtates of the Subjects are wholly at the Diſpoſal of the Sovereign.

FORCES.] The *Moſcovites* have very near 120,000 regular Troops, exerciſed and diſciplined after the modern Way, commanded either by Officers which have been invited into their Service from Abroad, or ſuch as have been taken out of the Nurſery of the Guards, wherein the Czar, to induce others to imitate him, ſerv'd himſelf, firſt as a Drummer, then a Corporal, and afterwards Serjeant, till he gradually roſe to be Captain, appearing at certain Times at their Head, and exerciſing them himſelf. The *Ruſſians* imagin'd, that he did this only for his Diverſion, and the ancient Troops of the Kingdom ſeem'd delighted with the Performance of their Exerciſes: Whereupon this little Company (which conſiſted only of Fifty Men) grew into ſeveral Regiments, and became a Match for the ancient Troops, which was not taken notice of by them till it was too late.

RELIGION.] The Religion of *Moſcovy* is that of the Doctrine of the *Greek* Church. Chriſtianity was firſt introduced among them about the Year 989, though, according to their Tradition, St. *Andrew* firſt planted the Goſpel in this Country.

CUSTOMS.] When any Perſon makes a Viſit, on entering his Friend's Houſe, he firſt looks about for the Saint, and having diſcovered it, makes a low Reverence towards the Place, and, if his Devotion be very warm, falls on his Face to the Ground before it, croſſing himſelf and ſaying, *Lord, have Mercy upon me*; after which he turns about, and ſalutes the Maſter of the Family, and the reſt of the Company; and the Lady preſents him with a Dram, and ſuffers him to kiſs her Cheek; after which it was cuſtomary for her to withdraw, and appear no more during the Entertainment: But the late Czar introduced the Cuſtom

of

of Ladies converſing more familiarly with the Gentlemen, by which he entirely won the Hearts of the *Ruſſian* Dames.

CURIOSITIES.] The ſtrange Sort of Melon, found in the Southern Parts of this Country, may be reckoned as one of the chief Rarities: It reſembles a Lamb, and its Heat conſumes all the Herbs within its Reach; as the Fruit ripens, the Stalk decays, and is covered with a Subſtance exactly like Wool, ſhort and curling; the Skin being dreſs'd as Tanners uſually do the fleſhy Side of Lamb-ſkins without taking off the Wool, no Perſon can diſtinguiſh between the Skin of this Vegetable (if we may allow it to be ſuch) and that of a common Lamb. The *Moſcovites* uſe the Skin of this Thing, inſtead of Furs, for lining of their Veſts. The ſtately Church, in the City of *Moſcow*, called the *Jeruſalem*, ſeemed to *John Baſilides* I. then Czar, ſuch an extraordinary Pile of Building, that he ordered the Eyes of the Architect to be put out, that he might never contrive or behold its Fellow.

Of POLAND.

CLIMATE.] THE Air of this Country is, in general, temperate and healthful, but exceſſive cold towards the North; and as it lies almoſt in the Middle of a large Continent, at a Diſtance from the Sea in moſt Parts, the Weather is more ſerene and ſettled, both in Winter and Summer, than in thoſe Countries which border on the Ocean.

GOVERNMENT.] The legiſlative Authority ſeems to be lodg'd in the King, the Senate, and the Deputies or Repreſentatives of the Nobility and Gentry. This Monarch lives in great Splendor; but, if we conſider his Power, which is circumſcrib'd within very narrow Bounds, he is in Effect no more than the chief Regent in a free Commonwealth. This King is always choſen by a free Election, where every Nobleman there preſent has his Vote; and though the *Poles* have been always inclin'd to keep to the Royal Race, yet have they never been for declaring a Succeſſor during the Life of the King. By the Laws of *Poland* the Father's Eſtate is equally divided among his Children; but here, as in moſt Popiſh Countries, the younger Children are encouraged by their Parents to go into a Monaſtery, to prevent the Eſtate from dwindling away to nothing, where the Iſſue is numerous.

RELIGION.] The eſtabliſh'd Religion in *Poland* is that of the *Roman* Catholic; and few People poſſibly are more zealous or bigotted in their Way; which may perhaps ariſe from

hat constant Opposition, and the Provocations they met with rom the *Lutherans* and *Calvinists* among them, and in their Neighbourhood. In *Prussia*, and in *Courland*, particularly, the Majority of the Inhabitants are *Lutherans*; but the rest of *Poland* being an Overmatch for *Prussia*, they have been frequently empted to encroach upon the poor *Lutherans*.

CUSTOMS.] At an Entertainment the *Poles* lay neither Knives, Forks nor Spoons, but every Person brings them with im; and they are no sooner set down to Table, but all the Doors are shut up, and not opened till the Company go away, nd the Plate is taken Account of; for their Footmen are exeeding light-fingered. 'Tis said to be no uncommon Thing to e a Gentleman, at one of these Feasts, give his Servant Part f his Meat, which he eats as he stands behind him, and to let im drink out of the same Cup with him. And though there is ually great Plenty of Provisions serv'd up, and much left after he Entertainment is ended, yet very little is return'd to the Faily, but the Gentlemens Servants seize what is left; and they ave a Napkin on purpose, to carry off the Sweet-meats for their adies. After Dinner Bumpers are freely taken off, as in *Moscovy*; or will they easily excuse any Person from pledging them. The sual Way of Travelling is on Horseback; a *Polish* Gentleman ill scaree walk a Stone's Throw in a Town without his Horse d Equipage. There are very few Inns upon the Roads; but, ase of Necessity, or where there are but poor Accommodaons, the *Poles* are so extremely hospitable, that, upon applying the Lord of any Village, he will supply the Traveller with reshment *gratis*. Their Exercises are Hunting, and Feats of manship, on which they value themselves much. Leap-Vaulting, and Jumping, are also much used here; and ding is a favourite Diversion.

Of TURKY in Europe.

RNMENT.] THE *Turkish* Emperors are restrain'd by no Laws or Compacts, their Power is ed, and they look upon the Country as well as the People eir Property, and every Man's Life and Fortune in the to be at their Disposal. If any Viceroy, or Bassa, is or but suspected, of Disloyalty or Misconduct, there eeds any further Conviction, it is so much the Interest vereign to ruin him, all his Fortune devolving on the He is seldom acquainted with the Nature of the Of-

 fence,

fence, or the Names of his Accuſers; but, without giving him the leaſt Opportunity of making a Defence, a Capigi is diſpatched, with an Imperial Decree, to take off the unhappy Baſſa's Head. The Baſſa receives it with the higheſt Reſpect, putting it to his Head, and, after he has read it, ſays, *The Will of God and the Emperor be done*, or ſome ſuch Expreſſion, teſtifying his entire Reſignation to the Divine Will, and that of their Prince. Then he takes the Silken Cord, which the Capigi has ready in his Boſom; and having tied it about his own Neck, and ſaid a ſhort Prayer, the Capigi's Servants throw him on the Floor, and, drawing the Cord ſtrait, ſoon diſpatch him; after which his Head is cut off, and carried to Court, and ſhewn the Sultan. In general their Laws are equitable enough, if they were duly executed; but there is no Place in the World, where Juſtice is more frequently bought or ſold; and though Bribery be ſo often practiſed, there is no Place where it is more ſeverely puniſhed, if the Sultan happens to be an active Prince, and concerns himſelf to inquire into the Conduct of his Officers.

Seraglio. The Grand Seignior's Seraglio, at *Conſtantinople*, is rather a Collection of Palaces and Apartments, added to one another, than one ſingle Palace. The Number that inhabit this Palace muſt be very large; for, 'tis ſaid, that annually there are ſpent here no leſs than 30,000 Oxen, 20,000 Calves, 60,000 Sheep, 16,000 Lambs, 12,000 Kids, 100,000 Turkeys and Geeſe, 100,000 Pigeons, and 200,000 Fowls and Chickens, beſides Wild-fowl and Fiſh, of the laſt of which they ſpend at leaſt 130,000 Turbuts. This Monarch never marries, or contracts himſelf to any Woman; nor are his Concubines ever the Daughters of his *Mahometan* Subjects. Theſe Ladies are ſcarce ever ſuffered to go Abroad, except when the Grand Seignior removes from one Place to another. When they travel by Water, they are convey'd to the Boats, which are incloſ'd on all Sides with narrow Lattices, by a Troop of black Eunuchs; and when they go by Land, they are put into cloſe Chariots, and Signals are made at certain Diſtances to give Notice that none approach the Road they march. 'Tis ſaid, there are no leſs than 10,000 Gardeners about the Gardens of the Seraglio. The great Officers of State, who are generally of the Number of theſe Royal Slaves, and receive their Education in the Seraglio, make up another Part of the Grand Seignior's Court: At the Head of theſe is the Grand Vizier, on whom the Emperor in a manner devolves his Authority, leaving the Admin-

Administration of Affairs intirely in his Hands. This Statesman is look'd upon to be much more secure in Time of War than in Peace, especially if he meets with but tolerable Success; for the Troops seldom lie idle long but they mutiny, and perhaps demand the Heads of those whom they imagine their Enemies: And we find these Sultans ready to give up any Minister, and even every Favourite they have, rather than run any Hazard on their Account. Adultery, on the Wife's Part, is a Capital Crime, if the Husband will proceed against her with the Rigor the Law allows; and the Man who is taken in this Crime with another's Wife may, on the Spot, be killed by the injur'd Husband.

TRADE.] *England* sends to *Turky*, Cloth, Stuffs, Perpetuanas, Haberdashers Wares, Coney-skins, Clock-work, Tin, Lead, and some Iron; and the *English* Merchants frequently buy up *French* and *Lisbon* Sugars, and transport thither, as well as Bullion from *Cadiz*; all carried in our own Bottoms.

REVENUES.] To calculate exactly what Sums come into the Sultan's Treasure annually, is scarce practicable. As the Government is arbitrary, the Court can, in Cases of Necessity, command the Purses of every Subject; and it is not uncommon, when the Treasure is low, to borrow of the great Officers, who are known to abound in Wealth; but it is scarce ever return'd again, in which they acquiesce without murmuring, lest their Master should proceed to demand the Whole, and perhaps their Heads with it.

FORCES.] The Militia of the *Turkish* Empire is of two Sorts; the first have certain Lands appointed for their Maintenance, and the other are paid out of the Treasury. Those that have certain Lands amount to about 268,451 Troopers, effective Men. Besides these, there are also certain auxiliary Forces raised by the tributary Countries of this Empire; as the *Tartars*, *Walachians*, *Moldavians*, &c. who are commanded by their respective Princes. The Kan of the *Crim Tartars* is obliged to furnish 100,000 Men, and to serve in Person, when the Grand Seignior takes the Field; and the Princes of *Moldavia* and *Walachia* attend with about 6000 or 7000 Men each. In every War, besides the above Forces, there are great Numbers of Voluntiers, who live at their own Charge, in Expectation of succeeding the Zaims and Timariots. These Adventurers do not only promise themselves an Estate if they survive, but are taught, that if they die in a War against the Christians, they shall go immediately to Paradise. Those Forces which receive their pay from the

Treaſury are called the Spahis and Janizaries. The Spahis are in Number about 12,000. The Janizaries are eſteem'd the beſt Soldiers in the *Turkiſh* Armies, and on them they principally depend in an Engagement; theſe amount to about 25,000 Men, who are quarter'd in and about *Conſtantinople:* They frequently grow mutinous, and have proceeded ſo far ſometimes as to depoſe the Sultan. Beſides the Janizaries of *Conſtantinople*, every Province of the Empire is fill'd with Foot Soldiers, who bear that Name, but theſe are not inroll'd with the others.

RELIGION.] The eſtabliſh'd Religion of *Turky* in *Europe* is that of the *Mahometan*, ſo called from *Mahomet* the Author of it. They hold the Doctrine of Fate, yet allow of future Rewards and Puniſhments; and that God Almighty will perſonally make every Man render an Account of his Actions; and that they ſhall be weighed in a Pair of Scales; and all thoſe, whoſe good Actions outweigh their evil ones, ſhall go inſtantly into Paradiſe; but on the contrary, thoſe whoſe evil Actions outweigh their good ones, ſhall go into Hell. Their Paradiſe is a Place of all manner of ſenſual Pleaſure, which true Muſſulmans, or Believers, are to partake of. But thoſe who are doomed to the Puniſhments of Hell, *Mahomet* aſſures us, will be tormented with unquenchable Fire, and boiling Water; and being burnt and reduced to Aſhes, God Almighty will create them anew, that their Torments may endure to Eternity. They admit of Circumciſion, which they reckon neceſſary to Salvation. They faſt, pray, and give Alms; and in theſe, perhaps, do not come far ſhort of Chriſtians in general.

CUSTOMS.] The uſual Salutation among the *Turks* is, a little Inclination of the Head, and clapping the Right-hand to the Breaſt: But when they ſalute a Perſon of Diſtinction, they ſtoop ſo low, as to take up the Hem of his Veſt, and kiſs it. They uſually ſit in an open Hall upon a Sopha, which is a Bench about five Foot broad, and a Foot and an half high, covered with Carpets and Cuſhions to lean on. Here they ſpread a Piece of Leather when they eat, and ſet little wooden Tables about half a Foot high, ſometimes, upon which they place their Proviſions. They have no Beds, but the Floor, or the Sopha, which ſerves them to lie upon, as well as to eat on. Their manly Exerciſes are ſhooting at a Mark with Fire-arms, or Bows and Arrows, on Horſeback, in every Poſture almoſt; and they are taught to dart a little Staff, with which they attack and purſue one another on Horſeback, and ſometimes give and receive dangerous Bruiſes. The Roads and Caravanſeras for Entertainment of Travel-

lers

lers are kept in Repair in *Turky*, by the Contributions and Labours of private People, who look upon it to be a Work of Charity, and highly acceptable to Heaven, to provide for the Neceſſities of the wearied Traveller: Even thoſe who live by their Labour, and have nothing elſe to contribute, will ſpend Part of their Time gratis in theſe Employments. Marriage in *Turky* is of two Kinds, the one for Life, if there be no juſt Cauſe of Divorce, and the other temporary, and upon ſuch Conditions as the Parties can agree on. As to Concubinage, or their Commerce with their Female Slaves, that they breed up or purchaſe, and with whom no Contracts are made theſe are not reckon'd among the Number of Wives. Of the firſt Sort of Wives, the *Turks* ſeldom take more than one, tho' they are allow'd four, unleſs upon the Account of advancing themſelves by ſuch Matches; for as theſe Wives are all equal, it ſeems almoſt impoſſible to avoid a perpetual Contention, where there are ſeveral of them in one Houſe. But a *Turk* uſually takes one of theſe to be Miſtreſs of the Family; and, if their Fancy for Variety induces them to take more Females to their Bed, they purchaſe ſome beautiful Slaves in the Market, if there be none they like among their own. Theſe Concubines are far from attempting to rival their Miſtreſs, though they ſhare with her in their Maſter's Bed; but pay her the greateſt Reſpect, and wait upon her with uncommon Diligence. By a Sign, or a Nod, imperceptible to Strangers, every thing is tranſacted in a Family without Noiſe and Contradiction. But if inſuperable Averſions, and intolerable Jars, ſometimes happen, the *Turks* apply the common Remedy of a Divorce. As to the ſecond Sort of Wives, thoſe they contract with for a Time: This is uſually done, where a Merchant or Traveller has Occaſion to reſide in ſome Place at a great Diſtance from home: In this Caſe, the Terms are agreed on before a Magiſtrate, and the Woman is taken to his Bed with very little Ceremony, and diſmiſſed with leſs.

Of ENGLAND.

TO give a ſatisfactory Account of *Britain* and *Ireland*, would take up too much Room for the Brevity of our Deſign. We have therefore choſen to be entirely ſilent on this Head, rather than preſent our Readers with an Account, which muſt have been very imperfect. We have however given a Liſt of the ſeveral Counties of *England* and *Wales*, with their chief Towns, Square Miles, Diſtance and Bearing from *London*, and their Diſtance alſo from *London* in meaſur'd Miles.

Diviſon of ENGLAND.	Square Miles.	Chief Towns.	Diſtance and Bearing from London.	Meaſur'd Miles.
Bedfordſhire	323	*Bedford*	40 N	47
Berkſhire	654	*Reading*	32 E	40
Buckinghamſhire	548	*Buckingham*	44 N W	60
Cambridgeſhire	708	*Cambridge*	44 N	52
Cheſhire	894	*Cheſter*	140 N W	182
Cornwall	1192	*Lanceſton*	172 W	214
Cumberland	1292	*Carliſle*	235 N	301
Derbyſhire	845	*Derby*	98 N W	122
Devonſhire	2385	*Exeter*	138 W	172
Dorſetſhire	959	*Dorcheſter*	100 S W	123
Durham	758	*Durham*	200 N	262
Eſſex	1540	*Colcheſter*	43 N E	50
Gloceſterſhire	994	*Gloucester*	81 W	102
Hampſhire	1481	*Wincheſter*	54 S W	67
Herefordſhire	820	*Hereford*	100 W	130
Hertfordſhire	560	*Hertford*	20 N	22
Huntingdonſhire	306	*Huntingdon*	48 N	57
Kent	550	*Canterbury*	43 E	56
Lancaſhire	1429	*Lancaſter*	187 N W	232
Leiceſterſhire	695	*Leiceſter*	78 N W	98
Lincolnſhire	2162	*Lincoln*	103 N	128
Middleſex	290	*LONDON*		
Monmouthſhire	422	*Monmouth*	100 W	127
Norfolk	1426	*Norwich*	90 N E	108
Northamptonſhire	683	*Northampton*	54 N	66
Northumberland	1702	*Newcaſtle*	202 N	276
Nottinghamſhire	694	*Nottingham*	96 N	122
Oxfordſhire	663	*Oxford*	47 N W	55
Rutlandſhire	136	*Oakham*	74 N	94
Shropſhire	1106	*Shrewſbury*	124 N W	157
Somerſetſhire	1335	*Taunton*	120 W	140
Staffordſhire	1006	*Stafford*	103 N W	133
Suffolk	1236	*Ipſwich*	60 N E	68
Surry	735	*Guilford*	25 S W	30
Suſſex	1416	*Chicheſter*	52 S W	63
Warwickſhire	832	*Warwick*	71 N W	88
Weſtmerland	633	*Appleby*	197 N	276
Wiltſhire	1088	*Saliſbury*	70 S W	83
Worceſterſhire	671	*Worceſter*	87 N W	109
Yorkſhire	4684	*York*	150 N	190

Diviſion

Division of ENGLAND.	Square Miles.	Chief Towns.	Distance and Bearing from London.	Measured Miles.
Bedfordſhire	323	*Bedford*	40 N	47
Berkſhire	654	*Reading*	32 E	40
Buckinghamſhire	548	*Buckingham*	44 N W	60
Cambridgeſhire	708	*Cambridge*	44 N	52
Cheſhire	894	*Cheſter*	140 N W	182
Cornwall	1192	*Lanceſton*	172 W	214
Cumberland	1292	*Carliſle*	235 N	301
Derbyſhire	845	*Derby*	98 N W	122
Devonſhire	2385	*Exeter*	138 W	172
Dorſetſhire	959	*Dorcheſter*	100 S W	123
Durham	758	*Durham*	200 N	262
Eſſex	1540	*Colcheſter*	43 N E	50
Glouceſterſhire	994	*Glouceſter*	81 W	102
Hampſhire	1481	*Wincheſter*	54 S W	67
Herefordſhire	820	*Hereford*	100 W	130
Hertfordſhire	560	*Hertford*	20 N	21
Huntingdonſhire	306	*Huntingdon*	48 N	57
Kent	550	*Canterbury*	43 E	56
Lancaſhire	1429	*Lancaſter*	187 N W	232
Leiceſterſhire	695	*Leiceſter*	78 N W	98
Lincolnſhire	2162	*Lincoln*	103 N	128
Middleſex	290	*LONDON*		
Monmouthſhire	422	*Monmouth*	100 W	127
Norfolk	1426	*Norwich*	90 N E	108
Northamptonſhire	683	*Northampton*	54 N	66
Northumberland	1702	*Newcaſtle*	202 N	276
Nottinghamſhire	694	*Nottingham*	96 N	122
Oxfordſhire	663	*Oxford*	47 N W	55
Rutlandſhire	136	*Oakham*	74 N	94
Shropſhire	1106	*Shrewſbury*	124 N W	157
Somerſetſhire	1335	*Taunton*	120 W	146
Staffordſhire	1006	*Stafford*	103 N W	133
Suffolk	1236	*Ipſwich*	60 N E	68
Surry	735	*Guilford*	25 S W	30
Suſſex	1416	*Chicheſter*	52 S W	63
Warwickſhire	832	*Warwick*	71 N W	88
Weſtmorland	633	*Appleby*	197 N	276
Wiltſhire	1088	*Saliſbury*	70 S W	83
Worceſterſhire	671	*Worceſter*	87 N W	109
Yorkſhire	4684	*York*	150 N	190

Longitude from London
DE GAMA'S LAND
TARTARY
CHINA
Tropic of Cancer
Equinoctial Line
PHILIPPINE ISLANDS
BORNEO
N. GUINEA
Ladrone Islds
Mindanao
Palawan
Gilolo I.
Nino I.
South I.
Tinian I.
Philippina I.
Formosa
Hainan
Pulo Condore
Pulo Timoan
Pulo Aor
Pulo Pinang
Pulo Lingin
Pulo Timon
Pulo Taya
Pulo Sapata
Pulo Pisang
Pulo Cambir
Pulo Tioman
Pulo Condor
Pulo Panjang
Pulo Aroa
Pulo Timoan
Pulo Aor
Pulo Pinang
Pulo Lingin
Pulo Timon
Pulo Taya
Pulo Sapata
Pulo Pisang
Pulo Cambir
Pulo Tioman
Pulo Condor
Pulo Panjang
Pulo Aroa

...ision of ...LAND.	Square Miles.	Chief Towns.	Distance and Bearing from *London*.	Measur'd Miles.
...LES.				
...y Isle	248	*Beaumaris*	184 N W	241
...kſhire	770	*Brecknock*	124 W	160
...nſhire	646	*Cardigan*	162 W	214
...rthenſhire	869	*Carmarthen*	175 W	228
...vanſhire	459	*Carnarvan*	200 N W	258
...bſhire	509	*Denbigh*	160 N W	209
...ire	198	*Flint*	148 N W	194
...ganſhire	670	*Cardiff*	126 W	163
...thſhire	620	*Harlegh*	160 N W	210
...merſhire	695	*Montgomery*	122 N W	158
...kſhire	520	*Pembroke*	195 W	254
...ſhire	385	*Radnor*	113 W	151
...r Iſlands are,				
... Iſle of *Man*	160	*Caſtle Town*	210 N W	
...of *Wight*	150	*Newport*	72 S W	
...y	43	*St. Hilary*	152 S W	
...rſey	50	*St. Peters*	145 S W	
...rney	7		128 S W	
...	3½		141 S W	

ASIA.

Of TURKY in ASIA.

ATE.] THE Air of *Natolia* is very different, being in ſome Provinces very fine; in others very and peſtilentious. It has been eſteemed a nt fruitful Country, when it was well culti- and had ſeveral conſiderable Cities in it; but great Part : Province lies unmanured at preſent, and the Towns in , as in other Parts of *Turky*. The Produce of *Natolia* ſ conſiſts in Silks, Goats Hair, Twiſted Cotton, Cordo- of ſeveral Colours, Calicuts White and Blue, Wool for ſſes, Tapeſtries, Quilted Coverlets, Soap, Rhubarb, , Valleneed, Scammony, Opium, *&c.* The Soil is fer- bounding with Oil and Wine, and moſt of Grain and Fruits. *Turcomania* is much ther'd with Mountains, eſpecially near the iers; but in the Mid-land Valleys the Soil is fertile and ful, producing Wine, Corn, and Paſturage in abundance, *Natolia.* *Turcomania*

Syria proper. The Air of *Syria proper* is healthful and very temperate, and the Soil deep, level, and fruitful, producing Corn, Grapes, Figs, Oranges, Lemons, Dates, Medicinal Herbs, Silk, and other valuable Commodities. The Soil and Climate of *Paleſtine* were incomparably fruitful and pleaſant, as we are inform'd in Holy *Paleſtine.* Writ; but at preſent it is ſo ill cultivated, that, except a few Figs, Pomegranates, Palm-trees, Oranges, and ſome Wines, which grow in the Valleys, there remains none of that ancient Plenty. *Diarbeck* in general *Diarbeck.* enjoys a good Temperature of Air, and the Soil alſo is very rich and fruitful, capable of producing the Neceſſaries of Life in abundance, if properly *Eyraca, or Chaldea.* cultivated. The Soil of *Eyraca*, or *Chaldea*, or *Babylonia*, was anciently ſo fertile, that according to *Herodotus*, it yielded 200 fold and upwards. The Blades of Wheat and Barley were four Fingers broad, as the ſame Author affirms: And by *Pliny* it is ſaid of the *Babylonians*, that they mowed their Corn twice, and feeded it a third time, or it would be nothing but Blades. But tho' in general the Country was extreamly fruitful, delightful, and healthful, yet, in ſome Places, it was cover'd with a ſlimy Matter, which the Overflowing of the Water, and the Nature of the Soil together, produced in abundance: This ſlimy Matter, it ſeems, they uſed inſtead of Mortar, than which nothing could be more durable and binding. The Nature of this once generally happy Soil is ſtill ſuch, that, if the like Care and Diligence were uſed, it would produce the Neceſſaries of Life in ſurpriſing Abundance. There are numerous Herds of Cattle ſtill fed in the Paſtures, and thence great Plenty of Milk and Butter. The Fruitfulneſs and Delights of this once famous Country were ſuch, that herein Divines have placed the Garden of *Eden*, or the Habitation of the firſt Man, *Adam*, at his Creation. However, there is no Part of the World where the Fruits of the Earth are more ſubject to be deſtroyed by Locuſts, than in the Territories of *Baſſora*, or the Southern Part of this fruitful Country. Mr. *Taverner* relates, that, when he was at that City, there flew by twice ſuch a prodigious Number of Locuſts, that they appeared at a Diſtance like a Cloud, and darkened the Air. They paſs over *Baſſora* generally four or five times in a Year, being driven into the Deſert by the Wind; they die there, or they would deſtroy all the Corn and Herbage in *Chaldea*. Add to this, that towards *Baſſora* the hot Winds have terrible Effects upon the Inhabitants: For the Eaſt Wind, blowing over a large Tract of parched Earth, occaſions the Air to be intolerably hot, and thereupon being

ſtrai

iſtempers on the Natives. *Curdiſtan* or *Aſſyria* is a very
t and fruitful Country, diverſified with Hills
alleys: The Hills are adorned with the *Curdiſtan, or Aſſyria.*
Oaks, and great Variety of other Timber
uit-trees. The Valleys are well watered,
ır excellent Grain where they are cultivated; but being
the Dominion of the ſlothful *Turk*, or, which is the
hing, being a frontier Country between *Turky* and
there is very little of it manured. However there
t Flocks and Herds fed in this Country, the Owners
in Tents like the *Arabs*. Galls and Tobacco are the
al Produce of the Soil at preſent; but, it ſeems, it is fit
thing, it being very deep: There are abundance of
rds; however they make no Wine, but dry their

Soil of *Mingrelia* is diverſified with Hills, Mountains,
, and Plains, but over-run with Woods,
it here-and-there cultivated. The natural *Mingrelia.*
e is but ſmall for want of Tillage; and
there are all kinds of Fruits that are found in *England*,
owing wild, they have little Taſte, and breed Diſeaſes.
ine alone yields its Fruit to Perfection, though it be left
itſelf round the Bodies of Trees; and, did the People
and the true Art of making Wine, that of this Coun-
ld be the beſt in the World; for as it is, with their
g, 'tis pleaſant to the Taſte, good in the Stomach, and
rong Body. This Country abounds with Water:
Rivers fall down from Mount *Caucaſus*, which render
ound very damp. Wheat and Barley, and ſome Rice,
ere, but in ſmall Quantities, and is only uſed by the
ort. They have Beeves and Hogs in Plenty, wild
Stags, and other Veniſon, excellently good; as alſo
es, Quails, Pheaſants, and other Wild Fowl in Plen-
hey have alſo Falcons, and even Eagles and Pelicans
ither from Mount *Caucaſus*; whence alſo they are
es viſited by Lions, Leopards, Tygers, Wolves, and
. The Soil of *Arabia Petrea*, too much
it of many other Parts of *Arabia*, chiefly *Arabia Petrea.*
of ſandy Deſerts, craggy Mountains, and
Sands: But this Country is in ſome meaſure better
ed in the inland Parts, and more travelled through on
of Trade. The Sea-coaſts and Banks of Rivers in-
Fruits, as Aloes, roducing aromatick Plants, and de-
Fruits, as Aloes, Caſſia, Spikenard, Cardamum, Cin-
Pepper, Dates, Oranges, Lemons, &c. Frankincenſe,
Myrrh,

Myrrh, and other valuable Gums: They have great Plenty of Honey and Wax. The Air of this Country in the Summer is exceeding hot, especially in the inland Parts, and towards the East; the Heavens being seldom or never overcast with Clouds.

Georgia is a mountainous woody Country, which has protected it from absolute Conquest. The Soil is very fertile in Grain; the Fruits are excellent, and of divers Sorts; no Place in *Europe* produces better Pears and Apples; nor are finer Pomegranates seen in any Part of *Asia*. There are also abundance of Cattle, Venison, and Wild Fowl of all Sorts; also great Plenty of Fish. The Wine is so rich, that the King of *Persia* has always of it for his own Drinking. Silk is also produced, but not in that Plenty Travellers talk of. The Air of this Country is generally very pleasant, healthful, and temperate. *Chusistan*, or *Susiana*, enjoys so pure an Air, that, towards the Eastern Parts, the Stars shine with such Lustre, that one Man may know another very well by their Light: There are very seldom any Hurricanes or Tempests, and very little Thunder and Lightning; nor is it subject to Earthquakes. The Air, in the most Eastern Parts, is so extremely dry in the fair Season, that the least Dew or Moisture is not found on any thing that is laid abroad all Night, or even on the Grass; and it very seldom rains in the Winter, except towards the Southern Parts of this Province. The Province of *Adirbeitzan*, or *Media Major*, enjoys a pure healthful Air, a temperate Climate, and a most prolific Soil. The Soil of *Erivan* is much encumbered with Mountains; however the Valleys are fertile and delightful, producing Fruits, Wine, and Corn in abundance; also very good Pasturage. The Island of *Cyprus* was formerly a rich and flourishing Country, producing Wine, Oil, Corn, Sugar, Cotton, Honey, Wool, Metals, some Silk; great Plenty of Flesh, Fish, and Fowl: They have several Kinds of Earth here fit for the Painter's Use, particularly Red, Yellow, and Black, and many other useful Commodities: The Air of this Country is, for the most part, hot, and dry, and not very healthful: But the greatest Inconvenience which *Cyprus* is subject to, is those Swarms of Locusts which visit them in the hot Season, appearing like Clouds at a little Distance; and were they not driven into the Sea, by a North Wind, which happens about that Time, would devour all the Fruits of the Earth. The Air of the Island

Georgia.

Chusistan, or Susiana.

Adirbeitzan or Media Major.

Erivan.

Cyprus.

Iſland of *Rhodes* is very healthful, and the Country exceeding pleaſant, adorned with Trees and Herbage always green; and a Day ſcarce ever happens, it is ſaid, wherein the Sun does not ſhine upon them. Their Wines are much admired; and the Country affords ſuch Plenty of all Things beſides, which can render Life agreeable, that it gave Occaſion to the Fiction of Golden Showers. Indeed they do not abound in Corn, but then they are well ſupplied with it from the neighbouring Continent of *Natolia*. *Rhodes.*

The Iſland of *Lango* affords a pleaſant Proſpect as we approach it, being for the moſt part, a fine level Country, but riſing gradually into Hills towards the Eaſt, from whence there fall ſeveral little Rivulets into the Plain, which make the Soil extremely fruitful. The Wines of this Iſland are much admired at *Rome*. Here are alſo great Plenty of Cypreſs and Turpentine-trees, and many other beautiful and medicinal Plants. *Lango.*

The Iſland of *Samos* in general enjoys a healthful Air, except in ſome few Places; and it is obſerved here, as in moſt other Iſlands of the *Levant*, that they ſeldom have any Rain, Thunder, or tempeſtuous Weather, but in Winter; whereas, in our Climate, we have moſt Thunder in Summer, and the heavieſt Showers. This Iſland is encumbered with Mountains, Rocks, and Precipices; but the Plains are fruitful and pleaſant. The Mountains are covered with Pine-trees; and they have a ſufficient Quantity of Wines, Olives, Pomegranates, Mulberry-trees, Figs, Corn, Honey, Wax, Scammony, *&c.* Their Muſcadine Wine is much admired by Travellers, and their Silk is fine. They have conſiderable Herds of Cattle, Oxen, Sheep, Goats, Deer, Wild Hogs, Hares, Partridges, and other Game, in great Plenty. *Samos.*

The Iſland of *Scio* is a rocky mountainous Country, without any Rivers or Springs but what are dried up in a hot Summer; when *Turks*, *Jews*, and *Chriſtians*, frequently go in Proceſſion, to obtain Rain from Heaven; alſo this Iſland is ſubject to Earthquakes. This Country does not produce Corn enough for the Uſe of the Inhabitants, but they have plenty of it from *Natolia*: *Scio* has great Plenty of Wine: *Virgil* and *Horace* mention it as the beſt Wine in *Greece*; and *Cæſar* regal'd his Friends with it in his Triumphs, and Sacrifices to *Jupiter* and the other Gods. They have Olives in *Scio*; and, notwithſtanding great Part of the Iſland is a barren Rock, yet, in ſome Places, there are abundance of Orange, Citron, Mulberry, Pomegranate, and Turpentine-trees; and here is the beſt *Scio.*

beſt Maſtick in the World. Among their Fruits we muſt not forget their Figs, of which they make Brandy, and export great Quantities to their Neighbours. The Partridges of this Iſland are much taken notice of by Travellers; every Village has a Servant who leads a great many hundred Brace of them into the Fields in a Morning; and, upon his Call, they come together again in the Evening, and return to their reſpective Maſters. The Iſland of *Meteline* not only produces good Corn, but is ſtill remarkable for its excellent Wine; the Soil alſo produces very good Oil, and Figs, and Pine-trees which produce black Pitch.

Meteline.

REVENUES.] FORCES.] RELIGION.] CUSTOMS.] } See theſe under the Article, *Turky* in *Europe*.

Of ARABIA.

CLIMATE.] THE Air, in the Northern Parts of *Arabia*, is very hot during the Summer, the Heavens being ſeldom overcaſt; but it is more temperate towards the Southern Parts, being qualified by refreſhing Dews, which frequently fall there. In the Northern Parts are found neither Men nor Beaſts, Birds or Trees, Graſs or Paſtures, and nothing to be ſeen but rolling Sands, or craggy Mountains; the Rivers are but few in Number, and thoſe ſhallow and ſmall, and Rain is ſeldom ſeen there. But the Sea Coaſts, and Banks of Rivers, in the Southern Parts, or *Arabia Felix*, afford a better Soil: There the Ground yields Aromatic Plants, and delicious Fruits, Aloes, Caſſia, Spikenard, Cardamum, Cinnamon, Pepper, Dates, Oranges, Lemons, &c. Frankincenſe, Myrrh, and other valuable Gums.

GOVERNMENT.] The Inland Country is under the Government of abundance of petty *Arabian* Princes, who march from Place to Place, and encamp according as they find Water, and Paſture for their Cattle. As to the Form of Government and Laws, what I can learn of them is, that the Princes of the Kingdoms lying upon the Coaſts are abſolute, both in Spirituals and Temporals, and the Succeſſion hereditary; that they have no other Laws than what are to be found in the *Alcoran*, and the Comments upon it. The Princes lying near *Turky* are tributary to the *Turk*; but it is certain they receive large Gratuities from this Monarch, for protecting the Pilgrims that paſs through their Country: And the

Grand

Grand Seignior is always glad to have a good Underſtanding with them; for it is in their Power to do his Subjects a great deal of Miſchief, by their Excurſions and Robberies, and very difficult to puniſh them for it: For though the *Arabians* are not a Match for the *Turk* in open Field, yet it would deſtroy the beſt Armies to purſue them through their Deſerts, where there are no Towns, no Proviſions, and where there is ſcarce any Water to be met with, and the Heat inſupportable to any but the Natives; and this is the true Reaſon, that the greateſt Part of *Arabia* was never conquer'd.

REVENUES.] As to the Revenues, 'tis ſaid, the Kings command the Purſes of their Subjects as the Neceſſity of Affairs requires.

CHARACTER.) The *Arabians* are ſaid to be brave, of a civil and honeſt Deportment to all Sorts of People; but this is meant of thoſe near *Muſcat*. For the Natives in general of the other Parts of *Arabia* are not more taken notice of for their Rambling from Place to Place, than they are for their Thieving, which is both by Sea and Land; and that not in ſmall Parties only, but by public Authority, in a manner, with their Princes at the Head of them.

RELIGION.] The ſober Part of the *Arabians* profeſs the Doctrine of *Mahomet*.

CUSTOMS.] There are no Roads laid out in this Country, but the Caravans travel over ſandy Deſerts, where there is no manner of Track, guiding themſelves by a Compaſs, as at Sea, or elſe by the Stars; for they travel chiefly in the Night, on account of the Heats. People chooſe to travel with the Caravans, in which are frequently two or three hundred Men, and, perhaps, a thouſand Beaſts of all Kinds, in order to ſecure themſelves from the thieviſh *Arabs*. There are no Wheel Carriages in this Country; all their Merchandizes are loaden upon Camels or Dromedaries; both which will kneel down to take up their Burden, and will, upon Occaſion, travel five or ſix Days without drinking. Here are no Inns to bait at, but thoſe who travel with the Caravans carry their Proviſions and Tents with them. They alſo carry Water with them; for ſometimes they do not meet with any in ſeveral Days travelling. It is an Obſervation among the *Arabs*, that wherever there are Trees, the Water is not far off; and when they draw near a Pool, their Camels will ſmell it at a Diſtance, and ſet up their great Trot till they come to it. *Travelling.*

CURIOSITIES.] At *Mecca* is a *Turkiſh* Moſque, ſo glorious, that it is reckon'd the ſtatelieſt of any in the World; to which

which every Muſſulman is obliged, by the Mahometan Religion, to come once in his Life-time, or ſend a Deputy. At *Medina* is alſo a ſtately Moſque, ſupported by two Pillars, and furniſhed with 300 Silver Lamps, and call'd by the *Turks*, *Muſ Holy*, becauſe in it is the Coffin of their Prophet *Mahomet*, cover'd with Cloth of Gold, under a Canopy of Cloth of Silver, curiouſly embroider'd.

Of PERSIA.

CLIMATE.] *PERSIA* extending from the 25th to the 45th Deg. of Latitude, it is very reaſonable to ſuppoſe, that the Air and Seaſons are very different. In the Middle of the Kingdom their Winter begins in *November*, and continues till *March*, with ſevere Froſts, and Snow, which falls in great Abundance on their Mountains, but not ſo much in the Champain Country; from the Month of *March* till *May*, the Wind is uſually high; and from thence to *September* they have a calm ſerene Heaven, without ſo much as a Cloud; and though it be pretty hot in the Day-time, the refreſhing Breezes, which blow conſtantly Morning and Evening, as well as in the Night, make the Summer very tolerable, eſpecially ſince the Nights are ten Hours long. The Air is ſo pure, and the Stars ſhine with that Luſtre, that People travel much more in the Night, than in the Day. In this Part of *Perſia* there are very ſeldom any Hurricanes or Tempeſts, and very little Thunder and Lightning; nor is it ſubject to Earthquakes; and the Air is ſo extremely dry in the fair Seaſon, that there is not the leaſt Dew, or Moiſture, on any thing that is laid abroad all Night, or even on the Graſs; and it very ſeldom rains in the Winter. No Country is more healthful than the Heart of *Perſia*, as appears by the hale Complexion of the Natives. The Air in the Southern Part of *Perſia*, particularly about *Gambron*, is very unhealthful in the Spring and Fall: The *European* Factors ſcarce ever paſs a Year without a dangerous Fit of Illneſs, which frequently carries them off. The Months of *June*, *July*, and *Auguſt*, are healthful enough, but ſo very hot, that both Natives and Foreigners get up into the Mountains at that Time.

GOVERNMENT.] The King of *Perſia* is an abſolute Monarch, and has the Lives and Eſtates of his Subjects entirely at his Diſpoſal: There is no Prince in the World more implicitly obey'd, let his Orders be never ſo unjuſt; nothing can ſave the greateſt Subject, if he determines to deprive him of his Life or Eſtate. The Crown of *Perſia* is hereditary, but the Females

Females are excluded: However, the Son of a Daughter may inherit, though his Mother could not. What ſeems moſt particular in the Laws of Succeſſion in *Perſia* is, that a blind Man ſhall not inherit; and as thoſe Males who proceed from the Female Branches, are as capable of ſucceeding as thoſe who derive themſelves from the Males, that cruel Policy of putting out the Eyes of all that are allied to the Crown, is executed upon every Male of the Royal Family, whether they proceed from Sons or Daughters. The Perſon the King pitches upon to execute this cruel Order, is not allowed to do it by holding a hot Iron to the unhappy Childrens Eyes, but the very Eyeballs are ſcoped clean out with the Point of a Knife, by which the poor Children are put to inexpreſſible Torture, and ſometimes loſe their Lives under the Hand of theſe Butchers. The *Perſians* pretend to excuſe this barbarous Practice of putting out the Eyes of the Royal Children, by telling us, that it prevents all Diſputes about the Succeſſion, and a great deal of Bloodſhed; and that they are much more merciful than their Neighbours the *Turks*, who diſtroy every Branch of the Royal Family.

TRADE.] The Staple Commodity of *Perſia* is Silk, raw and wrought, of which great Quantities are exported to *India*, *Turky*, and *Moſcovy*; and formerly the *Engliſh* and *Dutch* took a great deal off their Hands, but little or none at this Day.

REVENUES.] What the Revenue of the Crown may amount to in the Whole, is very uncertain, it depending ſo much upon Caſualties. Thoſe who have attempted to calculate it ſay, that, one Year with another, the Revenues amount to 4,000,000 Pounds Sterl. which, conſidering that their Troops are moſt of them paid by other Means, is a very conſiderable Sum; but then, as the Splendor and Magnificence of the *Perſian* Court is much beyond any thing we have in *Europe*, poſſibly very little of it may remain in the Treaſury, at the Year's End.

FORCES] The Army of *Perſia* was never large, conſidering the Extent of the Kingdom. *Abbas* the Great, who made ſuch conſiderable Conqueſts, had never more than 120,000 Men in his Service at once, in all the Provinces of his Kingdom.

RELIGION.] The Inhabitants in general are ſtrict Followers of *Mahomet*'s Doctrine, as explained and interpreted by *Haly*, the Nephew and Son-in-law of *Mahomet*, and one of his Succeſſors in the Empire. But the *Perſians* and *Turks* differ as much about the Interpretation of the *Alcoran*, as they do about the Succeſſors of *Mahomet*. There are many *Neſto-*

Neſtorian Chriſtians in *Perſia*; as alſo ſeveral Jeſuits, and many Jews. The Chriſtian Religion was firſt planted in this Country by St. *Thomas*.

CUSTOMS.] The uſual Salute in *Perſia* is by bowing the Body a little, and clapping the Right-hand to their Breaſt; but they never ſtir their Cap or Turbant: Before the King, the great Men bow their Faces three times to the Ground, when they approach him. As to *Europeans*, if they are not clothed in the *Perſian* Dreſs, they expect their Hats, and the ſame Reverence they ſhew to Men of Quality in their own Country. There are no Exerciſes which the *Perſians* endeavour more diligently to accompliſh themſelves in, than the Bow, and Horſemanſhip. Their greateſt Kings have thought proper to be Witneſſes of the Addreſs and Activity of their Subjects, and frequently themſelves have contended for the Prize. They begin with teaching the young Pupils to bend the Bow; afterwards he is taught to ſhoot forwards, backwards, ſideways, and almoſt in every Poſture; after this, they bring him to ſhoot at a Mark, and to deliver his Arrows without ſhaking. The next Thing they teach the Pupils is to mount a Horſe cleverly, to have a good Seat, to gallop with a looſe Rein, to ſtop ſhort, and turn ſwiftly to the Right or Left, upon the leaſt Signal, without being diſorder'd in the Saddle.

CURIOSITIES.] About 30 Miles North-Eaſt of *Gombron*, is a moſt hideous Cave, which, for its frightful Appearance, is called *The Gate of Hell*. There are yet to be ſeen the noble Remains of the famous Palace of *Perſepolis*: Thoſe Pillars now ſtanding are of excellent Marble, and about 15 Feet high: Even *Rome* itſelf, as 'tis ſaid, has nothing comparable to theſe venerable Remains of Antiquity: This glorious Palace, or Temple, with the whole City of *Perſepolis*, the nobleſt and wealthieſt City in the World, was burnt to the Ground by *Alexander* the Great.

Of INDIA.

CLIMATE.] THE Northern Part of *India* is temperate; but towards the South this Country is ſubject to Heats, which would be intolerable, if it were not for the ſet Seaſons of Rain and Wind, with which the Countries lying in the Torrid Zone are cooled and refreſh'd. The regular Winds, which are call'd *Monſoons*, are obſerv'd to blow conſtantly ſix Months one Way, and ſix Months another; namely, from *April* to *October*, or thereabouts, they blow from

the South-weſt; and from *October* to *April*, from the h-eaſt, not exactly from thoſe Points, but vary ſome- a Point or two on either Side. At the breaking up of r of theſe Monſoons, or a little before they ſhift, there are ly prodigious Storms of Wind, ſuch as we do not expe- e in this Part of the World, once in a great many Years. ſhifting of the Monſoons, and conſequently the Storms, not happen exactly at the ſame Time every Year, but times a Fortnight or three Weeks ſooner, and, at other , a Fortnight or three Weeks later, than the uſual time, h frequently occaſions the Loſs of Shipping. Beſides Winds we call Monſoons, they have Land and Sea es, which ſhift once in twelve Hours, when the Mon- are not violent; for then the Breezes give way to the icane.

OVERNMENT.] *Malacca*, *Cambodia*, and *Laos*, lately be- Provinces, and great Part of them tributary e King of *Siam*; but the remote Provinces lately thrown off their Allegiance, and are ſet up for petty Sovereigns. *Siam* has ſuf- many Revolutions, according to *Loubiere*; King's Father, who poſſeſſed the Throne when he was , was an Uſurper, and not ſo much as of the Royal Fa- this Rebel having dragg'd his unfortunate Sovereign out e Temple, whither he was fled for Refuge, and afterwards gled him. This Uſurper reigned thirty Years, and was eded by his Brother, to the Excluſion of the Uſurper's

Siam, Malacca, Cambodia, and Laos.

The Kings of *Siam* ſometimes ſtarve their Relations, t them to other Deaths: Indeed they are ſometimes ſo iful, that they only burn their Eyes out, or cripple them, revent their aſpiring to the Throne. The Government *onquin* is one of the oddeſt we have heard for the rightful Prince, it ſeems, enjoys little than the Title of King; the General, or e Miniſter, is Maſter of all the Treaſure and Forces of Kingdom, and to him the Subjects make their Court; hus it has been for the laſt hundred Years. As to *Pegu*, *Aſem*, and many inland Parts of *India*, we have very rfect Accounts of them. In the Dominions ging to the Great Mogul, ſome Malefactors hang'd, others beheaded, ſome impaled on Stakes, ſome torn in Pieces by wild Beaſts, or by Elephants, and others bitten by Snakes. If lephant be commanded to diſpatch a Criminal immediate- ſtamps upon the Wretch, who lies trembling before him,

Tonquin.

Puniſhments in the Great Mogul's Dominions.

with his broad round Foot, and crushes him to Death in a Moment; if it be intended he should feel his Death, and die in Torture, the Elephant breaks first the Bones of his Legs, then his Thighs and Arms, and leaves him to die by the Wounds he has given him. Sir *Thomas Roe* relates, that, when he was at the Mogul's Court, a hundred Thieves were brought before that Monarch, he ordered the chief of them to be torn in Pieces by Dogs, and the rest to be put to Death in the ordinary Way: Accordingly the Prisoners were divided into several Quarters of the Town: and the chief of them was torn to Pieces by twelve Dogs; and thirteen of his Gang, at the same Place, had their Heads tied down to their Feet, and their Necks being chopped half off with a Sword, were left naked and bloody in the Street, where they became a great Annoyance to the Neighbourhood. The Women of the Haram or Seraglio, as it is usually called, are either Wives or Concubines, Princesses of the Blood, Governantes, or Slaves. Those that are called Wives, and contracted with Ceremony, seldom exceed four. The Number of Concubines is very uncertain, but it is generally agreed they amount to about 1000. The first Son the Great Mogul has by any of his Wives, is look'd upon to be Heir to the Empire; though the longest Sword usually carries it; and whoever possesses himself of the Throne, commonly destroys all his Brothers, and their Male Issue. The Number of Jewels, and precious Stones, which, 'tis said, the Ladies of the Seraglio wear, exceeds all Belief. The Governantes of the young Princesses, and those who are Spies upon the Conduct of the King's Women, are a considerable Body in the Seraglio; and, 'tis said, have a great Share in the Government of the Empire. If this Monarch has any Council, it is composed of these Ladies; for it is by their Influence the great Offices of State and Governments are disposed of, and all Business of Consequence is effected; these Ladies having better Opportunities of representing Things to the Emperor, than his Ministers have without Doors. This Prince is served altogether by Women in his Retirement, and has a Guard, 'tis said, of *Tartar* Women, arm'd with Scymetars and Bows, who have the Care of his Person. The Government of the Great Mogul is very tyrannical, having both the Purses and Persons of his Subjects wholly at his Disposal: His bare Will is the Law, and his Word a final Decision of all Controversies. His Letters and Orders are received with the utmost Reverence; for the Governor, to whom they are sent, having Intelligence they

The Mogul's Harem or Seraglio.

are

are upon the Road, rides out with all his Officers to meet the Meſſenger who brings them: He no ſooner ſees the Packet, but he alights from his Horſe, and falls down on his Face to the Earth; then he takes them from the Meſſenger, and lays them upon his Head, whereon he binds them faſt; and returning back to the Court where he uſually diſpatches his Buſineſs, he reads them. This mighty Monarch ſhews himſelf to the People three times a Day; the firſt is at Sun-riſing from a Gallery, at which time Crouds of People reſort thither, to give him the uſual Salam, crying out, as ſoon as they ſee him, *Long Life and Health to the Great King.* At Noon he ſhews himſelf again; and, laſtly, at about Sun-ſet; being always uſher'd in and out with Drums, Trumpets, and other Wind-Muſic; and at any of theſe times, if any Man, tho' never ſo mean, has a Petition to the Emperor, it is received. This Monarch adminiſters Juſtice himſelf in capital Caſes, as his Viceroys do in their reſpective Provinces. The King of *Siam*, according to the Cuſtom of the Eaſt, is an abſolute Monarch; he gives the Land to whom he pleaſes, and takes it away when he will: Wherefore no Families can be ennobled by Eſtates; nor is there any Nobility but by Offices, which the King confers and takes away at Pleaſure; whence tis not uncommon to ſee the Son of a Lord tugging at the Oar. Only one of the King's Women has the Honour of being called Queen; and for the Seraglio they take the Daughter of any Subject. The Laws of *Siam* require an unlimited Obedience to Parents; any one who ſhould preſume to oppoſe and contradict his Parents, would be looked on as a Monſter. Lying is puniſh'd by ſewing up the Mouth. Sometimes Criminals are toſſed by one Elephant to another, without killing them; for this, 'tis ſaid, the Elephants will do upon a Sign, they are ſo extremely tractable. But their Puniſhment is uſually adapted to the Crime: One who has been guilty of Extortion has melted Gold or Silver pour'd down his Throat.

The King of Siam.

Laws.

FORCES.] The Army of the Great Mogul conſiſts, 'tis ſaid, of 300,000 Horſe, and 400,000 Foot, beſide 3000 Elephants: But, according to the beſt Accounts, there is allow'd Pay for a Million of Horſe; not that the whole Number is ever brought into actual Service; for the reſpective Viceroys ſeldom keep up above half the Number, and the Pay of the reſt goes into their own Pockets. Notwithſtanding the Great Mogul has ſuch a vaſt Extent of Sea Coaſt, is no ſuch thing as a Man of War, or a Ship of Force,

to be found in *India*; not but the *India* Merchants have Ships of 400 or 500 Tun of their own, built after the *Engliſh* Model; but their Sailors would make but a poor Defence, if they ſhould be attacked; and their Skill in Navigation is very mean, inſomuch that they are glad when they can find an *European* Commander. An *Engliſh* Sailor, with very ordinary Qualifications, ſerves for a Captain of one of the Mogul's Merchant Ships.

CHARACTER.] The *Indians* are of a good Stature, well-ſhaped, and agreeable Features; and it is generally obſerved, that there are hardly any deformed or crooked People amongſt them. Thoſe that inhabit the Northern Parts of this Empire, are of a deep tawny Complexion; and thoſe in the South as black as Jet; thoſe of the Mountains, in the middle Parts of the *Peninſula*, are all Coal-black to a Man: Indeed the *Indians* on the Coaſt, who are mixed with the *Portugueſe*, and other *Europeans*, are generally of an Olive-colour; but in any Part of the Country, the Natives have long black Hair, and black Eyes, let their Complexion be what it will. The *Indians* are to be diſtinguiſhed into *Moors* or *Moguls*, and *Pagans* or original *Indians*. The *Moors* or *Moguls* are a Mixture of *Tartars*, *Perſians*, *Arabs*, and almoſt every *Mahumetan* Nation. Theſe having the Power in their Hand behave like Lords of the Country, and treat the ancient Inhabitants with ſome Contempt, and ſeem to have ſtill a greater Contempt, or rather Averſion, to all Chriſtians in general, though they are ſerviceable to the *Moguls* as Engineers, Mathematicians, *&c.* and frequently give great Pay to thoſe who enter into their Service. The *Siameſe* are of a ſmall Stature, but well-proportioned; their Complexions are very ſwarthy, and the Faces of both Men and Women are of the broadeſt, with high Cheek-bones, dark ſmall Eyes, large Mouths, and thick pale Lips, ſhort Noſes, and round at the End, and large Ears. The *Siameſe* have a ready and clear Conception, and their Repartees are quick and very ſmart; they imitate any thing at Sight very well; and are neither laſcivious or intemperate, nor will wanton Diſcourſe paſs for Wit, or be taken for Sublimity of Genius. Drinking ſtrong Liquors is counted infamous amongſt them, and Adultery is hardly heard of at *Siam*. They are polite and courteous, and their Minds are as even as their Heaven, having the good Fortune to have the Command of their Paſſions. They are great Lovers of their Wives and Children, and as well beloved by them; their Children are ſaid to be exceeding engaging, and of a [illegible]

Natives of Siam.

Temper. The *Tonquineſe* are of a middle Stature, and clean-limbed; their Noſe and Lips are proportionable and well-made, but their Faces are a little flattiſh and of an oval Form. The People are courteous and obliging to Strangers, eſpecially the trading Part of them, and mighty fair Dealers. However, the Magiſtrates are ſaid to be proud and imperious; their Soldiery inſolent; and their Poor, who are very numerous, given to thieving. They are reckoned very ingenious and diligent; patient in Adverſity; univerſally addicted to Gaming from the higheſt to the loweſt, from which nothing can reſtrain them. *Natives of Tonquin.*

RELIGION.] The original Natives of *India*, who are by far the moſt numerous, are Idolaters: There are reckoned three or fourſcore ſeveral Tribes or Caſts among theſe Pagans, but the chief are the *Bramins*, the *Rajaputans* or *Faſhboots*, and the *Banians* or *Chontres*. The *Bramins* teach, that there is but one God infinitely perfect, and that their Images repreſent ſome Heroes, and virtuous Perſons, who formerly dwelt on the Earth, and are now exalted to Heaven, where they apprehend them to be Mediators for them, which is the Reaſon they give for paying their Devotion before theſe Images. They have ſome confuſed Notion of the Creation, and Deſtruction of Mankind by a Flood: They believe a pre-exiſtent State, and that the good and bad Fortune we meet with in this World, is either a Reward or Puniſhment for what we have done in a former; and thoſe who behave themſelves well in this Life, ſhall be rewarded in another State. The *Siameſe* believe the Form of the World only to be eternal; all viſible Objects they look upon as ſo many rational Beings, who have lived and exiſted in a former State, and muſt die and revive again; and that the Heavens, the Earth, Plants, and all Things elſe, have their Period, and will be ſucceeded by new Heavens, and a new Earth, *&c.* They allow the Soul to be material, and yet will not admit, that it is periſhable; but that it animates ſome other Creature, and knows Pain or Pleaſure according to its deſerving, till it enters a human Body again, whoſe Circumſtances will be ſuitable to the Behaviour of the Soul in its ſeveral Tranſmigrations. *Siameſe.*

CUSTOMS.] The general Dreſs of the *Indians* is a white Veſt of Calico, Silk, or Muſlin, which folds over before, and is tied with Strings either on the Right or Left Side; the Sleeves are cloſe to their Arms, and are ſo long, that they ſit in Wrinkles about *Habit.*

the Wriſt; the upper Part is cloſe to their Bodies, and ſhews their Shape; from the Middle downwards it is gathered, and ſits full in Plaits, reaching a little below their Knees. The uſual Compliment in *India* is the lifting the Right-hand to the Head, and ſometimes both; and, if it be to a Perſon of Diſtinction, bowing the Body a little. When the *Mahometans* meet, the uſual Compliment is, *God give you Health*, or, *I wiſh you the Prayers of the Poor:* The deep Compliment to a Prince, is bowing the Body low, putting the Hand down to the Ground, then to the Breaſt, and afterwards lifting it up to the Head, and this repeated three times. Upon a Viſit, the Perſon viſited does not move to meet his Gueſt, but intreats him to ſit down by him on the Carpet: They are very reſerv'd, ſeldom or never talking faſt or loud. Tumblers and Jugglers go from Town to Town as in other Countries, and are ſo dextrous in their Tricks, that ſome of our own Countrymen have imputed them to Magic, and the Power of the Devil. One of the Great Mogul's favourite Diverſions is the Fighting of Elephants, and other wild Beaſts; and the ſeeing Men engage with Lions and Tygers. The Roads are generally a deep Sand, which is ſo hot in the fair Seaſon about Noon, that it would burn their Feet, if they were not as hard as a Shoe-ſole; and there is no ſuch thing as walking in the Sand with Shoes on. When a Man of Subſtance travels, he uſually hires ten or twelve Chairmen to carry his Palanquin, which is a well-contriv'd Couch with Pillows, and an arched Canopy over it: In theſe they ſit or lie, as they think fit; and it is carried by four of the Men at a time, two before, and two behind, who lay the Pole upon their Shoulders; and run at the rate of four or five Miles an Hour, their Fellows relieving them at certain times without ſtanding ſtill. A little before they deſign to bait, ſome of the Men are ſent to the Villages, where they buy Proviſions, and they dreſs it as they go along. Oxen are uſed to ride on, as well as for Burdens; they will trot on at a pretty round rate, and ſometimes they run Races with them. It is very troubleſome traveling in the rainy Seaſon, the flat Countries being overflowed, and innumerable Torrents falling from the Mountains; but this does not hinder the common People from taking Journeys at this Time of the Year; for they will take Water without any Difficulty, and ſwim with incredible Strength acroſs

The uſual Compliments.

Diverſions.

Way of Travelling.

cross broad Rivers, which run very swiftly. As to the Marriages of the *Indians*, the Fathers make the Bargain before the young People come to the Use of their Reason; nor does either the Boy or the Girl, when they come of Age, ever imagine they have any Right to dispute the Matter, but look upon themselves as much obliged to obey their Parents in this Particular, as in any other Command: However, the young Man, if he does not like the Girl his Father has provided him, may take another, and have as many Concubines as he pleases; but the Woman has no Remedy, and if she murmur at her Husband's Conduct, he may reduce her to the Condition of a Slave. They constantly marry into their own Tribe or Cast; a Merchant must marry into a Merchant's Family, a Smith into a Smith's, a Carpenter into a Carpenter's, and so of every other Trade or Profession. The Wives never bring any other Fortune than their Clothes; and among those who are wealthy, it is said, the Father of the Husband advances a considerable Sum to the Wife's Friends; and, 'tis thought, never eats with the Husband, but waits till he has done. The *Indians* never swaddle up their Children, but let them go perfectly naked, both Boys and Girls, till they are six or seven Years old, and 'tis not to be imagin'd how soon they will crawl about the Floor. The *Moors* and *Mahometan Indians* are allowed four Wives, and as many Concubines as they can keep. As to the Solemnization of a Wedding, nothing can be more splendid: The Bridegroom is carried by Night through the Streets, dressed with the richest Clothes and Jewels they can procure; the Streets are made as light as Day by a great Number of Torches, with Flags, Streamers, and Music, marching before them, and a Croud of their Friends and Acquaintance, who come to express their Joy on the happy Occasion; Being come to the Bride's House, where the Marriage is celebrated, he takes the Bride home with him; and from that time, she is seldom ever suffer'd to see her nearest Male Relations, but in the Presence of her Husband. *Marriages.*

CHINA.

CLIMATE.] *CHINA*, like other Countries, consists of Hills and Valleys; but both the one and the other are made as level as possible, and laid out in Plots, like Gardens, by the Industry of the Natives. The Soil, in general, is very rich, abounding in Corn, and Wine,

and all Kinds of Fruits and Proviſions neceſſary to render Life agreeable. This Country is eſteemed one of the fineſt and moſt fruitful in the whole World; and was a great Surprize to the *Europeans*, in the unexpected Diſcovery of ſo fine a Nation, and ſo polite a People, which were unknown to theſe Parts of the World till the Diſcovery of the *Eaſt-Indies*: It is exceeding populous, ſuppoſed to contain near 70,000,000 of People: Not only the ſtately Cities, but even the Towns and Villages are crouded with Inhabitants; and the Roads, as well as Streets, are continually full of Paſſengers. The chief Products of this Country are, Quick-ſilver, Silks, Porcelane Diſhes, Ginger, *China* Ware, Rhubarb, Sugar, Camphire, Muſk, *China* Wood, Linen, Oil, Ebony, Sandal Wood, Canes, Tea, &c. Tea is a Plant peculiar to this Country: It uſually grows at the Foot of ſome Mountain; the Root reſembling that of a Peach-tree, and its Flower that of white wild Roſes. The Tree is of all Sizes, from two Feet to an hundred in Height. The three Sorts of Tea, commonly brought to *Europe*, are of the ſame Plant; and only the Seaſons of the Year when it is gathered, and the Soil, make the Difference. Bohea is the very firſt Bud, gathered in the Beginning of *March*, and dried in the Shade; the Imperial or Bing Tea is the ſecond Growth, in *April*; and the common Green Tea, or Singlo, in *May* and *June*, which are both dried, in little Pans, over the Fire. The *Chineſe* have Mines of Gold and Silver; but thoſe of Gold are never ſuffered to be open'd. The Gold, which they have in ſuch Plenty, is waſh'd down by Torrents from the Mountains in the rainy Seaſons, and is ſaid to need no refining. They have alſo Mines of Tin, Iron, Copper, and ſome Lead. Several of the *Chineſe* Emperors have thought it worthy of their Royal Care, to promote and teach their Subjects Huſbandry; the Invention of the Plough, and ſeveral Inſtruments, and Books of Huſbandry, they aſcribe to ſome of their greateſt Emperors. The longeſt Day, in the moſt Southern Part of *China*, is about 13 ½ Hours; and, in the Northmoſt Part, about 15 Hours; therefore this Country lies in the 3d, 4th, 5th, and 6th Northern Climates.

GOVERNMENT.] The Hiſtories of *China* begin within two or three hundred Years after the Flood, and ſhew a Succeſſion of Monarchs down to this Time.

Form of Government. The Crown of *China* is ſaid to be hereditary by ſome; but it is agreed by all, that the Emperor has a Power of altering the Succeſſion, and declaring any one of his Subjects his Succeſſor, though he has no

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TRADE.] The *Chineſe* hardly ever heard of any other Part of the World but *Aſia*, till the *Europeans* diſcovered the Paſſage thither by the *Cape of Good Hope*, though we are aſſured they had the Loadſtone, and the Uſe of the Compaſs, long before us; and the Reaſon they never made long Voyages, is ſaid to be, that they looked upon the reſt of Mankind as little better than Brutes, and believed that they themſelves poſſeſſed the greateſt, as well as the beſt Part of the World. When the *Europeans* gave them to underſtand how very ſmall a Part of the World the *Chineſe* enjoyed, in compariſon of the whole inhabited Earth, and that there were many Kingdoms, which ſurpaſſed them in ſeveral Arts and Sciences, they ſtood amazed; and the Surprize, on the Part of the *Europeans*, was very great, in diſcovering ſo fine a Country, and ſo polite a People. There is a fine Communication from one large City to another, for the Conveniency of Trade: For through every Province of *China* there is one grand Canal, which ſerves as a high Road; from this are cut ſeveral ſmaller, which are again branched out into Rivulets, that generally end at ſome Town or Village. Over the Canals are ſtately Bridges, of three, five, or ſeven Arches; the middle Arch ſo high, that Veſſels may go through, without taking down their Maſts. Nothing can afford a more agreeable Proſpect, than ſo many fine Canals, adorned with noble Bridges, built chiefly with Marble; with a prodigious Number of Cities, Towns, and Villages, upon the Banks; and a Multitude of Veſſels, ſailing different Ways upon them, through the moſt fruitful Vales. *Europe*, 'tis ſaid, has nothing to boaſt of comparable to this. But, to return from this agreeable Digreſſion, to their Trade: Silks, and other rich Merchandize, are tranſported upon theſe Canals, from Province to Province; and exported to *India*, *Japan*, the *Philippines*, *Java*, and other Iſlands in the *Indian* Seas. Goods imported from *China* are Tea, Quickſilver, Vermilion, *China* Root, Rhubarb, Raw and Wrought Silks, Copper, Camphire, Sugarcandy, Fans, Pictures, Lacquer'd Ware, Porcelane or *China* Ware, Soi, Borax, Lapis Lazuli, and ſeveral other Merchandizes. The chief Goods uſually brought from *Europe* to *China* are Bullion, Cloth, Cloth-Raſk, Perpetuana's, Camblets, and Lead.

CHARAC-

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CHARAC-

CHARACTER.] It is generally agreed, that a Majority of the *Chineſe* are ſquat, well-ſet Men; have broad Faces, black Hair, little dark Eyes, ſhort Noſes, and thin Beards. They were anciently reverenced throughout *India*, *Tartary*, and *Perſia*, as Oracles; and the greateſt Objection, we are told, that the *Japoneſe* made to the Chriſtian Religion, was that ſo wiſe a Nation as the *Chineſe* had not received it. Avarice, and Ambition, it ſeems, have a large Stroke in all Affairs in *China*, notwithſtanding their boaſted Politeneſs, and the equitable Rules they pretend to be govern'd by.

RELIGION.] The prevailing Religion in *China*, is Idolatry, or Paganiſm. There are three Sects of Idolaters at this Day, firſt, the Followers of *Li Laokum*, who liv'd, as they ſay, above five hundred Years before Chriſt. He taught that God was corporeal, and had many ſubordinate Deities under his Government. The ſecond Sect is that of the Learned, who are the Diſciples of the ſo much celebrated *Confucius*, who left many admirable Precepts of Morality, and inſtructed the People in Philoſophy. He ſpeaks of God as a moſt pure and perfect Principle, the Fountain and Eſſence of all Beings; and, though we are told he prohibited Idolatry, he has Temples and Images erected to him, and is worſhipped with the profoundeſt Adoration. There is a third Sect, much more numerous than either of the former, who worſhip the Idol *Fo*, whom they ſtyle the only God of the World. This Idol was imported from *India*, about thirty-two Years after the Death of our Saviour.

CUSTOMS.] The Men wear no Hats, but a Cap, like a Bell, made of fine Mat, which does not come ſo low as their Ears: They carry a Fan in their Hands, to ſcreen them from the Heat of the Sun. They ſhave their Heads, except one Lock behind, which the better Sort make up in a little Roll. They wear a Veſt, which reaches to the Ground, and folds over their Breaſts; the Sleeves are wide at the Shoulder, but narrow towards the Wriſt. The Veſt is tied with a Silk Saſh, which hangs down to their Knees. Over this Veſt they wear a looſe Coat, or Gown, ſhorter than the reſt, with ſhort Sleeves. They have a kind of Silk Boots, quilted with Cotton an Inch thick, and Slippers beſides. The Women dreſs uſually in their Hair, which is Part of it made up in a Roll, and faſten'd with a Bodkin; the reſt is divided into two Locks, which fall gracefully upon the Neck. They wear, as the Men do, a long Veſt of Sattin; they have over this a looſe Gown, with wide Sleeves, ſo long, that they would reach the Ground,

Dreſs.

Ground, if they were not held up. But what is moſt remarkable is, their little Feet, in which their principal Beauty is thought to lie: As ſoon as a Girl is born, her Feet are bound up ſo hard, that they cannot grow; which make them walk a little awkwardly, the Foot of a grown Woman being no bigger than a Child's of three Years old. The *Chineſe* are far from ſuperſtitious in their Diet; they do not only eat all Kinds of Fleſh, Fiſh, and Fowl, as the *Europeans* do; but Horſe-fleſh is in great Eſteem amongſt them; nor are Dogs, Cats, Snakes, Frogs, or ſcarce any ſort of Vermin refus'd: But Rice, Roots, Pulſe, and Garden-ſtuff, are the common Food. They uſe neither Cloth, Napkins, Knives, Spoons, or Forks; but two little round Sticks of Ebony, or other Wood, with which they take up their Meat very dexterouſly. They uſe high Chairs, and Tables, contrary to all the People of the Eaſt beſides, who ſit croſs-legg'd upon the Floor. Every Perſon, almoſt, at an Entertainment, has a little lacquer'd Table to himſelf, on which is ſet his Treat and Rice, in little *China* Diſhes or Saucers; and ſometimes Plate is uſed. Tea is their principal Liquor; Wine they have none, tho' the Country abounds in fine Grapes; neither do they brew Beer of Barley, but have ſtrong Liquors, which they make of Rice, or Wheat. People generally eat their Meat cold, though they drink their Liquors hot. At an Entertainment, whenever a Mouthful of Meat is taken up, or a Cup of Liquor drank, it occaſions a hundred Grimaces: The Maſter of the Feaſt gives the Sign, when they ſit down, by taken up the two Sticks, and making a Flouriſh with them; after which, they ſtrike them into the Diſh. They are to take as much Care as poſſible, that their Mouths all move together, that one may not have done before another; for either to be beforehand, or make the reſt wait, is reckon'd a great Piece of Rudeneſs, and throws all into Confuſion. When this is done, they flouriſh their little Sticks again; and, having taken two or three Mouthfuls of a Diſh, the Maſter of the Houſe gives a Sign to lay down their Arms, which they do in the ſame Order they found them. Then comes the Liquor, which is drank off with great Ceremony.

Diet.

Ceremony at an Entertainment.

Of

Of GREAT TARTARY.

CLIMATE.] THE Air of this Country is very different, as we may expect, in ſo vaſt a Tract of Land. The Products of this Country are chiefly Skins of Foxes, Sables, Hyenas, Ermins, Lynxes, and other Furs; Muſks, Rhubarb, Flax, and ſome Cinnamon.

GOVERNMENT.] For the Government of *Muſcovite Tartary*, and *Chineſe Tartary*, ſee the reſpective Heads.

RELIGION.] The *Samoieds* ſay, that they believe that there is a God, and that they are convinc'd nothing is greater and more powerful than God, and that all Things depend on him; that we had one common Father, and that good Men will go to Paradiſe. But, notwithſtanding this, they worſhip the Sun, Moon, and Planets, together with ſeveral Kinds of Beaſts and Birds, from whom they hope to receive ſome Benefits. Images they alſo worſhip, in human Shape; but ſo very ill carved and dreſſed, that it would be difficult to diſcover what they repreſented. They have Prieſts among them, who pretend to the Magic Art, and to foretel future Events. As to the Religion of the *Oſtiacks*, I do not find it differs much from that of the *Samoieds*.

CUSTOMS.] The *Samoieds* eat the Fleſh of Horſes, Oxen, Deer, Sheep, and Fiſh, indifferently; but prefer the Entrails of Animals to any other Part of them. Their Houſes are built with Poles, and the Branches of Trees, and cover'd with Bark: They are almoſt in the Form of a Bee-hive, and have a Hole in the Top to let out the Smoke; for the whole Houſe is but one Room, with a Hearth in the Middle, round which they ſit or lie upon Rain-deer Skins, their only Furniture, except the Horſe-fleſh, and other Carrion, which hangs round the Huts; for they ſeldom eat it while it is ſweet, which makes their Habitation inſupportable to any but themſelves; and 'tis ſaid, the Fumes, that ariſe from their own unſavoury Hides, are almoſt as diſagreeable as thoſe which proceed from the Carrion their Diet. The Diverſions of the *Samoieds* and *Oſtiacks* are chiefly hunting the Elks and Rain-deer. They will venture over high Rocks of Ice, lying in the Iſland of *Waigats*, or *Nova Zembla*, in Purſuit of their Game: Theſe People are ſhod with wooden Scates, with which they run over Mountains, with incredible Swiftneſs, upon the Snow; and, having a kind of Shovel in their Hands, faſten'd to a long Staff, with this they throw Snow at the wild Rain-deer,

deer, to force them into the Place where they have ſet their Nets. They carefully obſerve the Wind, which they gueſs at the Alteration of, by certain Signs; for, if the North Wind ſets in, there is no enduring the open Country; if they cannot eſcape to ſome Cave, and ſhelter themſelves, till it is over, they certainly periſh; from whence we may conclude, there are no conſtant Inhabitants about there, though ſome pretend to have ſeen them. The Diet of the *Oſtiacks* is chiefly Fiſh, Veniſon, Wild Fowl, and Roots: Bread they have none: Their Drink, for the moſt part, is fair Water, and ſometimes the Blood of a Rain-deer, or of any other Beaſt they take; and it is ſaid, they can diſpenſe with a Draught of Train Oil. Tobacco they are immoderately fond of; but, inſtead of blowing the Smoke out of their Mouths, they hold a little Water in their Mouths, with which they ſwallow the Smoke down; which ſo intoxicates them, that they ſoon loſe their Senſes, and throw up the Phlegm; and this they will repeat ſeveral times a Day. In Winter, they ſet up their Huts in Woods and Foreſts, where there are the greateſt Plenty of wild Beaſts and Game; they dig deep in the Ground to ſecure themſelves from the Cold, laying a Roof of Bark, or Ruſhes, over their Huts, which are covered with Snow in the hard Seaſon. In the Summer, they build above Ground, on the Banks of Rivers, for the Conveniency of Fiſhing. The *Oſtiacks*, like the *Samoieds*, purchaſe their Wives of their Relations, for three or four Rain-deer; and take as many as they pleaſe, returning them again to their Friends, if they do not like them, and their Loſs is only the Rain-deer they gave for them. And, in ſome Parts of the Country, they take the Liberty of ſelling their Wives for Slaves, when they are offended with them. They bury their Dead in the Clothes they wore when alive, hanging by them, on the next Tree, their Bows, Quivers, Hatchets, and other Utenſils. The *Tartars*, who live along the River *Irtis*, South-eaſt of *Tobolsky*, are wealthy in Cattle, having vaſt Flocks and Herds. Theſe People live chiefly upon dried Fiſh, Veniſon, and Barley-meal: They drink Mares Milk, as moſt of the *Tartars* do, and ſometimes Tea, but mix it with Flour and Butter. At great Entertainments, they uſually dreſs a young Horſe, which is their moſt delicious Food. Their Drink they make of Oatmeal, and Spirits diſtilled from Mares Milk, with which they often get drunk,

Diet of the Oſtiacks.

Houſes.

Marriages.

Funerals.

Tartars on the Irtis.

Diet.

drunk, and behave themſelves very brutiſhly.

Dreſs. Their Habit reſembles that of the ancient *Ruſſians*, and the Women wear Rings in their Noſtrils. Beyond theſe People in the great Deſart of *Baraba*, live certain Herds, or Tribes, called *Barabinſky Tartars*: In the Winter, they hunt in this Deſart for Sables; but in Summer, they remove to the Banks of their Rivers, and are buſied in Fiſhing. The Deſart affording no other Water, they drink melted Snow, and eat dried Fiſh, and Barley-meal, like their Neighbours. For a little Tobacco, a Man may purchaſe any thing they have; but they ſcarce know the Uſe of Money. Their Cloaths, Caps, and Stockings, are made of Pieces of Fur patched together. The *Braſky Tartars* live chiefly on Veniſon, but value Horſe-fleſh much more. Their Women wear long plaited Gowns; and the Virgins diſtinguiſh themſelves, by adorning their Hair with Braſs, and glittering Toys, They alſo purchaſe their Wives, as in ſome other Parts of *Siberia*, with their Cattle; and often give a hundred Horſes, or Oxen, for a Virgin they admire; and fifteen or twenty Camels, beſides Sheep. The *Tartars* about *Aſtracan*, call'd *Nagaian Tartars*, are conſtantly moving from Place to Place, for the Convenience of Paſture: They cover their Tents with Cloth, made of Camels or Horſes Hair: The Floor is laid with fine Mats, or Carpets; their Furniture conſiſts of fine Cabinets, Trunks, and Boxes. The *Circaſſians* have Plenty of Wild Fowl, Veniſon, Mutton and Beef; but a Piece of a young Colt is preferred before any of theſe. Their uſual Drink is Water, or Mares Milk, like other *Tartars*: They all ſmoke Tobacco, Men and Women, Young and Old; they ſit croſs-legged, and have a Carpet, or a Piece of *Ruſſian* Leather, ſpread before them, and little wooden Tables, at their Meals; but neither Linen, nor Plates, as far as I can find. The *Calmucks* alſo rove from Place to Place, during the fair Seaſon, not leſs than eight or ten thouſand of them frequently in a Body, who drive large Flocks and Herds before them. They begin their March uſually in the Spring, when the Graſs is come up; and, as they make but eaſy Journeys, leave ſcarce any Herbage behind them in the Country they have paſs'd through. In the latter End of the

Barabinſky Tartars.

Diet.

Dreſs.

Braſky Tartars. Diet, Dreſs, &c.

Nagaian Tartars.

The Circaſſian Tartars. Diet.

Calmuck Tartars.

Manner of Life.

the Year, when there is a ſecond Crop of Graſs, they uſually return the ſame Way they came; and remain in a more ſubſtantial kind of Houſes, during the Winter Seaſons, than they inhabited in the Summer; but the People and the Cattle frequently lie in the ſame Room. They eat indifferently of all Kinds of Meat almoſt, except Hogs Fleſh; and for their Drink, they have commonly Water; they have alſo Tea, and Spirits extracted from Mares Milk. In the Winter, they have Sables, Martens, Ermins, and other Beaſts, which afford Furs. *Diet.*

CURIOSITIES.] For want of Curioſities, I ſhall preſent the Reader with the beſt Account I can meet with of that prodigious Wall, which ſeparates *Tartary* from *China*, built by the *Chineſe*, to hinder the frequent Incurſions of the *Tartars*. This Wall begins in the Province of *Xenſi*, which lies on the North-weſt of *China*, in about 38 Degrees of Latitude, and is carried on over Mountains and Valleys; firſt, towards the North-eaſt to the Latitude 42, and then South-eaſterly to the Latitude 39; and terminates at the *Kang-Sea*, between the Provinces of *Pekin* and *Leotung*. The whole Courſe of it, with all the Windings, is about 1500 Miles: It is almoſt all built with Brick, and ſuch well-tempered Mortar, that it has now ſtood above 1800 Years: There are no Breaches in it, except in the Province of *Pekin*, North of the City *Suven*, where, inſtead of the Wall, are very high and inacceſſible Mountains. By the Embaſſy that was ſent from *Muſcovy* to *China*, and Travellers who have lately ſeen it, we learn that it is about ten Yards high, and about five Yards thick. It is fortified all along by ſquare Towers at a Mile Diſtance, ſay ſome; and others, at the Diſtance of two Bow-ſhots from one another. It was formerly guarded by a Million of Soldiers; but now Guards are only placed at ſuch Parts of it, as are eaſieſt of Acceſs.

Of the Aſiatic *ISLES.*

CLIMATE.] FRom the Situation of the Iſlands, belonging to the Kingdom of *Japan*, extending from the 30th to the 38th Deg. of North Lat. and ſome ſay to the 40th, it may be expected the Air ſhould be moderately warm; but to the North of the Mountains, which run through the midſt of *Japan*, their Winters are very ſevere, and they have great Quantities of Snow. The Mountains of *Formoſa*, it is ſaid, *Japan Iſlands.* *Formoſa.*

Anian. said, are full of Brimſtone; which makes the Iſland ſubject to Earthquakes. *Anian* is a plentiful Iſland, and has Mines of Gold and Silver, and a Pearl Fiſhery. The *Philippines* are a great Number of Iſlands; ſome ſay a thouſand, extending from the 5th to the 19th Degree of North Latitude. Theſe Iſlands are ſubject to great Earthquakes; and the burning Mountains have, 'tis obſerved, all thoſe Effects which *Pliny* aſcribes to the burning Mountains of *Italy*; namely, that they caſt out their Flames, ſhake the Earth, driving from them the neighbouring Rivers and Seas, and ſcattering their Aſhes round the Country, rending the very Rocks, which ſometimes give a Report like a Cannon. From theſe ſubterraneous Fires proceeds a great Variety of hot Baths; and ſome of the Rivers and Streams are ſo hot, that they immediately kill any Animal that falls into them. Within half a Mile of one of theſe hot Rivers, in *Manila*, there runs another, which is exceſſive cold. No Country in the World can appear more beautiful; there is a perpetual Verdure; Birds, Bloſſoms, and Fruit, are found upon the Trees all the Year round, as well on the Mountains as Gardens. This Country produces Pearls, Ambergriſe, Cotton, and Civet, and is rich in Gold Mines, but ſeldom wrought; they have vaſt Quantities of Gold Duſt, which are waſhed down from the Hills by the Rains, and found mix'd with the Sand of their Rivers. The Products of *Amboina* are Cloves, Oranges, Lemons, Sugar-canes, Cocoas, and other Fruits; they have alſo Potatoes, and ſome Tobacco. In the *Moluccas*, they have neither Corn or Rice, or hardly any Butchers Meat, but Goats Fleſh. Here are alſo Almonds, Oranges, and Lemons, and other delicious Fruits; but what is peculiar to theſe Iſlands, and, in Return for which, they were once furniſhed with the Produce of every other Country, is their Cloves. The *Banda Iſles* are as famous for Nutmegs, as the *Moluccas* and *Amboina* are for Cloves. The Nutmeg-tree is like the Peach, only its Leaves are rounder, and ſomething leſs: The Fruit is inclos'd in a thick Rind, like a Walnut; under this a Leaf, which covers the Shell, and what we call *Mace*; and within this lies the Nutmeg. It ſeems the *Dutch* have rooted up all the Cloves in the *Moluccas*, properly ſo called, becauſe

The Philippine Iſlands.

Iſland of Manila.

Products of the Philippines.

Amboina Cloves.

Moluccas, their Produce.

Banda Iſles. Nutmegs.

Mace.

becauſe they lay expos'd to the Attempts of other Nations; for this Reaſon they have encouraged the Planting of Cloves in *Amboina* only, which have increaſed to ſuch a Degree, that this Iſland alone is now ſufficient to ſerve the whole World with Cloves. The Air in the Iſland of *Celebes* is hot and moiſt, the whole Country ly- *Celebes.* ing under or very near the Line, and ſubject to great Rains. It is moſt healthful during the Northern Monſoons; if they fail of blowing their accuſtomed Time, which is very ſeldom, the Iſland grows ſickly, and great Numbers of People are ſwept away. They have Mines of Copper, Tin, and Gold; but I do not find they are much wrought: The Gold they have is found chiefly in the Sands of their Rivers, and at the Bottoms of Hills, waſh'd down by Torrents. This Country produces many venomous Drugs and Herbs, the very Touch or Smell of which occaſions preſent Death. The Cattle have that Sagacity, it is obſerved, that they ſeldom touch a noxious Herb; and if they happen to tread near one, immediately fly from it. The Air in the Iſland of *Borneo* is not exceſſive hot, conſidering it is *Borneo Air.* ſituated under the Equinoctial, being refreſhed almoſt every Day with Showers and Sea-breezes, as all other Countries are under the Line. Gold and Precious Stones, which abound in this Iſland, make *Products.* our Adventurers ſlight Death in every Shape, rather than not poſſeſs them. As to their Monſoons, or periodical Winds, they are Weſterly from *September* to *April*, or thereabouts; during which Time is their wet Seaſon, when heavy Rains continually pour down, intermix'd with violent Storms of Thunder and Lightning; and, at this Time, it is very rare to have two Hours fair Weather together on the South Coaſt of the Iſle, where the *Europeans* principally reſort. The dry Seaſon begins uſually in *April*, and continues till *September*; and, in this Part of the Year too, they ſeldom fail of a Shower every Day, when the Sea-breeze comes in. This Iſland alſo produces Pepper, and many other valuable Commodities. The Air of *Sumatra* is generally very unwholſome; for, from the hot- *Sumatra Air.* teſt ſultry Weather, it often ſuddenly changes to chilling Cold. The low Grounds alſo, near the Coaſt, where the Natives, as well as Foreigners, principally inhabit, being one continued Moraſs, the ſame Kind of ſtinking Fogs ariſe here as in *Borneo*, and render this Country no leſs unhealthful, eſpecially to Foreigners. The principal Pro- *Products.* duce of *Sumatra* is Pepper, and Gold Duſt; it

alſo affords good Camphire, and the Bezoar-ſtone is alſo found here. The Monſoons and Seaſons are *Ceylon.* the ſame in the Iſland of *Ceylon*, as on the neighbouring Continent, and the Rains begin to fall much ſooner on the Weſtern Coaſt than on the Eaſtern: The Northern Part of the Iſland is ſubject to great Droughts for ſeveral Years together; which is the more ſenſible Affliction, becauſe they have ſcarce any Springs or Rivers in that Part of the Iſland, but muſt be ſupplied, with Difficulty, with Water, as well as Food, from the South: This often renders this Part of the Country very ſickly, but the reſt is eſteem'd very healthful. The Tree peculiar to *Produce.* this Iſland, and more valuable to the *Dutch*, than any of the Mines of *Potoſi* to the *Spaniards*, *The Cinnamon-tree.* is the Cinnamon: This Tree is as common as any other, in the Woods, on the South-Weſt Part of the Iſland.

GOVERNMENT.] The *Japan* Iſles are under the Government of fifty or ſixty petty Kings, veſted with *Japan.* Sovereign Power in their reſpective Territories, but ſubject to one great Monarch, who can *Philippine Iſlands.* depoſe and puniſh them as he ſees fit. The *Philippine Iſlands*, being moſtly ſubject to the King of *Spain*, are rul'd by a Viceroy, or Captain General, who keeps his Court in the City of *Manila*. *Borneo.* The Iſle of *Borneo* is divided into ſeveral petty Kingdoms; and, when any Prince grows more powerful than the reſt, he uſually brings his Neighbours into a State of Dependence, and ſometimes obtains the Name of Sultan, or King of the whole *Sumatra.* Iſland. *Sumatra* ſeems to be very differently conſtituted; and moſt of them have experienced great Alterations and Revolutions in the laſt Century. The King of *Ceylon* is abſolute, being reſtrained by no *Ceylon.* Laws or Cuſtoms from doing what he thinks fit. When he goes abroad, his Guards are very numerous, and is preceded by Drums, Trumpets, and other Wind-muſic, and with Singing-women. When his Subjects come into his Preſence, they fall three times upon their Faces: and then do not ſtand, but ſit upon their Legs before him, and addreſs him in Terms little inferior to thoſe they uſe in Divine Worſhip; and when they go out of his Preſence, they creep backwards till they are out of Sight. His Courtiers, while they are in Waiting, are not permitted to come near

heir

their Wives; nor will he ſo much as ſuffer their Wives to remain in the City, inſomuch that if they are taken with a Lady, while they are in his Service, it is capital. This Prince manages moſt of his Affairs by two great Miniſters, to whom the Subjects may appeal from inferior Judges, or Governors. The Cinnamon Plantations are wholly in the Power of the *Dutch*, and they have oblig'd the King to retire farther up into the Country, and ſuffer him to entertain no Commerce or Correſpondence with the reſt of the World: This Iſland may be ſaid, in general, to be under the Dominion of the *Hollanders*.

TRADE.] As to the Trade of the *Japoneſe*, they have very little at preſent, but with *Jeſſo*, the *Chineſe*, and *Dutch*. The Inhabitants of *Mindanao* trade chiefly to *Manila*, whither they tranſport Gold, and Bees-wax: and bring back Calicoes, Muſlins, and *China* Silks: they maintain a Trade alſo with *Borneo*; the *Dutch* come hither, in Sloops, from *Ternate* and *Tidore*, and purchace Rice, Bees-wax, and Tobacco. The Iſland of *Manila* lies ſo conveniently between the rich Kingdoms of the Eaſt and Weſt, that it has been eſteem'd the beſt Situation for Trade in the World, eſpecially when the *Molucca* Iſlands were under the ſame Government; then the *Spaniards* might be ſaid to have the beſt Share of the *Eaſt* as well as the *Weſt-Indies*: Hitherto Silver was brought from *New Spain* and *Peru*; Diamonds, and other Precious Stones, from *Golconda*; Cinnamon, from *Ceylon*; Pepper, from *Sumatra* and *Java*; Cloves and Nutmegs, from the *Moluccas*; Silks, from *Bengal*; Camphire, from *Borneo*; *China* Ware, and Silks, from *China*, &c. Two Ships ſail yearly to *Acapulco*, in *New Spain*, loaded with the Riches of the *Eaſt*; theſe Veſſels are returned to *Manila* freighted with Silver, and make four hundred *per Cent.* Profit, 'tis ſaid. The Goods our Merchants deal in, in *Borneo*, are chiefly Pepper, Gold, and Precious Stones; though it affords ſeveral other valuable Commodities. Goods proper for Exportation thither (beſides Dollars) are Guns, Sheet-lead, ſhowy Calimancoes, Knives, and other Cutlers Wares, but not Forks; Iron Bars, ſmall Steel Bars, Hangers, Nails, Graplings, Red Leather Boots, Spectacles, Clock-work, Fire Arms, Gunpowder, and Looking-glaſſes. The *Dutch* ſuffer no *Europeans* to trade in *Java*; but there come to *Batavia* fifteen or twenty Sail of *Chineſe* Junks every

Of Mindanao.

Manila.

Borneo.

Java.

Year, from three to five hundred Tons apiece, which furniſh the *Hollanders* with all the Merchandize of *China*, at an eaſier Rate, than they could by ſending their Fleets thither. *Batavia* is the great Magazine of the *Dutch Eaſt-India* Company: Hither they import the Merchandizes of *Japan*, of the Spice-Iſlands, *Perſia*, *Surat*, *Bengal*, and the Coaſt of *Malabar* and *Coromandel*, as well as every thing that *Europe* affords. One ſort of Goods they barter for another all over the *Indies*; and having furniſhed themſelves with what is moſt valuable in the *Eaſt*, tranſport it into *Europe*, where all is converted into Money. The Trade of *Sumatra* is chiefly carried on at the Port of *Achen*, where there is ſeldom leſs than ten or fifteen Sail of Ships of different Nations. The principal Merchandize of this Country is Pepper and Gold Duſt; and, notwithſtanding they have greater Quantities of Gold here, than in any other Country in *India*, the great Demand for it keeps it at a very high Rate.

Sumatra.

RELIGION.] The *Japoneſe* are Idolaters, and worſhip the Heavens and the Planets, with ſeveral monſtrous Idols. The Natives of the *Philippine Iſlands* retain ſome Traditions, in their Songs, concerning the Genealogy and heroic Acts of their Gods or ancient Heroes. By theſe it appears, they formerly worſhipped one Supreme Being, the Maker or Father of all their ſubordinate Deities. They adored alſo Birds and Beaſts, like the *Egyptians*; and the Sun and Moon, like the *Aſſyrians*: And indeed there is not a Rock or Stone, Promontory or River, but what they ſacrifice to at preſent. The Religion of the People of the Inland Parts of *Borneo* is *Paganiſm*, which they received from their Anceſtors the *Chineſe*, who firſt planted this Iſland; but all the Sea Coaſts are *Mahometans*, being the Poſterity of theſe Colonies which tranſported themſelves from *Afric*, *Arabia*, and *Perſia*, to the *Oriental Iſlands*, between three and four hundred Years ſince; invited hither by the Spices and other rich Merchandizes, for which the Eaſt has been famous many Ages paſt. The Natives of *Ceylon* worſhip one Supreme God, the Creator of Heaven and Earth; they fall down before the Images of their Saints, or Heroes, whom they ſuppos'd to have liv'd upon the Earth, and are now become Angels, or miniſtring Spirits, to the great Creator: But the principal of their inferior Deities is their God *Buddon*, who, they believe,

Of Japan.

Of the Philippines.

Borneo.

Ceylon.

lieve, came from Heaven, to procure the eternal Happineſs of Mankind, and aſcended into Heaven from the Top of a Mountain, leaving the Impreſſion of his Foot there in the Rock, which is now become the Object of their Worſhip.

CUSTOMS.] The *Japoneſe* wear ſeveral Veſts one upon another, with a looſe Gown over all, not much unlike the *Chineſe*; they have Drawers alſo, which come down very low upon their Legs; and Slippers without Heels like the *Chineſe*; but wear no Caps, though their Heads are ſhaved: They have Fans and Umbrellas to defend them from the Weather; they wear a ſhort Dagger in their Saſh, and a heavy Broad-ſword on the Right Side. *Dreſs.*

They eat little Beef or Mutton, or of the Fleſh of any tame Beaſt, but chiefly that which they take in Hunting. Some Sects look upon themſelves to be prohibited, by their Religion, to kill any thing, or eat any thing that has Life; and will not ſo much as eat Milk, Butter, or Cheeſe. Their common Food is Rice, Pulſe, and Herbs, as it is in moſt Eaſtern Nations. The Generality of the People drink a Liquor made of Wheat, and draw a Spirit from Rice; but the uſual Liquor is Tea. They eat with two little round Sticks, like the *Chineſe*, and uſe neither Linen, Knives, Forks, or Spoons. Theſe People, it is obſerved, ſpend great Part of their Night in Eating and Drinking, which others ſpend in Sleep: And becauſe their Manners and Cuſtoms are acknowledg'd to be different from the reſt of the World in many Inſtances, ſome Writers affirm, that they reſemble us in nothing; and particularly, that, inſtead of bowing, to ſhew their Reſpect to their Betters, they ſtand up as ſtiffly as they can: But I find, by the beſt Writers, that they bow their Bodies as we do, and never approach their Magiſtrates, but upon their Knees. *Diet.* *Salutations.*

They delight much in Maſquerades and Plays, at which the King and Court are often preſent; the Miniſters of State, and great Men, being frequently the principal Actors. When they celebrate their annual Feſtival of viſiting the Tombs of their Anceſtors, every Houſe is illuminated; and they march out of the Town at Midnight, in a ſolemn Proceſſion, to the Graves of their deceaſed Friends, where they eat, drink, and make merry, for ſeveral Nights ſucceſſively: At the Concluſion of the Feaſt, they march round the Town with Flags, Streamers, and Banners; beating upon Braſs Pans before the Temples of their Idols, *Diverſions.* *Feſtivals.*

Idols, and at the Doors of the great Men. When
Entertainments. a great Man makes an Entertainment, it is uſual, at the End of the Feaſt, to call his Servants together, it is ſaid, and demand which of them will kill themſelves, before the Gueſts, for his ſake; and thereupon they contend who ſhall firſt rip up their Bowels: This is alſo common, it is ſaid, upon the Death of their Maſters, or upon the laying the Foundation of a Palace, or magnificent Building. In *Japan* they burn their dead Bodies, as in *India*. On
Funerals. the Day appointed for the Funeral, a large ſquare Pile of Wood is erected without the Town; and, the Friends and Relations of the Deceaſed being aſſembled, the Women firſt move forward, cloath'd in White; which is the Colour uſed in Mourning here, as well as in *China*. The Women, of any Quality, are carried in Litters of Cedar; after theſe follow the Men, richly dreſs'd; then come the Prieſts, cloath'd in Linen, one of them with a lighted Torch, ſinging, with his Brethren, all the Way they march: Some carry Braſs Baſons, which they beat upon; and others Baſkets of Flowers, which they ſtrew in the Way, ſignifying that the Soul is gone to *Paradiſe*. Several Banners, with the Names of their Idols, and Lanterns full of Lights, are carried before the Corpſe; which is ſet upright, in a ſort of a Coach, cloath'd in White, and his Hands join'd together in a praying Poſture; and is followed by his Children, the eldeſt carrying a Torch to light the Fire. Having three times ſurrounded the Funeral-pile, about which are placed Tables, with Meat and Drink upon them, the Chief Prieſt begins a Hymn; and, having wav'd a lighted Torch three times about his Head, ſignifying that the Soul is without Beginning or End, he flings the Torch away; which the Children of the Deceaſed taking up, kindle the Funeral-pile, throwing on Oil, and coſtly ſweet Woods, till the Corpſe is burnt to Aſhes. After which the Children offer Incenſe, and adore their Father, as being become one of the heavenly Inhabitants. The next Day they return to the Place, and put the Bones and Aſhes in a gilded Urn, which is hung up in the Houſe for ſome time, and afterwards interred with
Furniture. much Solemnity. They uſe neither Tables, Beds, or Chairs; but ſit on Mats when they eat, and lie on them when they ſleep. The Natives along
Borneo Diet. the Coaſts of *Borneo* eat chiefly boil'd Rice, Fowls, hard Eggs, Fiſh, and Veniſon; their uſual Liquor is Water, or Tea. They ſit croſs-legg'd, on Mats,

at their Meals, as they do at other times, being ſeldom ſeen in any other Poſture. They live in a hoſpitable, friendly Manner, their Houſes being always open to their Acquaintance. Both Sexes are fond of Tobacco, which is uſually mix'd with Opium: The Maſter of the Houſe uſually lights the Pipe firſt, (for they uſe but one) which, after he has ſmok'd two or three Whiffs, he gives to his Neighbour, and he to a third, till it has gone round the Company, who ſit croſs-legg'd in a Ring upon Mats: When they have continu'd ſmoking ſome time, they grow exceeding chearful; but, when they ſit too long at it, they grow mad, or ſtupid. The ordinary Way of Salutation is by joining their Hands, and lifting them up towards their Breaſt, or Head, and bowing the Body a little; but when they appear before a great Man, they lift their join'd Hands to their Forehead, falling down on their Faces and Knees; and if it be before a Prince, they begin to creep towards him at a conſiderable Diſtance; and in the ſame manner they retire, after they are diſpatched. And whoever has Occaſion to petition his Superior, lies in this humble Poſture till he is ſpoke to, which is ſometimes a conſiderable Time. Theſe People frequently marry their Daughters at eight or nine Years of Age, and they have Children ſoon after; but are uſually paſt the Peril by that time they are Five-and-twenty. The ordinary Food, in *Sumatra*, is Rice, and Fiſh; but thoſe who can afford it, eat Mutton, Goats-fleſh, Buffalo, Beef, and Veniſon. Their uſual Liquor is fair Water, or Tea; Arrack, or Spirits drawn from Rice and Sugar-canes, is very common here; they have alſo Palm Wine, and a Liquor drawn from the Branches of the Cocoa-tree. The ordinary Salutations are perform'd by bringing one or both Hands to their Head; but before any great Man, they proſtrate themſelves with their Faces to the Ground; and, like other *Aſiatics*, ſit croſs-legg'd on the Floor at their Meals, and whenever they meet or converſe together. Gaming they love immoderately, both Cards and Dice; which were probably introduced here by the *Chineſe*; and few Days paſs without a Cock-match: They do not trim the Cock for the Engagement, as in *Europe*, but produce them with all their gay Plumage, and faſten ſuch murdering Inſtruments to their Heels, of the Shape and Length of a Penknife Blade, that the Battle is over in an Inſtant: One Stroke often brings down the ſtouteſt Cock; but the Conqueſt is not

Salutations.

Marriages.

Sumatra.

Salutations.

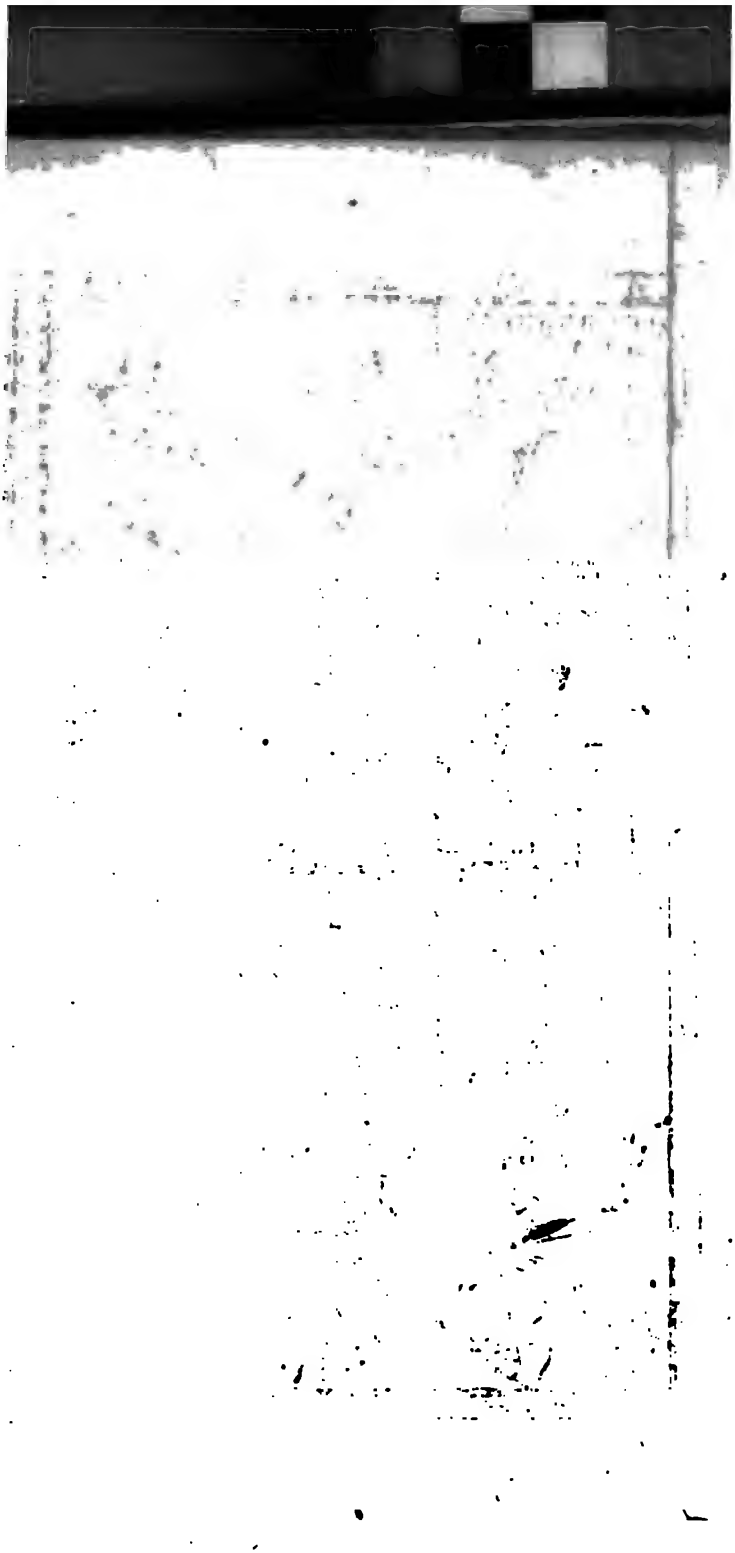
Gaming.

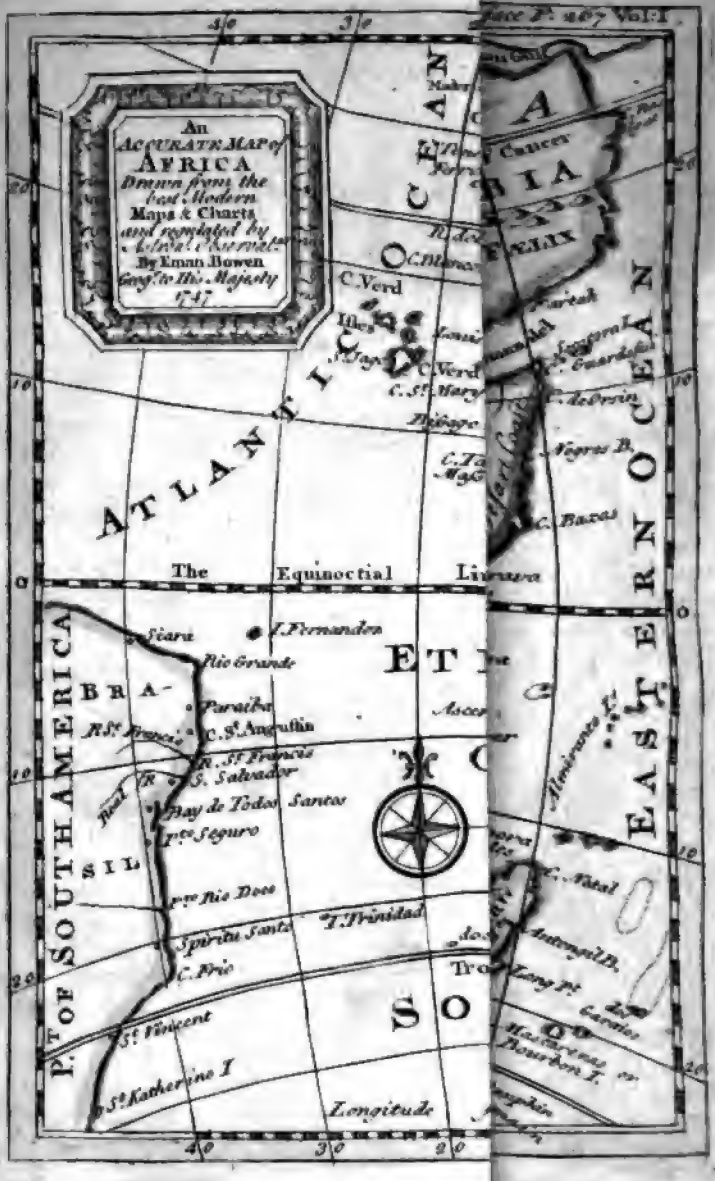
admitted, unleſs the Victor will ſtrike or peck his Enemy, after he has diſpatched him; for, if he does not, they draw Stakes. They will ſtake their whole Fortunes upon one of theſe Encounters. As to the Inhabitants of the Inland Country, and Mountains, we have no Account of their Cuſtoms; but, as they are deſcended from the *Chineſe*, they probably retain many of their Cuſtoms. The Dreſs of the *Ceyloneſe* is uſually a Waiſtcoat, of blue or white Calico, and a Piece of Calico wrapped about their Middles, with a Saſh over it, in which they ſtick their Knife, which has uſually a fine wrought Handle; they have a Hanger alſo, and uſually walk with a Cane; but the common People go naked to the Middle, about which they wrap a Piece of Calico, which reaches down to their Knees. The Women go in their Hair combed behind their Heads; they have a Waiſtcoat flouriſhed, which ſits cloſe to their Bodies, and ſhews their Shape: They wrap a Piece of Calico about them, which falls below their Knees; and is longer and ſhorter, according to their Quality: They have Jewels in their Ears, in which they bore great Holes, and ſtretch them out to a great Length. When they ſalute their Acquaintance, it is by holding out both their Hands with the Palm upwards, and bowing their Bodies; but one of a ſuperior Quality holds out but one Hand, or perhaps nods his Head. The Women ſalute, by clapping the Palms of their Hands together, and carrying them to their Foreheads. When the neareſt Relations viſit, they ſit very reſerv'd and ſilent, and are at no Time addicted to talk much. The principal Food is Rice, with ſome ſavoury Soups, made of Fleſh, or Fiſh: The better Sort will have ſix or ſeven Diſhes at their Tables, but they are moſt of them Soup, Herbs, or other Garden-ſtuff; ſeldom more than one or two of Fleſh and Fiſh, of which they eat very ſparingly. The Meat is cut in little Pieces, and laid by the Rice; ſo that they uſe no Knives or Forks, but they have Ladles and Spoons: They have Braſs and *China* Plates to eat on; but the poorer Sort, who want theſe, make a ſhift with broad Leaves inſtead of them. Their uſual Drink is Water, which they pour into their Mouths, holding the Bottle at a Diſtance from their Heads. If they have Rice and Salt in the Houſe, the Poor look upon themſelves to be well provided for: Beef, I think, they are prohibited to eat, if they are inclin'd to it; and, for Pork and Fowls, they chooſe to ſell theſe to Foreigners amongſt them; and would think themſelves hardly uſed, if

Dreſs of the Ceyloneſe.

Salutations and Viſits.

Diet.




An
ACCURATE MAP of
AFRICA
Drawn from the
best Modern
Maps & Charts
and regulated by
Astron.l Observat.s
By Eman.l Bowen
Geog.r to His Majesty
1747
Face P.g 267 Vol.I
ATLANTIC OCEAN
EASTERN OCEAN
SOUTH AMERICA
The Equinoctial
Longitude
C. Verd
Negros B.
C. Bazas
Rio Grande
Paraiba
C. S.t Augustin
S. Salvador
Bay de Todos Santos
Rio Doce
Spiritu Santo
C. Frio
St Vincent
St Katherine I
Ascen.n
Trinidad
Antongil B.
Bourbon I.
Mauritius I.
Madagascar

if they were compelled to make a Meal of either. The Wife dreſſes the Food, and waits on the Huſband while he eats; and then ſits down with her Children, and takes what he leaves.

Of EGYPT.

CLIMATE.] THE Air of *Egypt* is not healthful, the Situation being very low; and the Mud which covers the beſt Part of it, after the overflowing of the *Nile*, ſending up a noiſome Vapour. The ſandy Deſarts, which incloſe *Egypt* on three Sides, render it exceſſive hot: Nor are there more than two Springs in the whole Country, to refreſh the parched Inhabitants. It ſeldom rains here in the Summer; but in the Winter, modern Travellers aſſure us, it rains plentifully ſometimes, eſpecially in *Lower Egypt*; notwithſtanding it was univerſally believ'd formerly, that it never rain'd here at all. The Fertility of *Egypt* has been long ſince obſerv'd, to be aſcrib'd chiefly to the overflowing of the River *Nile*, which leaves a fattening Slime behind it; for the Soil is naturally a barren Sand, but the Fields the Water covers are, ſome of them, ſo very rich, that the Huſbandmen are forced to mix Sand with the Earth, or their Grain would be too rank.

GOVERNMENT.] The *Egyptians* are certainly a very ancient Nation; for it is generally agreed, that *Cham*, the Son of *Noah*, was the ſame with *Jupiter Hammon*; and *Miſraim* his Grandſon, the ſame with *Oſiris*, the great Deity of the *Egyptians*; and from him, 'tis ſaid, deſcended that Race of Monarchs, who had the general Denomination of *Pharaohs*. *Egypt* is at preſent a Province of the *Turkiſh* Empire; and is govern'd by a particular Baſſa, or Beglerbeg, whoſe Poſt is generally eſteem'd the moſt honourable Government of any belonging to the *Turkiſh* Empire, having under him fifteen different Governments.

RELIGION.] As to the Religion of the *Mahometans* of *Egypt*, it differs but little from that of the *Turks*.

CUSTOMS.] The hatching Chickens in Ovens is one of the remarkable Cuſtoms related of this Country. They put their Eggs in Ovens, which are heated with ſo temperate a Warmth, and imitate ſo well the natural Heat, that Chickens are formed and hatched in them. Theſe Ovens are underground, and the Hearth of them covered with Cotton, or Flax, to lay the Eggs upon. They begin to heat their Ovens about

Hatching Chickens in Ovens

been driven from that Country in the Year 1492, and tranſported to the Coaſt of *Barbary*, and revenging themſelves on the *Spaniards* by plundering the Towns on the Coaſts, ſurpriſing and carrying off Multitudes of People into Captivity, were the Cauſe of erecting the Kingdom of *Algiers* by the *Turks*. The Porte governed the Kingdom of *Algiers* by their Baſſas till the 17th Century, when the Janizaries or Militia found Means to perſuade the Grand Signor to let them elect one of their own Officers, with the Title of *Dey*, to be their Governor; promiſing to raiſe Supplies ſufficient to maintain their Forces, which would ſave the Porte an immenſe Sum, and that they would always acknowledge the Grand Signor for their Sovereign. However, the Emperor's Orders were very little regarded afterwards in the *Algerine* Territories, which are, at preſent, no otherwiſe under his Dominions, than as he is looked upon to be the Head of their Religion; for the Dey of *Algiers* acknowledges no Superior. The Government of *Tunis*, *Tripoli*, and *Barca*, is the ſame with that of *Algiers*, only in that one Inſtance, that the Dey in the former is under ſome Subjection to the *Turkiſh* Baſſa.

The Government of Tripoli, Tunis, and Barca.

TRADE.] The Trade of *Algiers*, by which they principally ſubſiſt, is Piracy and Manſtealing. In their Prizes they find all the Merchandize of *Europe*.

CHARACTER.] The *Moors* are ſaid to be a covetous, unhoſpitable People, intent upon nothing but heaping up Riches; to obtain which they will be guilty of the meaneſt Things, and ſtick at no manner of Fraud; and, as they know themſelves to be ſuch treacherous, deceitful Wretches, they are very ſuſpicious of Foreigners. But, with all their bad Qualities, they are obſerved to be very dutiful and obedient to their Parents, their Princes, and every Superior; and they are certainly to be commended for their Reverence for God and Religion, and whatever is eſteemed ſacred amongſt them: They will not ſuffer theſe to be burleſqued, and made a Jeſt of, by profane Fools; which is too often connived at among Chriſtians, and ſometimes encouraged by thoſe that ought to ſet a better Example. The *Arabs*, amongſt them, have always had the Character of a thieviſh, pilfering Generation; and tis ſaid, will even rob and deſtroy one another, when they have nobody elſe to prey upon; and as they perpetually lead a rambling Life, are obſerved to be of a more tawny Complexion, and much thinner and leaner, than the *Moors*.

RELIGION.] The eſtabliſhed Religion in *Barbary* is *Mahometaniſm*; but the Inhabitants of *Morocco* differ from other *Mahometans* in ſeveral conſiderable Points.

CUSTOMS.]

CUSTOMS.] They expreſs their Reverence both to God and Man, by putting off their Slippers, which they leave at the Door of the Moſque, or Palace, when they enter in; and, when they attend their Prince in the City, they run bare-foot after him, if the Streets are never ſo dirty. They ſmoke pretty much, and play at Draughts and Cheſs; but never for Money, this being a Prohibition of their Law.

Of Biledurgerid, Zaara, Negroland, *and* Guinea.

CLIMATE.] THE Air of *Biledulgerid* is very hot, but generally eſteem'd very whol- *Biledulgerid.*
ſome; the Country is very barren, with ſcarce any Town in it: However, their grows ſome Corn, and great Quantities of Dates. The Chief of their Commodities are Cattle and Indigo. The Air of *Zaara* *Zaara.*
is much the ſame as in *Biledulgerid*, only ſomething hotter. The Soil is generally dry and ſandy, and not very fertile either for Corn or Fruit. If there happens to be any Wind, both here, and in *Biledulgerid*, the Travellers are frequently loſt in terrible Mountains of Sand. The Commodities of this Country chiefly conſiſt in a few Cattle and Dates. The Air in *Negroland* is *Negroland.*
very hot, but generally reckoned exceeding wholſome; and the Soil very rich, eſpecially towards the River *Niger*, which overflows a great Part of the Country, producing great Plenty of Rice and Millet, Palm-trees, Cocoa-nuts, and other Fruits; they have alſo Gold, Elephants Teeth, and Drugs, but no great Quantities. The Face of *Guinea.*
the Country, on the *Guinea* Coaſt in general, is agreeably diverſified with Mountains, Valleys, Woods, and open Fields; the Hills are adorned with Trees of an extraordinary Height, and the Valleys between them large, rich, and proper for the Cultivation of all manner of Corn and Fruits, with Villages every where agreeably interſperſed, the Country being exceeding populous. Travellers make but two Seaſons in this Country; namely, Winter and Summer: From *April* to *September* incluſive, is their Winter, or rainy Seaſon; and from *October* to *March* incluſive, is their Summer, and their hotteſt, as well as faireſt Weather.

GOVERNMENT.] *Biledulgerid* has remained unconquered, except a Part of it by the *Romans*, till the Year *Biledulgerid.*
710, when it was ſubdued by the *Saracens*, but afterwards left again; ſo that it is now under ſeveral Princes and *Arabian* Chiefs, many of whom pay ſome Acknowledgment

ledgment to the Emperor of *Morocco*, and ſome to the Grand Signor. As to the Hiſtory and Government of *Zaara*. *Zaara*, we can give very little Account of it: However, it is at preſent, it ſeems, under ſeveral petty Princes, and inferior Lords, with ſome *Arabian* Chiefs; and many Places have very little Signs of any Government, the Inhabitants wandering about from Place to Place for the Conveniency of Hunting. As to *Negroland*, we are very much in the dark concerning the inland Parts; *Negroland*. for it is certain, they are perfectly unknown to the *Europeans*, unleſs what they have gathered from the Report of the Natives, who are but poorly qualified to give Deſcriptions, or the Hiſtory of their Country. Neither is the Language of ſeveral of the *Negro* Nations, who come down to the Mouth of the River *Niger* to trade with the *Europeans*, underſtood by them, or even by the Natives of the Coaſt; and conſequently all the Deſcriptions we have of *Negroland*, above 300 Miles to the Weſtward of *Cape Verd*, and the *Atlantic* Ocean, muſt be imperfect. There may be forty Kingdoms and Nations of different People, for aught we know, comprehended in that vaſt Tract aſſigned to *Negroland*, which our Geographers continue under that Name. However, we are told, this Country is ſubject to ſeveral Kings, who are abſolute; but all, or moſt of them, are tributary to the King of *Tombut*. In *Guinea* there are ſome Sovereign Princes, whoſe Dominions are very extenſive, rich, powerful, and *Guinea*. arbitrary; Monarchs limited by no Laws, or any other Reſtraints: And there are a Multitude of others, to whom the *Europeans* have given the Name of Kings, whoſe Dominions do not exceed the Bounds of an ordinary Pariſh, and whoſe Revenues and Power are proportionably mean. But theſe are, in Reality, all ſubject to ſome of the ſuperior Monarchs firſt-mentioned, and no better than their Vaſſals; obliged to attend them in their Wars, to quarter their Soldiers, and to ſubmit to ſuch Duties and Impoſitions as are impoſed upon them.

RELIGION.] The Natives of *Biledulgerid* and *Zaara* are generally *Mahometans*, being probably the Deſcendents of thoſe *Arabs*, or *Saracens*, who over-ran all the North of *Africa* in the Seventh Century The chief Deity of the *Fidaians*, a conſiderable Kingdom of *Guinea*, is a Serpent of a particular Species, whoſe Bite is not mortal. To this Animal they addreſs themſelves on the moſt important Occaſions, as for the Preſervation of their State, ſeaſonable Weather, and other Bleſſings of Life. They have alſo a grand Temple erected in *Fidah*, dedicated to this Serpent; and a leſſer almoſt in every Village,

e, with Prieſts and Prieſteſſes to officiate in them. In this Temple, 'tis ſaid, they always keep a Serpent of a monSize, worſhipping the Creature in Perſon, and not in . Such is the Reverence they bear to theſe adored Ser- , that, ſhould any Perſon hurt one of them, or but touch with a Stick, we are aſſured he would be condemned to the es. We have an Inſtance of this in a *Negro*, who was a ger at *Fidah*, for he only took one of theſe Animals gently Stick, and carried the Creature out of his Houſe without ng it; and yet the Natives ſet up their great Howl, as they y do in caſe of a Fire; immediately alarmed the whole ; and it was with great Difficulty, that the King of *Fidah*, made ſenſible of the Stranger's Ignorance, ſaved his Life. will not hear any thing ſpoken in Deriſion of theſe crawland to us terrible Animals; but ſtop their Ears, and run , if any *European* pretends to laugh at their ſuperſtitious rence for theſe Serpents. *Boſman* relates, that a Hog hapng to devour one of theſe Snakes, a Proclamation was imately iſſued for deſtroying all the Hogs in the Country, and dance of them were ſlaughtered on that Occaſion; but at Inſtance of ſome of the rich Owners, and ſome Preſents to the King, the ſevere Decree was revoked. The next the *Fidaians* pay divine Honours to, are fine lofty Trees Groves: To theſe they apply in their Sickneſs, or any te Misfortune. The Sea is another of their principal s, to whom they ſacrifice when the Winds and Waves are mpeſtuous, that no foreign Merchant can viſit their Coaſt. his Occaſion they throw in all Manner of Goods, Meat, k, and Cloathing, to appeaſe the enraged Element. But, es theſe public Objects of Adoration, every Man has a nuus Set of Gods, of his own chuſing, at *Fidah*.

Of ETHIOPIA.

THERE are not any two of the Learned that agree in the modern Diviſion of *Africa*; for ſcarce any Traveller penetrated into the Heart of the Country, and conſequently muſt acknowledge our Ignorance of the Geography of ſeveof the Midland Nations: But I ſhall endeavour to give the der a juſt Abſtract of the beſt, though ſlender Accounts have concerning them; and ſhall beg leave to comprehend remaining Part of *Africa* under the general Name of *opia*.

LIMATE.] *Ethiopia*, comprehending ſo many Empires, gdoms, and Sovereignties, cannot be ſuppoſed to enjoy the

the ſame Nature of Air in all its Parts; and the Soil alſo muſt be very different. The chief Commodities of theſe Dominions (as far as we know of them) are Gold, Silver, Muſk, Ambergris, Rice, Millet, Cattle, Lemons, Citrons, Ivory, Oil, Sugar-canes, Flax, Salt, Corn, *&c.*

GOVERNMENT.] The King of *Abiſſinia* is, or rather was abſolute, and his Throne hereditary; but as he has loſt ſo much of his Power and Prerogative, which the great Men of the Country have uſurped, he is now frequently controuled by his Lords.

RELIGION.] The Religion of the *Abiſſinians* is a Mixture of Chriſtianity and Judaiſm; but in their Chriſtianity, they approach nearer the *Greek* than the *Latin* Church: They keep both the *Jewiſh* and *Chriſtian* Sabbath, and keep each of them more like a Faſt than a Feſtival. As to the Natives of *Zanguebar*, ſome of them are *Mahometans*, and ſome Pagans. The *Hottentots* believe a Supreme Being, Creator of Heaven and Earth, and all Things therein; the famous Governor of the World, through whoſe Omnipotence all Things move and live: And that this Being is endowed with incomprehenſible Attributes and Perfections; ſtyling him *Gounja Gounja*, or *Gounja Triquoa*, God of Gods: That he is good, and does nobody any Hurt, and dwells far above the Moon: And yet, pay no divine Worſhip to this Supreme God; becauſe ſay they, their firſt Parents grievouſly offended the Divine Being, who thereupon curſed them, and all their Poſterity, with Hardneſs of Heart; ſo that they now know little of him, and have leſs Inclination to ſerve him: However, they worſhip ſeveral ſubordinate Deities, particularly the Moon; for when it is at full, they aſſemble in great Numbers, and dance in Circles, clapping their Hands, crying, *Ho*, *Ho*, *Ho*, *Ho*, raiſing and falling their Voices, and raving all Night long: They throw themſelves into ſurpriſing Diſtortions of Body, ſtare wildly towards Heaven, extend every Feature, and croſs their Foreheads with a red Stone. When they are ſpent with the Violence of the Action, they ſquat down upon their Heels, holding their Heads between their Hands, and reſting their Elbows on their Knees; and after a little time they ſtart up again, and fall to dancing as before, with all their Might. The Moon, they ſay, has the Direction of the Weather, and therefore they pray to it when it is unſeaſonable. They alſo worſhip a Fly about the Bigneſs of an Hornet: It is ſcarce poſſible to expreſs the Agonies theſe People are in, if any *European* attempts to take or kill one of theſe

theſe Inſects, as the *Dutch* will ſometimes ſeem to attempt, to put the ſuperſtitious Natives into a Fright: They will beg and pray, and fall proſtrate on the Ground, to procure the Liberty of this little Creature. Whenever the *Hottentots* ſee this Fly approach their *Kraal*, they all aſſemble about it, and ſing and dance round it while it remains there; and, if it happens to light upon a Tent, they look upon the Owner of it for the future as a Saint, and pay him more than uſual Reſpect: The beſt Ox of the *Kraal* is alſo immediately ſacrificed, to teſtify their Gratitude to the little winged Deity; and, to honour the Saint he has been pleaſed thus to diſtinguiſh, they preſent him with the Entrails, the Fat and Cawl of the Ox, the choiceſt Morſels of the Beaſt in their Opinion: The Cawl being twiſted like a Rope, the Saint ever after wears it like a Collar about his Neck Day and Night, till it putrefies and rots off; and, with the Fat, he anoints his Body from time to time, till it is all ſpent. Nor are the Women leſs reverenced by the Neighbourhood, or intitled to the like Privileges, when the adored Fly lights upon their Hut.

CUSTOMS.] The *Hottentot* Men cover their Heads with Handfuls of Greaſe and Soot mixed together; and, going without any thing elſe on their Heads in Summer-time, the Duſt ſticks to it, and makes them a very filthy Cap; which, they ſay, cools them, and preſerves their Heads from the ſcorching Heat of the Sun: And, in Winter, they wear flat Caps of Cat-ſkin or Lamb-ſkin, half dried, which they tie with a Thong of the ſame Leather under their Chins. The Men alſo wear a Mantle made of a Sheep-ſkin, or other Skin, over their Shoulders, which reaches to the middle: In Winter they turn the woolly or hairy Sides next their Fleſh, and in Summer the other. They wear a greaſy Pouch about their Necks, in which are kept a Knife, Pipe and Tobacco, and ſome *Dacha*, which intoxicates like Tobacco, and a little Piece of Wood burnt at both Ends, as a Charm againſt Witchcraft: He wears alſo three large Ivory Rings on his Left Arm, to which he faſtens a Bag of Proviſions when he travels, carrying then a Stick blunt at both Ends, and about three Feet long, alſo a Dart, to throw at an Enemy, or wild Beaſt; which he ſeldom miſſes, if he be within Diſtance. There is another thing peculiar to the Men; and that is, the Bladder of any wild Beaſt they have killed, being blown up, is faſtened to the Hair, as a Trophy of their Valour. The *Hottentots.*

Women wear Caps, the Crowns whereof are a little raiſed; and theſe are made alſo of half-dried Skins, and tied under their Chins: They ſcarce put them off Night or Day, Winter or Summer: They uſually wear two Mantles, one upon another, made of Sheep-ſkins, or other Skins, which are ſometimes bordered with a Fringe of raw Leather; and as theſe are only faſtened with Thongs about their Necks, they appear naked down to the middle; but they have an Apron larger than that of the Mens, to cover them before, and another, of ſtill larger Dimenſions, to cover their Back-ſides. About their Legs they wrap Thongs of half-dried Skins, to the Thickneſs of a Jack-boot, which are ſuch a Load to them, that they lift up their Legs with Difficulty, and walk very much like a Trooper in Jack-boots. They ſerve for a Diſtinction of Sex, and Ornament; but this is not all their Finery; for, if they are Women of any Figure, inſtead of Sheep-ſkins, they wear a Tyger-ſkin, or a Mantle made of wild Cat-ſkins: They have alſo a Pouch hanging about their Necks, in which they carry ſomething to eat, whether they are at Home or Abroad, with their *Dacha*, Tobacco and Pipe. The Arms of both Men and Women are ſometimes covered with Bracelets made of Glaſs or Braſs Beads from the Wriſt to the Elbow. As Part of their Dreſs, or Ornament, we may reckon the Cuſtom of daubing their Bodies, and the Inſide of their Caps and Mantles, with Greaſe and Soot: for, from their Infancy, and almoſt every Day of their Lives after, they practiſe this, not only to render them of a deeper Black, but to make their Limbs pliable and ſupple. Nor are they more cleanly in their Diet, than in their Dreſs, for they chuſe the Guts and Entrails of Cattle, and of ſome wild Beaſts, with very little cleanſing, rather than the reſt of the Fleſh, and eat their Meat half-boiled in the Blood of the Beaſt, or broiled; but their principal Food conſiſts of Roots, Herbs, and Fruits: They ſeldom kill any of their Cattle, unleſs at a Feſtival; they only feed on ſuch as die of old Age, or Diſeaſes, or what they take in Hunting: And, when they are hard put to it, they will eat the raw Leather that is wound about the Womens Legs, and even the Soles of Shoes; and, as the Mantles of the poorer ſort are always well ſtocked with Lice of an unuſual Size, they are not aſhamed to ſit down in the publick Streets at the *Cape*, pull off the Lice, and eat them. The uſual Drink of theſe People is Cows Milk, and the Women ſometimes drink Ewes Milk; but this the Men never touch: And, ſince

Diet.

ſince the Arrival of the *Europeans* amongſt them, the Natives are very fond of Wine, Brandy, and other ſpirituous Liquors. Their Furniture conſiſts of little more than their Mantles, which they lie on, ſome other Skins of wild Beaſts they have killed, or purchaſed, an earthen Pot they boil their Meat in, their Arms, and perhaps ſome other trivial Utenſils. *Furniture.* As to the Marriages of theſe People, every young Fellow has ſuch a Regard to the Advice of his Father, or rather the Cuſtoms of the Country require it, that he always conſults the old Man, before he enters into any Treaty with his Miſtreſs. *Marriages.* And, when the Match is approved of on all Sides, the young People retire together, and, without any farther Ceremony, become Man and Wife. The next Day the Bridegroom kills a fat Ox, or more, according to his Circumſtances, for the Wedding Dinner, and the Entertainment of their Friends, who reſort to them on this Occaſion, bringing abundance of good Wiſhes for the Happineſs of the married Couple, as is uſual in politer Countries. The Ox is no ſooner killed, but all the Company get ſome of the Fat, and greaſe themſelves with it from Head to Foot, powdering themſelves afterwards with a Duſt they call *Buchu*; and the Women, to add to their Charms, make red Spots on their black Faces, with a red Earth or Stone, which is thought to add to their Beauty by the Natives; but in the Eyes of the *Europeans*, render them more frightful and ſhocking than they naturally are. The Entertainment being ready, the Men form one Circle in the *Kraal*, and the Women another; the Bridegroom ſitting in the Middle of the Mens Circle, and the Bride in the Center of that of her own Sex. The Prieſt, as he is called, enters the Mens Circle, and p—s upon the Bridegroom, which the young Man rubs in very joyfully. Then the old Fellow goes to the Ladies Circle, where he does the Bride the ſame Favour, and ſhe rubs in the Urine in the like manner: and thus he goes from the Bride to the Bridegroom, till he has exhauſted all his Store, beſtowing many good Wiſhes on them all the time; as, "That they may live long and happily together; that they "may have a Son before the Year's End; and that he may "prove a brave Fellow, and an expert Huntſman, and the like." After which the Meat is ſerved up in Earthen Pots glaz'd with Greaſe; and the greateſt Part of them make uſe of their Teeth and Claws, pulling it to pieces, and eating as voraciouſly as ſo many Dogs; having no other Plates or Napkins, than the ſtinking Corners of the Mantles they wear. When the Feaſt is over,

each Circle lights a Pipe of Tobacco, which is handed round, and, when it is out, another: Thus they continue ſmoking, and talking merrily on the Occaſion, till towards Break of Day, when the Company diſperſe.

Of the African ISLES.

SITUATION.] THE chief of the *African* Iſlands are the *Azores*, the *Madeira*, the *Canary* Iſlands, the Iſland of Cape *Verd*, the Iſland of *Aſcenſion*, *St. Matthew*, *Annaboa*, *St. Thomas*, *Princeſs* Iſland, and the Iſland of *Fernando Po*; all theſe lie on the North-weſt and South-weſt of *Africa*: Alſo *Badmandal*, *Zocotara*, the Iſlands of *Comorro*, Prince *Maurice*'s *Iſland*, or the *Mauritius*, the Iſland of *Bourbon*, and that of *Madagaſcar*; all which lie in the *Indian* Ocean Eaſtward of the Continent of *Africa*.

CLIMATE.] *Madagaſcar* is a fruitful Country, abounding in Cattle, Corn, Fiſh, Fowl, Herbs, Roots, and Flowers; and almoſt all manner of Animals and Vegetables, that are to be found on the neighbouring Continent of *Africa*, may be met with here. As to the Face of the Country, it is univerſally agreed, that it affords a pleaſing Variety of Hills and Valleys, Woods and Champain, and is well watered with Springs and Rivers; and that there are ſeveral good Harbours on the Coaſt. But ſtill it is found not to produce any kind of Merchandize, which can induce any one *European* Nation to attempt the Conqueſt of it, or fix any conſiderable Colonies here. *Bourbon* is finely diverſified with Mountains and Plains, Foreſts and Champain Fields: It has Plenty of Wood and Water, and a fruitful Soil, except one Part of the Iſland, which has been burnt up, and rendered barren, by a Vulcano, or ſubterraneous Fires. This Iſland produces Black Cattle, Hogs, Goats, Tortoiſes, tame and wild Fowl, Oranges and Lemons, and other Fruits, Roots and Herbs. The *Mauritius* abounds in Woods of various kinds, particularly Ebony. There are alſo abundance of very high Mountains, from whence their Rivers fall in Torrents. The Soil does not ſeem proper for Corn or Wine; however, Rice and Pulſe, Sugar-canes and Tobacco, are raiſed here, though in no great Quantities. The Iſland of *Joanna*, one of the Iſlands of *Comorro*, the moſt frequented by the *Europeans*, produces great Plenty of Black Cattle and Goats; Fowls, Rice, Potatoes, Honey, Wax, Oranges, Lemons,

Madagaſcar

Bourbon.

The Mauritius.

Joanna.

Lemons, Pine-apples, Cocoa-nuts, and other Fruits. Notwithſtanding *St. Helena*, on every Side, appears to be a hard barren Rock, yet, on the Top, it is covered with a fine Earth a Foot or a Foot and a half deep, which produces all manner of Grain, Graſs, Fruit, Herbs, Roots, and Garden-ſtuff: And the Country, beyond the Aſcent of the Rock, is prettily diverſified with riſing Hills and Plains, adorned with Plantations of Fruit-trees and Kitchen-gardens, among which the Houſes of the Inhabitants are interſperſed: They abound in Cattle, Hogs, Goats, Turkeys, and all manner of Poultry; and their Seas are very well ſtored with Fiſh. But the Misfortune is, they have neither Bread nor Wine of their own Growth; for though the Soil is extremely proper for Wheat, yet the Rats, which harbour in the Rocks, and cannot be deſtroyed, eat up all the Seed, before the Grain is well out of the Ground; And though their Vines flouriſh, and afford them Grapes enough, yet the Latitude is too hot for making Wine; for it ſeems, neither cold nor very hot Countries agree with this Liquor. *St. Jago* is rocky and mountainous; but the Valleys produce *Indian* Corn, Cocoa-nuts, Oranges, and ſuch other Fruits, Plants, and Roots, as are common to hot Countries; alſo Hogs, Goats and Poultry, in great abundance. *Teneriff* affords Corn, Wine, and Fruits, in great abundance, though 'tis pretty much incumbered with Rocks and Mountains. *Madeira* conſiſts of fine riſing Hills, and fruitful Valleys, well watered by the Rivulets, which fall from the Mountains, though abounding much more in Wine, than Corn. The Climate here is much more temperate than that of the *Canaries*; but they do not enjoy ſo clear a Sky, or that Plenty of Corn and Fruits. The Iſland of *St. Michael* is pretty mountainous, but produces Plenty of Corn, Fruits, Cattle, Fiſh, and Fowl, and they have a thin Sort of Wine; their greateſt Wants are Oil and Salt. *Tercera* is alſo pretty much incumbered with Rocks and Mountains; but affords, however, Plenty of good Corn, Paſture, and an excellent Breed of Cattle; and has alſo pretty many Vineyards.

St. Helena. *St. Jago.* *Teneriff.* *Madeira.* *St. Michael.* *Tercera.*

RELIGION.] The Religion of the Natives of *Madagaſcar*, is a Mixture of *Mahometaniſm*, *Judaiſm*, and *Paganiſm*.

CURIOSITIES.] The Iſle of *Teneriff* is remarkable for its prodigious Pike, which is thought by curious Naturaliſts, to have been raiſed by ſome terrible Conflagration in Nature.

It is ſaid, that the Top of it, which is in the Form of a Sugar-loaf, may be ſeen plainly above the Clouds at 120 Miles Diſtance. My Author affirms, that after twenty-four Hours ſail from it, with a briſk Gale of Wind, he ſaw it with the naked Eye, as plainly as if it had lain within half a Mile of him. By all Accounts it is a ſurpriſing Heap in Confuſion: Broken and calcin'd Rocks lie three or four Miles round the Bottom of this amazing Ruin.

AMERICA.

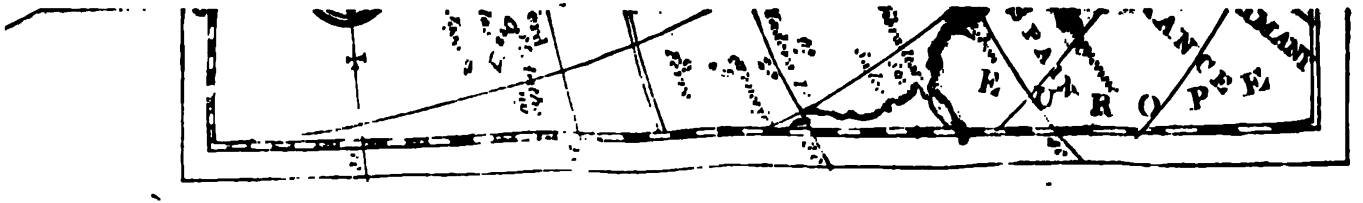
BEFORE I proceed to Particulars, I ſhall preſent my young Reader with a ſhort Account of the Diſcovery of *America* by the *Spaniards*.

Chriſtopher Columbus, a Native of the State of *Genoa*, was in ſeveral Sea-Engagements againſt the *Turks*, the *Venetians*, and other Nations; in one of which, the Ship he was in being burnt near the Coaſt of *Portugal*, he had the good Fortune to eſcape to Shore upon a Plank; and, coming to *Liſbon*, found ſeveral of his Countrymen and Acquaintance ſettled in that City; with whom he reſided ſome time, and afterwards made ſeveral Voyages with the *Portugueſe* to the North and South, and particularly to *Guinea* on the Coaſt of *Africa*. He apply'd himſelf chiefly to the Study of Coſmography, Aſtronomy, and Geography; and from his Youth, appeared to have a more than common Paſſion to underſtand the State of all Countries upon the Face of the Globe, and to make new Diſcoveries; which probably was his Reaſon for ſettling at *Liſbon*, no Nation having puſhed their Diſcoveries farther than the *Portugueſe* at that Time. And here he was perpetually drawing Maps and Charts, in which he received great Encouragement from that enterpriſing People: *Columbus*, having ſailed a long time in the *Portugueſe* Service, married and ſettled at *Liſbon*, and advanced his Fortune there. By his perſiſting long in the Reſolution of ſailing in Search of a Country beyond the *Atlantick* Ocean, and applying to ſo many Princes and States for their Aſſiſtance, one would be inclined to think, *Columbus* had ſome Certainty, or at leaſt a very high Probability, of his ſucceeding in this Attempt; otherwiſe for a Man to ſail ſo many thouſand Miles upon an Ocean till then eſteemed boundleſs, muſt have been looked upon rather as raſh Temerity, than Wiſdom. But, whatever Inducements *Columbus* had for his attempting theſe Diſcoveries

Diſcovery of America.

Weſt-

Illustration 1 - Proposed Development Site


E U R O P E

Weſtward, he propoſed finding out a Way to the *Eaſt-Indies* by the Weſtern Ocean, to King *John* of *Portugal*; and gave ſuch ſubſtantial Reaſons for the Attempt, that the King ſeemed to think the Thing very probable, though he did not like the Terms this Adventurer propoſed. At ſeveral times he made Application to the *Genoeſe*, and *Henry* VII. of *England*, to grant him ſome Ships, in order to make a Diſcovery of theſe new Countries, and to bear the Expence of his Voyage; but the Courts he applied himſelf to, would have treated him no better than they uſually do a common Projector, had he not obtained ſome Reputation for his Knowledge in Coſmography and Navigation. As he was a Perſon of Prudence and Temper, he was not diſcouraged either with the Refuſal he met with, or diſobliging Behaviour to him; but applied himſelf to *Ferdinand* and *Iſabella*, King and Queen of *Caſtile* and *Arragon*, who, in the Year 1492 provided him with Money, and entruſted him with the equipping and fitting out three ſmall Ships for the Expedition: He alſo obtained a Grant from their Majeſties to be Admiral of the Weſtern Seas, that all Civil Employments, as well as Governments, in the Continent or World to be diſcovered, ſhould be wholly at his Diſpoſal; and, beſides the Revenues of the Poſts of Admiral and Viceroy, he ſhould enjoy a tenth of all the Profits ariſing by future Conqueſts in thoſe yet unknown Lands. All things being ready, his little Squadron, manned only with ninety Men, ſet ſail from *Palos* for the *Canaries*, the third of *Auguſt* 1492, and arrived at thoſe Iſlands the twelfth, and ſailed from thence the firſt of *September* upon his grand Deſign. He had not ſailed a Fortnight in this wide Ocean to the Weſtward, before his Men began to murmur at the Enterprize; for they obſerved the Wind conſtantly ſet from Eaſt to Weſt, and apprehended there would be no Poſſibility of returning, if they miſſed the Land they were made to expect. But on the nineteenth, obſerving ſome Birds to fly over their Ships, and, on the twenty-ſecond, abundance of Weeds driving by them, they began to be better ſatisfied, and concluded they were not far from Land. But, continuing their Courſe ſtill ſeveral Days farther Weſtward, and meeting with no Land, the Seamen mutiny'd to that Degree, that they had almoſt agreed to throw the Admiral over board, and return Home; when, fortunately for him, they ſaw ſome Birds, Weeds, Pieces of Board, Canes, and a Shrub with the Berries upon it alſo ſwim by them, which made them conjecture there muſt be ſome Iſlands thereabouts. It

Land firſt diſcovered. was on *Thurſday* the eleventh of *October* 14 about ten at Night, that the Admiral firſt c covered a Light upon the Iſland of *Guanahan* or, *St. Salvador*, as the Admiral named it, in Conſiderati that the Sight of it delivered him and his Men from the Fe of periſhing. The Day appearing, the Ships came to Anchor very near the Iſland; when the Natives came do crouding to the Shore, and beheld the Ships of theſe n Comers with unſpeakable Aſtoniſhment. The Admiral, l lieving there was no great Danger to be apprehended fr them, went aſhore in his Boat with the Royal Standard, did the other two Captains with their Colours flying, and to Poſſeſſion of the Country in the Name of their Catho Majeſties, with great Solemnity. The *Indians* in the me time ſtood gazing at the *Spaniards*, without attempting oppoſe them, while they were thus taking Poſſeſſion of th Country. The Admiral ordered ſome Strings of Glaſs Bea Caps, and Toys, to be diſtributed amongſt the Natives, which they ſeemed infinitely pleaſed: The principal Ornam about them was a thin Gold Plate, in the Form of Creſcent, which hung from the Noſe over the upper L The Admiral, demanding, as well as he could, by Sig from whence they had their Gold Plates, they pointed to t South and South-weſt; whereupon he rowed in his Bo about the Iſland, to diſcover if there were any thing wo his ſettling there, being followed by the Natives every whe who ſeemed to adore him and his People, as if they w come from Heaven. From this Iſland he ſailed to *Cuba*, a from hence to *Hiſpaniola*, and departed thence towa *Europe*; and arrived at *Palos* in *Andaluſia* on the thirteen of *March* 1492-3, having ſet out from thence the third *Auguſt* before, making his Voyage to the New World in ſev Months and eleven Days. Here the People received h with a ſolemn Proceſſion and Thankſgiving for his Retu moſt of his Seamen, it ſeems, belonging to the Port. Th Catholic Majeſties being at *Barcelona*, when the Admi drew near the City, the Court went out to meet him, and was received with the Honours due to a Sovereign Prin nor was it eaſy to determine, whether the Admiral had gre er Satisfaction in relating, or their Majeſties in hearing, t Diſcoveries he had made in the New World. As to the Ti and Manner of Peopling *America*, all that we know certai is, that it has been planted many hundred, or rather thouſa of Years, from the Number of People found there when t

Count

Country was discovered. It is highly probable also, that those Parts were planted very early, because they seemed Strangers to almost every Art and Science, when the *Spaniards* came amongst them; and, for the same Reason, we may be assured, no Adventurers arrived there in these latter Ages, before the celebrated *Columbus*. Men might pass from the *Canary* or *Cape Verd* Islands to *America*, in Shipping, by being driven by the constant Easterly Winds; but how Beasts, and other Animals, came hither, remains difficult to account.

Of the British *Empire in* AMERICA.

THE *British* Empire in *America* contains, I. On the Continent. 1. *Carolina* and *Georgia*. 2. *Virginia*. 3. *Maryland*. 4. *Pensylvania*. 5. *New-Jersey*. 6. *New-York*. 7. *New-England* and *Scotland*. II. *British* Isles in *America*. 1. *Newfoundland*. 2 *Jamaica*. 3. *Providence*. 4. *Barbadoes*. 5. *Tobago*. 6. *Antegoa*. 7. *St. Christophers*. 8. *Bermudas*. 9. *Long Isle*. 10. *Rhode Isle*.

CLIMATE.] *Carolina* is happily situated between the Extremes of Heat and Cold; but the Heat is more troublesome in Summer, than the Cold in Winter. *Carolina.* At a Distance *Virginia* appears to be a low Land, insomuch that the Trees seem to grow out of the Water; and, for an hundred Miles up in the Country, there is scarce an Hill, or a Stone, to be met with; only in some Places, Rocks of Iron Ore appear; and, in others, there are Banks of petrified Oyster-shells, some of them above twenty Yards deep. *Virginia.* The whole Country, before it was planted, was either Forests, or Bogs and Morasses; and such the greatest Part is at present. The Air and Seasons depend very much on their Winds, as to Heat and Cold, Dryness and Moisture. The Air of *Maryland* is excessive hot some Part of the Summer, and equally cold in Winter, when the North-west Wind blows. *Maryland.* The Air of *Pensylvania* is sweet and clear; the Heavens serene, like the Southern Parts of *France*, rarely overcast. *Pensylvania.* The Air in *New-Jersey* and *New-York* is colder in Winter, and hotter in Summer, than in *England*: The North and North-west Winds are exceeding cold; but the Air both in Winter and Summer more settled and serene than with us: And indeed the Weather is always more variable in Islands *New-Jersey and New-York.*

than

than on the Continent, and uſually warmer in Winter. The Winds in *New-England* are variable as with us, and very boiſterous in the Winter Seaſon: The North and North-weſt Winds are exceeding cold, blowing over a long Tract of frozen Countries. Their Winters are much ſeverer, and ſome Months longer, than ours, though they lie nine or ten Degrees nearer the Sun than we do; however, their Heaven is uſually brighter, and their Weather more ſettled, than in *England*, both in Winter and Summer; and the Summer, though ſhorter than with us, is much hotter whilſt it laſts. Notwithſtanding the Iſland of *Newfoundland* lies more to the Southward than *England*, the Winters are much colder, and the Ground covered with Snow for a great Depth for four or five Months annually, inſomuch that it is ſcarce habitable, when the Sun is in the Southern Signs. The outward Face of *Jamaica* ſeems to be different from what is obſervable in *Europe*; the Valleys in this Iſland being very level, with little or no riſing Ground, or ſmall Hills, and without Rocks or Stones. The mountainous Part is generally very ſteep, and furrowed by very deep Gullies on the North and South Sides of the higheſt Hills. Earthquakes are too common here. In 1692 one of theſe diſmal Events happened, and, in two Minutes, deſtroyed moſt of the Town of *Port-Royal*, and near 1500 Souls periſhed: The Fall of the Mountains made a terrible Crack, and at the ſame time dreadful Noiſes were heard under the Earth. This Earthquake was general all over the Iſland, and, on the North Side of the Iſland, above a thouſand Acres were ſunk with the People in them; the Place appearing like a Lake, was afterwards dried up, but no Signs of the Houſes were to be ſeen. *Barbadoes* is a plain level Country for the moſt part, with ſome ſmall Hills of an eaſy Aſcent. They have generally fine ſerene Weather here; their Rains fall as in other Parts of the torrid Zone, chiefly when the Sun is vertical: Their Heats are not ſo exceſſive as in the ſame Latitude on the Continent, being conſtantly refreſhed by the Sea-breezes in the Day-time, which increaſe as the Sun advances, and abate as the Sun declines. The Temperature of the Air, and the Fruitfulneſs of the Soil, in *Tobago*, is much commended. The *Bermudas* enjoy a pure Air, and temperate Climate, their Heat being moderated by conſtant Sea-breezes; the whole

New-England.

Iſlands, viz. Newfound-land.

Jamaica.

Barbadoes.

Tobago.

ear is like the latter End of a fine *May* in *England*; flands are reſorted to for Health, as the *Montpelier* of nor are they more remarkable for their Health, than ity.

RNMENT.] As to the Government of *ſh* in *Virginia*, this is formed upon the *Virginia.* odel as that of *England*, and has a very *Carolina.* emblance of it. The Colonies of *Caro-* Royal Governments, and modelled now *of England.* A Patent paſſed the Seals *Georgia.* appointing ſeveral Gentlemen Truſtees Planting of a new Province called *Georgia*, to be t of the South Part of *South-Carolina* In *Novem-* 2, Mr. *Oglethorpe*, one of the Truſtees, ſailed eral *Engliſh* Families to *Georgia*, and, arriving at *al* in *Carolina* with his People, thence proceeded to the Town of *Savannah*. Lord *Baltimore*, in the 33, went over in Perſon to plant *Mary-* ut, at the Revolution, the then Lord *Maryland.* was deprived of the Power of appoint- vernor, and other Officers; and the Government of ince fell under the ſame Regulations as other Plantati- are immediately ſubject to the Crown: The *Baltimore* lſo were in Danger of loſing their Propriety, on ac- their Religion, by the Act which requires all *Ro-* *holic* Heirs to profeſs the Proteſtant Religion, on pain deprived of their Eſtates: But that Family thought ofeſs the Proteſtant Religion, rather than loſe their ce; and the preſent Proprietor enjoys one of the Eſtates belonging to the Subjects of *Great Britain.* vernment of the *Indians* in *Penſylvania* ngs, and thoſe by Succeſſion, but always *Penſylvania.* Mother's Side. King *Charles* II. in the ar, transferred all thoſe Countries, then in Poſſeſſion *Dutch*, *viz. New-York*, the *Jerſeys*, and the Nor- art of *Penſylvania*, to his Brother *James* Duke of erwards King *James* II. And Sir *Robert Carr* was r with a Squadron of Men of War, and a Body of rces, to reduce them; and, on his Appearance be- *lerdam*, now *New-York*, the *Dutch* Governor thought rrender the Capital, and the reſt of the Towns in the n of the *Hollanders*; and the *Swedes* followed his Ex- The Duke of *York* parcelling out theſe Countries to roprietors, among whom *William Penn*, Eſq; Son *Villiam Penn*, Admiral in the *Dutch* Wars, was one,

all

all the reſt of the Proprietors ſome time after ſurrendered their Charters again to the Crown; whereby *New-York* and *New-Jerſey* became Royal Governments, while *Penn* remained Proprietor of that Part of the Country which had been granted to him: King *Charles* II. making him another Grant in the Year 1680, of that Part of the Country, which now conſtitutes the reſt of *Penſylvania*, in Conſideration of Money due to his Father, Sir *William Penn*, from the Government. Mr. *Penn*, notwithſtanding the Grants he had obtained, from the Crown, and the Duke of *York*, did not look upon himſelf, it ſeems, to be real Proprietor of the Lands granted him, till he had given the *Indians* what they eſteem'd a valuable Conſideration for their Intereſt in them. The Colony increaſed prodigiouſly in a very few Years; which Succeſs was owing to their humane and friendly Treatment of the *Indians*, with whom the *Penſylvanians* ſcarce ever had a Quarrel.

New-York and New-Jerſey. *New-York* and *New-Jerſey* have uſually the ſame Governor appointed by the King, the Colonies immediately depending on the Crown; alſo his Majeſty appoints the Council, and other Officers of State; and the People only elect the Repreſentatives, as in *England*.

New England. By the Conſtitution of the *Maſſachuſet* Colony, the moſt conſiderable of the *New-England* Colonies, the Appointment of the Governor, Lieutenant-Governor, Secretary, and all the Officers of the Admiralty, is veſted in the Crown; the Power of the Militia is wholly in the Hands of the Governor, as Captain General; all Judges, Juſtices, and Sheriffs, to whom the Execution of the Law is entruſted, are nominated by the Governor, with the Advice of the Council; and the Governor has a Negative on the Choice of Counſellors peremptory and unlimited; and he is not obliged to give a Reaſon for what he does in this Particular, or reſtrained to any Number: All Laws, enacted by the General Aſſembly, are to be ſent to the Court of *England* for the Royal Approbation. By theſe Reſervations, it is ſaid, the Prerogative of the Crown, and the Dependency of the Colony, are effectually ſecured.

Newfoundland. *Newfoundland* was claimed as Part of the Dominions of *Great Britain*, by virtue of *Cabot*'s Diſcovery of it in the Reign of *Henry* VII. and ſome Voyages that were made thither in the ſucceeding Reigns by *Engliſh* Adventurers; but they making no Settlements there, the *Portugueſe* and *French* uſed to fiſh upon the Banks; whereupon the *Engliſh* revived their Claim to the Country again, and actually ſeized ſeveral *Portugueſe* Ships on the Coaſt of *Newfoundland*, bringing

bringing them to *England* as lawful Prizes. In the Year 1610, King *James* I. made a Grant to the Earl of *Northampton*, and others, of that Part of the Iſland, which lies between Cape *Bonaviſta*, and Cape *St. Mary's*; and the Grantees, being incorporated, and formed into a Company, ſent a Colony thither; but the Severity of the Weather, Sickneſs, and Scarcity of Proviſions, obliged the Planters to return to *England*. But the *Engliſh* ſtill inſiſted on the ſole Right of fiſhing on the Coaſt; and, having a Squadron of Men of War ſent thither for their Protection in the Reign of King *James* I. drove all others from thence: But in the Reign of King *Charles* II. the *French* were ſuffered to ſettle in *Placentia*, and afterwards poſſeſſed themſelves of great Part of the Iſland.

Jamaica was diſcovered by *Columbus* in his ſecond Voyage to *America*, and planted by the *Spaniards* ſome few Years afterwards; and remained in the Poſſeſſion of the Crown of *Spain* till 1656, when Admiral *Penn*, and General *Venables*, being ſent by the Uſurper *Cromwell* to reduce *Hiſpaniola*, and being diſappointed in that Attempt, to ſave their Credit, invaded *Jamaica*, and made a complete Conqueſt of it; and the *Spaniards* have yielded and confirmed it to *Great Britain* by a ſubſequent Treaty of Peace. *Jamaica.*

The Government of *Barbadoes* reſembles that of *Jamaica*, and the reſt of our *American* Iſlands, which we ſhall have occaſion to mention under the Head of Trade. *Barbadoes.*

TRADE.] I ſhall here inquire into the Trade and Importance of the *Britiſh* Dominions in *America*.

The chief Exports of *South Carolina* are Rice, Deer-ſkins, Pitch, Tar, Turpentine, Tobacco, Beef, Pork, tanned Leather, Cedar Wood, Deal Boards, Pipe Staves, Timber of all Sorts, Maſts, Yards, &c. They produce and ſhip off yearly about 60,000 Barrels of Rice, each containing about four Hundred Weight neat; they have ſhipped off alſo about 70,000 Deer-ſkins at a Medium ſo many Years paſt. They have very little Shipping of their own in *Carolina*; however, they load about 200 Sail of Ships yearly at *Charles-town*, and at ſome other Towns, they trade with the *Indians* for Deer-ſkins, and Bear and Buffaloe-ſkins, for which they give them Guns, Powder, Knives, Sciſſars, Looking-glaſſes, Beads, and many other Trifles, and ſome coarſe Cloths, Strouds, Duffields, and coarſe Calicoes, &c. for their Women; and they carry them on Pack-horſes for 5 or 600 Miles to the Weſtward of *Charles-town*: Though they go *Carolina.*

ſo far ('tis but ſeldom) the moſt of their Trade being confined within the Limits of the *Creek* and *Cherokee* Nations, which is not above 300 Miles. It ſeems, that *North Carolina* produces a good Quantity of Tobacco, and but little Rice; and *South Carolina*, on the contrary, produces vaſt Quantities of Rice, and little Tobacco; but as to the reſt of the Produce, they are pretty much the ſame. *Carolina* produces alſo moſt Sorts of Fruits, and Variety of *Engliſh* Grain, in great Abundance. *Virginia* produces moſt Sorts of Roots, and deſirable Fruits, with phyſical Plants and Herbs, in great Plenty; but, above all, a great Quantity of Tobacco, ſo much uſed all the World over. Their only foreign Trade worth mentioning, is that to *England*; and that indeed is very great, and very profitable to *England*. They have alſo a Trade to the *Leeward Iſles*, whither they ſend Lumber, Corn, and Fleſh; for which they take Rum, Sugar, and Melaſſes, in Return. *England* takes from them, not only what Tobacco we uſe at Home, but very great Quantities for Re-exportation, which may properly be ſaid to be the ſureſt Way of enriching this Kingdom. They take from *England* their Clothing, Houſhold Goods, Iron Manufactures of all Sorts, Saddles, Bridles, Braſs and Copper Wares, and alſo Turners Wares; ſo that it is a very great Number of People in *England*, that are employed to provide a ſufficient Supply of Goods for the Tobacco Plantations. Beſides Tobacco, we take from the *Virginians* Pitch and Tar, Deer-ſkins, and Furs of ſeveral Sorts, Snake-weed, Walnut-tree Plank, Pipe, Hogſhead, and Barrel Staves, and ſome Iron in Piggs. As the Province of *Maryland* ſeems not to be behind, or inferior to *Virginia*, and as little can be ſaid of one Province, which the other doth not deſerve, or is not capable of, I will ſay ſomething of them together; for though they do not both belong to the Crown immediately, yet they ſeem to be of equal Value to this Kingdom. Let us ſuppoſe, what is within Bounds, that from theſe two Colonies we receive 60,000 Hogſheads of Tobacco yearly, then the Shipping employed to bring Home this Tobacco will be at leaſt 24,000 Tons: The neat Produce of the Tobacco will be 225,000 Pounds, which we will ſuppoſe ordered to be returned in Goods; yet out of that there will remain at leaſt Five *per Cent.* Commiſſion and petty Charges, which is 11,250 Pounds. The Value of Lumber annually imported from thoſe two Provinces is not leſs, it ſeems, than 15,000 Pounds; and the Skins and Furs from thence we cannot eſtimate

Virginia.

Maryland.

eſtimate at leſs than 6000 Pounds *per Annum*. The Produce of the delightful Country of *Penſylvania* is chiefly Wheat, Flour, Bread, Barrel-Beef, Pork, Hams, Bacon, Cheeſe, Butter, Soap, Myrtle-Wax, Candles, Starch, Hair-Powder, Cyder, Strong Beer, Tanned Leather, Linſeed Oil, Cordial Waters, Deer-ſkins, Beaver, Otter, Fox, and other Skins, and ſome Tobacco. They export alſo Lumber, as ſaw'd Boards, and Timber for building Houſes, Cypreſs, Pipe, Hogſhead, and Barrel Staves; Maſts, Yards, *&c.* Drugs, as Saſafras, Snake-root, *&c.* To ſhew the Advantage ariſing from this Province to this Kingdom, let us ſuppoſe, what is a pretty conſtant Practice: A *Londoner*, or any *Engliſhman*, lays out here in our Manufactures to the Value of 500 Pounds; it will purchaſe there 6666 Buſhels of Wheat; which, ſent to *Liſbon* at 4 Shillings *per* Buſhel, will come to 1333 Pounds, 4 Shillings, which is ſure to be ſent Home to *England* at laſt, if not immediately; and it is of the ſame Advantage for Remittance or Exchange, as any ſuch Sum produced by Goods or Merchandize ſent from hence directly. It is pretty common for the Captain, if the Ship be Plantation built, to have Orders to ſell the Ship, if he can get a certain Price for it, which often happens; and in that Caſe, generally, the whole Produce of Ship and Cargo is ſent to *England*; and, if it was not the Property of *Engliſhmen* reſiding in *England*, it is always ordered to be laid out in Goods, all of the Manufacture of this Kingdom, or ſuch as are imported here, and ſent to *Penſylvania*. In another Branch this Province is alſo of ſignal Advantage to us; for all the Money they get by trading with the *Dutch*, *French*, *Spaniards*, or any others, which are not inconſiderable Sums, are ſent directly hither. It is computed, that, as many of their Sloops make ſeveral Trips in the Year, they cannot export leſs annually than 12,000 Tons of their own Commodities. Beſides their own Produce, they frequently ſend us Logwood, Sugar, Rice, Pitch, Tar, and Train-Oil; in fine, whatever they think we want, or they can ſpare: And as there are in the City of *Philadelphia* many Merchants of Ability, and good Capacity, they carry their Trade into all Parts, where Gain and Advantage are to be made. It has been computed, that 60,000 Pounds in Caſh have been annually remitted into *England*, for which there were always ordered Goods and Manufactures from this Kingdom only. Whatever is ſaid above of *Penſylvania*, with regard *Penſylvania.*

ſo far ('tis but ſeldom) the moſt of their Trade being confined within the Limits of the *Creek* and *Charokee* Nations, which is not above 300 Miles. It ſeems, that *North Carolina* produces a good Quantity of Tobacco, and but little Rice; and *South Carolina*, on the contrary, produces vaſt Quantities of Rice, and little Tobacco; but as to the reſt of the Produce, they are pretty much the ſame. *Carolina* produces alſo moſt Sorts of Fruits, and Variety of *Engliſh* Grain, in great Abundance. *Virginia* produces moſt Sorts of Roots, and deſirable Fruits, with phyſical Plants and Herbs, in great Plenty; but, above all, a great Quantity of Tobacco, ſo much uſed all the World over. Their only foreign Trade worth mentioning, is that to *England*; and that indeed is very great, and very profitable to *England*. They have alſo a Trade to the *Leeward Iſles*, whither they ſend Lumber, Corn, and Fleſh; for which they take Rum, Sugar, and Melaſſes, in Return. *England* takes from them, not only what Tobacco we uſe at Home, but very great Quantities for Re-exportation, which may properly be ſaid to be the ſureſt Way of enriching this Kingdom. They take from *England* their Clothing, Houſhold Goods, Iron Manufactures of all Sorts, Saddles, Bridles, Braſs and Copper Wares, and alſo Turners Wares; ſo that it is a very great Number of People in *England*, that are employed to provide a ſufficient Supply of Goods for the Tobacco Plantations. Beſides Tobacco, we take from the *Virginians* Pitch and Tar, Deer-ſkins, and Furs of ſeveral Sorts, Snake-weed, Walnut-tree Plank, Pipe, Hogſhead, and Barrel Staves, and ſome Iron in Piggs. As the Province of *Maryland* ſeems not to be behind, or inferior to *Virginia*, and as little can be ſaid of one Province, which the other doth not deſerve, or is not capable of, I will ſay ſomething of them together; for though they do not both belong to the Crown immediately, yet they ſeem to be of equal Value to this Kingdom. Let us ſuppoſe, what is within Bounds, that from theſe two Colonies we receive 60,000 Hogſheads of Tobacco yearly, then the Shipping employed to bring Home this Tobacco will be at leaſt 24,000 Tons: The neat Produce of the Tobacco will be 225,000 Pounds, which we will ſuppoſe ordered to be returned in Goods; yet out of that there will remain at leaſt Five *per Cent.* Commiſſion and petty Charges, which is 11,250 Pounds. The Value of Lumber annually imported from thoſe two Provinces is not leſs, it ſeems, than 15,000 Pounds; and the Skins and Furs from thence we cannot eſtimate

Virginia.

Maryland.

[redacted] at leſs than 6000 Pounds *per Annum*. The Produce [redacted] delightful Country of *Penſylvania* is chiefly [redacted], Flour, Bread, Barrel-Beef, Pork, Hams, *Penſylvania.* [redacted], Cheeſe, Butter, Soap, Myrtle-Wax, Can- [redacted], Starch, Hair-Powder, Cyder, Strong Beer, Tanned [redacted], Linſeed Oil, Cordial Waters, Deer-ſkins, Beaver, [redacted], Fox, and other Skins, and ſome Tobacco. They [redacted] alſo Lumber, as ſaw'd Boards, and Timber for build- [redacted] Houſes, Cypreſs, Pipe, Hogſhead, and Barrel Staves; [redacted], Yards, *&c.* Drugs, as Saſafras, Snake-root, *&c.* To [redacted] the Advantage ariſing from this Province to this King- [redacted], let us ſuppoſe, what is a pretty conſtant Practice: A [redacted]*doner*, or any *Engliſhman*, lays out here in our Manu- [redacted]ures to the Value of 500 Pounds; it will purchaſe there [redacted]56 Buſhels of Wheat; which, ſent to *Liſbon* at 4 Shillings [redacted] Buſhel, will come to 1333 Pounds, 4 Shillings, which [redacted]ſure to be ſent Home to *England* at laſt, if not im- [redacted]diately; and it is of the ſame Advantage for Remittance [redacted] Exchange, as any ſuch Sum produced by Goods or Mer- [redacted]ndize ſent from hence directly. It is pretty common for [redacted] Captain, if the Ship be Plantation-built, to have Orders to [redacted] the Ship, if he can get a certain Price for it, which often [redacted]pens; and in that Caſe, generally, the whole Produce of [redacted]p and Cargo is ſent to *England*; and, if it was not the [redacted]perty of *Engliſhmen* reſiding in *England*, it is always or- [redacted]d to be laid out in Goods, all of the Manufacture of this [redacted]gdom, or ſuch as are imported here, and ſent to *Penſyl- [redacted]ia*. In another Branch this Province is alſo of ſignal Ad- [redacted]tage to us; for all the Money they get by trading with *Dutch*, *French*, *Spaniards*, or any others, which are not in- [redacted]ſiderable Sums, are ſent directly hither. It is computed, [redacted]t, as many of their Sloops make ſeveral Trips in the Year, [redacted]y cannot export leſs annually than 12,000 Tons of their [redacted]n Commodities. Beſides their own Produce, they fre- [redacted]ntly ſend us Logwood, Sugar, Rice, Pitch, Tar, and [redacted]ain-Oil; in fine, whatever they think we want, or they [redacted] ſpare: And as there are in the City of *Philadelphia* many [redacted]rchants of Ability, and good Capacity, they carry their [redacted]de into all Parts, where Gain and Advantage are to be [redacted]de. It has been computed, that 60,000 Pounds in Caſh [redacted]e been annually remitted into *England*, for which there [redacted]e always ordered Goods and Manufactures from this King- [redacted]n only. Whatever is ſaid above of *Penſylvania*, with

regard

New-York and New-Jersey. regard to its Produce and Trade, may be ſaid of *New-Jerſey* and *New-York*, except that they do not build ſo many Ships: They ſend fewer Ships to *England* it is thought, yet thoſe richer, as they deal for more Skins and Furs with the *Indians*. Theſe Countries ſend us all the Money which they can by any of their Trades; they do not take leſs from us than *Penſylvania*, and are, in all reſpects, of equal Advantage to us.

New-England. *New-England* takes from us all Sorts of Woollen Manufactures, Linen, Sail-Cloth, and Cordage, for rigging their Ships, Haberdaſhery, *&c.* To raiſe Money to pay for what they want of us, they are forced to viſit the *Spaniſh* Coaſt, where they pick up any Commodity they can trade for: They carry Lumber and Proviſions to the Sugar-Plantations; exchange Proviſions for Logwood with Logwood-cutters at *Campechey*: They ſend Pipe and Barrel Staves, and Fiſh, to *Spain*, *Portugal*, and the *Streights*. It is computed, that, by the *New-England* Trade, there are not leſs than 600 Sail of Ships and Sloops employed; one half of which trade of *Europe*; and alſo, that, by the Fiſheries, and in the Shipping together, there are not leſs than from five to ſix thouſand Men employed. It is preſumed, that the Trade we have to *New-England* is andvatageous and profitable to *England*; for it ſeems, they take from us annually, of our Manufactures, and Linens imported here, alſo *India* Goods, *&c.* to the Value of 400,000 Pounds, for which they remit to us their Gold and Silver; and we alſo take from them Pitch, Tar, and Turpentine, with ſome Skins, *&c.*

Newfoundland. *Newfoundland* is of a prodigious Advantage to us: It is computed, that we take, one Year with another, about Two hundred thouſand Quintals of Fiſh there, which will ſell for One hundred and twenty thouſand Pounds clear of all Charges, and which may be reckoned clear Gain to this Kingdom; for the Oil would pay for Salt, *&c.* and all this Sum is actually got by our Labour, and is of more Service to the Kingdom, by breeding uſeful Seamen, than if ſo much were to be dug out of the Mine by a thouſandth Part of the Labour. From *Newfoundland* we have great Quantities of Skins and Furs, namely Seal, Deer, Fox, Otter, Minx, and Bear-ſkins, likewiſe ſome Beaver, *&c.* We ſhall be able to form ſome Judgment of the Import-

Jamaica. tance of *Jamaica*, by the Quantity of its own Produce ſhipped off annually to us; namely, in Sugar,

Sugar, 10,000 Tons; in Cotton, Indico, Ginger, Pimento, Rum, Lime-juice, Cocoa, Mahogany-Wood, &c. 2000 more. By this it will appear, that there is not leſs than 12000 Tons of our own Shipping conſtantly employed in that Service only, over and above what is employed between that Iſland and the Northern Plantations. They take from us all Sorts of Cloathing, both Linen, Silks, and Woollen, wrought Iron, Brafs, Copper; all Sorts of Houſhold Furniture, &c. The Trade of the other Sugar Colonies is vaſtly profitable, of which *Barbadoes* is an Inſtance; for it appeared to the Parliament in 1730, that this Iſland exported 22,769 Hogſheads of Sugar into *England*, valued at 340,396 Pounds; and that this was the net Profit, becauſe it was admitted, that the Rum and Melaſſes of a Sugar Plantation bear the Charges of it. We may from hence conclude, that the net Product of all the Sugar Colonies brought into the Ports of *Great Britain* muſt be an immenſe Sum to *England*. Beſides this conſiderable Article of Sugar, theſe Iſlands produce great Quantities of Cotton, Ginger, Indico, Aloes, &c. which are all brought to *Great Britain*, where the whole Profit of all our Plantations Product does and muſt center. They have been, and perhaps are, equal, it is ſaid, to the Mines of the *Spaniſh Weſt-Indies*; and have contributed in a particular Manner to the Trade, Navigation, and Wealth, of this Kingdom. It is calculated, that there are 300 Sail of Ships ſent from *Great Britain* every Year to our Sugar Colonies, which are navigated by about 4500 Seamen; and that the Freight, from the Sugars brought here, amounts to 170,000 Pounds a Year; and the Duties, Commiſſions, &c. to little leſs than 200,000 Pounds more, which upon the Whole, is about 1,200,000 Pounds a Year Profit to *Great Britain*, beſides the Profit ariſing from the other Articles. Theſe Sugar Plantations alſo take from *England* all Sorts of Cloathing, both Linen, Silks, and Woollen, wrought Iron, &c. as *Jamaica*; and we receive from them Sugar, Cotton, Ginger, Indico, &c.

Barbadoes, and the other Sugar Plantations, viz. Antegoa, St. Chriſtopher, Nevis, Montſerrat, &c.

RELIGION.] The *Indians* in *Carolina*, *Virginia*, and *Maryland*, believe in One God, the Creator of all Things, who is infinitely happy in himſelf, but has little or no Regard for the trifling Concerns of Men; having committed the Government of the World to certain inferior Deities or Demons, to whom therefore the Natives pay their Devotion; and theſe inferior Deities moſt of our Travellers have indiſcreetly denominated *Devils*.

Of the Spaniſh *Empire in* America.

THE *Spaniſh* Empire in *America* contains, 1 *Old-Mexico*, or *New-Spain*. 2. *New-Mexico*, or *Granada*. 3. *California*. 4. *Terra-Firma*. 5. *Peru*. 6. *Chili*. 7. *Paragua*. 8. *Land of Amazons*. 9. *Magellanica*, or *Patagonia*. 10. *Terra del Fuego*. 11. *Cuba*. 12. *Hiſpaniola*. (1. *French*, and 2. *Spaniſh*.) 13. *Porto-Rico*. 14. *Florida*.

CLIMATE.] *Mexico* is very much incumbered with Mountains, which are, for the moſt part, co-
Old-Mexico. vered with Woods; but there are a Chain of Hills higher than uſual, that run almoſt the whole Length of it, from the South-weſt to the North-eaſt: Between theſe Hills and Mountains are many fine fruitful Vallys; but ſcarce any Plain of a conſiderable Extent. And it is very remarkable, that the Mountains on the Weſt Side of *Mexico*, are moſt of them Vulcanoes, from whence Fire and Smoke are perpetually iſſuing. In every Ocean, whether the *Indian*, *Atlantic*, or *Pacific*, the Wind continually blows from Eaſt to Weſt, between the Latitudes of 30 North and South (a little Diſtance from Land); only to the Northward of the Equator it inclines to the North-eaſt; and to the Southward of the Equator, South-eaſt; to which Rule there is only this Exception, that under the Line, and for two or three Degrees on each Side, the Winds are variable, and perpetually changing; and ſometimes there is ſo little Wind, and ſuch Calms, under the Equator, that a Ship ſhall not ſail a League in a Month's time. However, upon every Coaſt almoſt, within the Latitude of 30 North or South, there are other periodical Winds and Storms, that return at certain Seaſons of the Year, called *Monſoons*; and there are, during the fair Seaſon, Land and Sea Breezes, which conſtantly take their Turns at ſtated Hours every Day, and particularly upon the North and South Coaſt of *Mexico*. The Land Breezes begin late here in the Evening, and blow till Six or Seven the next Morning, when they die away inſenſibly; and, from that time till near Noon, it is generally calm. About Noon the Sea Breeze riſes, and refreſhes the Inhabitants, who would otherwiſe faint with Heat. But the Land Winds are not ſo hot in *Mexico* as they are in the *Eaſt-Indies*, where they blow over a long Tract of burning Sand: On the contrary 'tis obſerved, that the Winds, which blow from the Mountains in the middle of this Country, are colder than thoſe that come from the Sea. It is obſerved,

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C. Padron
S. Roque
Fernambuc
Assumption I.
St. Augustin
Santos
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Trinidad I.
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OCEAN
Prion
Sea Elephant
Falkland Is.
Albatros
Terra Australis
3 0
2 0
1 0 Longitude from London

ſerved, that as the Sun approaches either of the *Tropics*, it carries wet Weather ſo far with it; and when it is fartheſt from either *Tropic*, then the Weather is fair under that *Tropic*: On the contrary, thoſe People who live without the *Tropics*, have their fair Weather when the Sun is neareſt them, and wet Weather when it is at its greateſt Diſtance from them. In *Mexico*, their rainy Seaſon begins in *April* or *May*, and laſts till *September*: It is introduced with Thunder and Lightning, Tornadoes and Hurricanes, when the Wind blows almoſt from every Point of the Compaſs; but the worſt Weather is in *June* and in *July*. Theſe Rains, which overflow all the flat Country, the Land and Sea Breezes, which blow alternately, and their numerous Lakes, render the Air cool, and make even the Torrid Zone pleaſant; the Heats whereof would otherwiſe have been inſupportable, as the *Ancients* imagined them. The coldeſt Part of the Year is in the Months of *July* and *Auguſt*, when the low Lands lie under Water: Then the Natives really complain of Cold, 'tis ſaid, Morning and Evening, as they do in the ſucceeding Months till *February*; though the Weather then ſeems very moderate to an *European* Conſtitution. The Tops of the higheſt Mountains are indeed ſometimes very cold, being covered with Snow, even in 16 or 18 Degrees of North Latitude. The hotteſt Time of the Year is in *February*, *March*, and the Beginning of *April*; for then the Sun is ſeldom obſcured by Clouds, the Waters are every-where dried up, and it is very difficult then to meet with freſh Water in ſome Places. This Country produces ſeveral Kinds of Fruits, as Oranges, Lemons, Citrons, Pomgranates, and other fine Fruits. We know little more of *New-Mexico*, than that it is an exceeding fruitful Country, abounding with the ſame Plants and Animals as our Plantations of *Virginia* and *Carolina* do; that it alſo abounds in rich Silver Mines, and has ſome of Gold. There are in *California* large Plains, pleaſant Valleys, excellent Paſtures at all Times for great and ſmall Cattle, fine Springs of running Water, Brooks, and Rivers, with their Banks covered with Willows, Reeds, and wild Vine. On the Mountains there are all the Year long, *Meſcales*, a Fruit peculiar to this Country: and, in moſt Seaſons, *Piſtachios* of ſeveral Sorts, and Figs of different Colours. The Trees are very beautiful; and, amongſt others, the *Palo-Santo* bears a great deal of Fruit, from which they draw excellent Frankincenſe. As this Country abounds in Fruits, it does not leſs in Grain, of which there are fourteen

New-Mexico.

California.

Sorts: There are excellent *Skirrets*, or a ſort of red Straw-berries, of which the Natives eat plentifully: They have Citrons and Water-melons of an extraordinary Size: The Land is ſo good, that moſt Plants, it ſeems, bear Fruit three times a Year. The Heats in Summer are very great along the Sea-coaſts, and it ſeldom rains; but the Air of the Inland Country is more temperate. It is the ſame in Winter in Proportion: In the Months of *April*, *May*, and *June*, there falls, with a ſtrong Dew, a ſort of *Manna*, which congeals and hardens upon the Leaves of Reeds; from whence the Natives gather it, and find it as ſweet as Sugar, but not altogether ſo white. The Climate is extremely healthful, if we may judge of it by the *Miſſionary Jeſuits*, and the *Spaniards* with them; for, during five Years they were in this Country, they continued very well in Health. The Coaſts of *California* are famous for the Pearl-fiſhery; and it is thought, that there are Mines to be found in ſeveral Places, if they were ſought for. As to *Terra-Firma*: 1. *Terra-Firma Proper* has a very unequal Surface, conſiſting of exceeding high Hills, and long deep Valleys: The Valleys are watered with Rivers, Brooks, and Springs; ſome of them fall into the *North*, others into the *South-Sea*, moſt of them having their Sources in a Ridge or Chain of Mountains, that ſurmount and overtop the other Hills, running the Length of the whole *Iſthmus*, and parallel to the Coaſt, ſpreading along, and bending as the *Iſthmus* bends. This vaſt Ridge of Mountains is neareſt the Coaſt of the *North-Sea*, ſeldom more than ten or fifteen Miles diſtant from it. Travellers obſerve, when they paſs over them, that the high Hills, between theſe vaſt Mountains and the *South-Sea*, were nothing in Compariſon of them: That theſe Hills did not only appear much beneath the high Ridge, but the Clouds were conſiderably below them, and intercepted their Sight of the Country; and all the People grew giddy with the Height, when they had climbed to the Top; but this Giddineſs went off again as they deſcended lower. This Province, being very narrow, and lying between two great Oceans, *viz.* the *North* and *South-Seas*, is obſerved to have more wet Weather, than any other Place within the Torrid Zone. The Rains uſually begin here in *April* or *May*; in *June*, *July*, and *Auguſt*, they are very heavy; and it is extreme hot at this Time, whenever the Sun ſhines out; there being then no Breezes to cool the Air. In *September* the Rains begin to abate; but it is *November* or *December*, and ſometimes *January*, before the fair Seaſon returns: So that the

Terra-Firma.

the Country is very hot for two-thirds, if not three-quarters of the Year. But in the wetteſt Seaſon there are ſome fair Days, with only a Tornado or Thunder-ſhower now-and-then. The coldeſt Time of the Year is after the Rains about *Chriſtmas*, when the fair Weather approaches. The Soil of *Terra-Firma Proper*, or the Iſthmus of *Darien*, is good in the middle of the Province; but both the Shores of the *North* and *South-Seas* are generally either a dry, barren Sand, or drowned Land, that will ſcarce produce any kind o Grain. The Sea-coaſts of this Province are commonly unhealthful; and the Mountains, which have Mines in them, produce ſcarce any thing but Shrubs. 2. *St. Martha* produces almoſt all manner of Fruits and Plants, which grow in *Old Spain*. They have alſo Mines of Gold and Copper in their Mountains, Emeralds, Sapphires, and many other precious Stones. The Sea-coaſts are exceſſive hot; but their Mountains cool, being covered with Snow, even in this warm Climate. 3. The Mountains in the Provinces of *Venezuela* and *Caracos* are exceeding high, and the Valleys very deep, eſpecially in the Province of *Caracos*. The Tops of the Hills are barren; but the lower Part of them, and the Valleys between, have a rich Mould; ſo that here is Plenty of Sugar, Tobacco, Corn, Cattle, and rich Paſture. Their Plantations of Cocoa-nuts are eſteemed the beſt in the *Spaniſh* Dominions in *America*: There are alſo ſeveral Gold Mines in this Province. 4. The Inland Part of *Andaluſia* is mountainous, and covered with Woods, intermixed with Valleys and Meadows, that produce Corn and Paſturage; but it is not near ſo fruitful as the Provinces of *Venezuela* and *Caracos*, or ſo full of Towns and Inhabitants: This Country produces moſt of the fine Fruits which are found in *Europe*. 5 The Province of *Guiana*, or *Caribiana*, is ſubject to Inundations on the Sea-coaſts, they lying very low; the Air is exceſſive hot, and unhealthful, eſpecially in ſuch Parts of the Country as are not cleared of the Woods. 6. *New-Granada* affords vaſt Variety of Hills, and fruitful Valleys; and is eſteemed as healthful as any Part of *Terra-Firma*: In this Province, it is ſaid, there are Gold Mines; but as this is an Inland Country, and ſeldom viſited by Foreigners, we have very imperfect Accounts of them. 7. The Province of *Popayan* has a Chain of barren Mountains, almoſt impaſſable, that runs through it from North to South; ſome of which are Vulcanoes; and in one of them the Loadſtone is found. Towards the Shores of the *South-Sea* the Land is low and flat; and, as it rains, near three

quarters of the Year, innumerable Rivers and Torrents fall from the Mountains into the *South-Sea*, in the Sands whereof is found a great Quantity of Gold Duſt; and there are Mines of the ſame precious Metal in the Mountains, which induces the *Spaniards* to reſide in thoſe Parts, how troubleſome ſoever it may be living under or near the Equator, where the Heat and Rains are extremely unwholſome, as well as uncomfortable. The Face of *Peru* is very different, as it approaches near, or is diſtant from, the Sea. The Country is divided into three narrow Slips, *viz.* 1. The *Lanos*, which are ſandy Plains that run along the Sea-coaſt. 2. The *Sierras*, which are Hills beyond thoſe Plains, intermixed with Valleys. 3. The *Andes*, or *Cordeleros*, ſtill farther within the Land, which are ſteep, craggy Mountains, far ſurpaſſing all the reſt in Height. The Lands, which lie along the Coaſt, are about thirty Miles in Breadth; in ſome Places more, in others leſs; the *Sierras* 75 Miles in Breadth; and the *Andes* ſomething more than 75 Miles over. The *Andes* and *Sierras* run parallel to each other from North to South, for above three thouſand Miles: Nor are the *Lanos* low Land, but an high bold Shore; and there is no landing on it, but at the Ports, or in ſome particular Bays: However, theſe Plains may be called low in Compariſon of the *Sierras*, and of the *Andes*, that far ſurpaſs both, and are eſteemed the higheſt Land in the known World. The *Lanos* are perfectly barren, except ſome few Valleys, into which they turn ſmall winding Streams, and that Part of the Coaſt, which lies within three or four Degrees of the Equator, where they have very heavy Rains great Part of the Year. The *Sierras* are alſo very barren; but then there are very fruitful Valleys between them, which yield all manner of Grain and Fruits; and theſe being temperate between the Extremes of Heat and Cold, are beſt inhabited; for the *Lanos* by the Sea are, for the moſt part, exceſſive hot: The *Andes*, on the contrary, are cold, barren Mountains, the Snow lying upon them great Part of the Year. In what Place ſoever People paſs the *Andes*, for upwards of 1500 Miles together, they meet with ſtrange Diſorders, but more in ſome Places than others; and thoſe are more ſenſible of the ill Effects, who aſcend from the Sea, than thoſe who aſcend from the neighbouring Plains. *Acoſta* paſſed the *Andes* over one Mountain, called *Pariacaca*, and four other different Places; and always felt the like Diſorder, but not ſo violently as at *Pariacaca*; and the beſt Remedy they found againſt it, was to ſtop their Mouths, Noſes, and Ears,

Peru.

Ears, as much as poſſible, and to cover their Breaſts; for the Air was ſo ſubtle and piercing, that it penetrated the Entrails, not only of Men, but Beaſts, Horſes having been very much affected by it. And ſuch is the Height of the *Andes*, that the *Pyrenees* and the *Alps* are but as ordinary Hills, in Compariſon of them; from whence we conclude, that the Air here was too pure and ſubtle for Animals to breathe in, they requiring a groſſer Medium; and this, *Acoſta* ſuppoſed, occaſioned that Diſorder in the Stomach. The ſame Writer informs us, that there are other mountainous, uninhabited Deſarts in *Peru*, where a ſudden Blaſt of Air ſometimes ſtrikes a Traveller dead in an Inſtant. The *Spaniards* formerly paſſed theſe Mountains in their Way to *Chili*; but now they either go by Sea, or by the Side of theſe Mountains, to avoid the Danger, ſo many having periſhed in going over them; and others, that have eſcaped with their Lives, have loſt their Fingers and Toes, and have been lamed. The ſame Gentleman aſſerts, that General *Coſtilla* marching over it with an Army, great Part of his Men ſuddenly fell down dead, and their Bodies remained there without Stench or Corruption. And ſome *Engliſh* Seamen aſſure us, that they have ſeen ſuch Numbers of Bodies of Men, Women, and Children, lying dead upon the Sands there, that a Man might have walked on them half a Mile: That the Bodies, to Appearance, ſeemed as if they had not been dead a Week; but when they were handled, they proved as dry and light as a Sponge, or a Piece of Cork. It is agreed on all Hands, that the Heat of the Sands, and the Drineſs of the *Peruvian* Air, preſerved theſe Bodies from Putrefaction, whatever was the Cauſe of their Deaths. As to the Weather in *Peru*, it is various, according to the Situation of the Land: The *Lanos*, or ſandy Plains by the Sea-ſide, never have a Drop of Rain upon them, but frequently thick Miſts riſe there. On the *Sierras*, or Hills beyond, the Rains fall when the Sun is in the Southern Signs, as they do in other Countries that lie between the Equator and Tropic of *Capricorn*. And on the *Andes*, the vaſtly high Mountains that are ſituated fartheſt from the Sea, it rains or ſnows two-thirds of the Year, and is exceſſive cold. It is very ſtrange, that the Plains on the Sea-ſhore of *Peru* ſhould have no Rains; becauſe the Sea-coaſts, in other Countries, are uſually more ſubject to Rain, and cloudy Weather, than either the Ocean at a great Diſtance from the Land, or the middle of any Continent. For Inſtance, the *Low-Countries*, in *Holland* and *Flanders*, have more wet and cloudy Weather, than either the middle of *Germany*, or *France*; in

like manner, Seamen uſually find ſerene and ſettled Weather four or five hundred Miles from Land, eſpecially between the *Tropics*; and judge themſelves near Land, when they ſee thick Clouds, which uſually hang over it: They alſo obſerve, that Hurricanes are more frequent and violent near the Land, than they are an hundred Leagues out at Sea; though in that Part of the *South-Sea*, which bounds *Peru* on the Weſt, they know not what Storms or Hurricanes mean. The Earthquakes, to which *Peru* is ſubject, eſpecially about the City of *Lima*, muſt neceſſarily caſt a Damp on all the Enjoyments of the prodigiouſly-wealthy Merchants. Great Part of their Towns, Cities, and vaſt Mountains, have been thrown down by theſe terrible Events; and the Rivers have been turned out of their Courſes. In the Year 1687 the Sea ebbed ſo far from the Shore, that there was no Water to be ſeen; and after the Sea had diſappeared a conſiderable Time, it returned in rolling Mountains of Water, and drowned both Men and Cattle for 150 Miles along the Coaſts. The Ships, 150 Leagues at Sea to the Weſtward of *Lima*, were ſenſible of this terrible Shock, the Seamen thinking they had ſtruck upon a Rock; but, after their Conſternation was a little over, they caſt the Lead, and ſounded, but could find no Ground; though the Sea, which uſually looks green, was then of a whitiſh Colour, and the Water they took up, mixed with Sand; which made them conclude, that the Shock was occaſioned by an Earthquake; and, a little after, they were informed there had been a violent Earthquake at *Lima* at the ſame time. The Face of *Chili* nearly reſembles that of *Peru*; for all our Seamen agree, that the Coaſt of *Chili* is an high, bold Shore; and that farther within the Land there ariſe other Hills, which the *Spaniards* call *Sierras*, and above them the *Andes*, the higheſt Mountains in the known World. Theſe Mountains are a Prodigy in Nature; the Aſcent is ſo prodigious, that a Traveller is three or four Days in arriving to the Top of them, and as many more in the Deſcent only of the Mountains; for otherwiſe it is affirmed, that a Traveller begins to mount, even from the Sea-ſide, becauſe all the Way, which is about forty Leagues, is nothing but an exceeding ſhelving Coaſt; for which Reaſon their Rivers run with ſuch Force, that their Streams are like Mill-ſtreams, eſpecially near their Sources. When Travellers aſcend the higheſt Part of theſe Mountains, they feel an Air ſo piercing and ſubtle, that 'tis with much Difficulty they breathe; which obliges them to fetch their Breath

Chili.

Breath quick and ſtrong, and to open their Mouths wider than ordinary, applying to them likewiſe their Handkerchiefs, to condenſe their Breath, and break the extreme Coldneſs of the Air. Writers obſerve, that thoſe who paſs the *Andes* in *Peru*, ſuffer great Reachings and Vomitings; but thoſe who travel over the Mountains of *Chili*, never are affected with thoſe Diſorders, but only the Difficulty of Breathing: So that in that Part of the *Andes* in *Peru*, which they call *Pariacaca*, there may be a Concurrence of other Cauſes, and a particular Diſpoſition of the Climate, to which the Cauſe of the above Effects may be attributed, and not to the Height of the Mountains; for theſe in *Chili* are higheſt without Compariſon. Travellers paſs over theſe Mountains, treading, as it were, upon Clouds; when they aſcend the higheſt Parts, they can no longer ſee the Earth for the Clouds below; but the Heavens are clear, and the Sun ſhines out in its full luſtre. They obſerve the Rain-bow (which in the Valleys they ſee croſſing the Heavens) extended under their Feet; nor is it leſs admirable, that, while they travel over theſe Hills, and ſee at a Diſtance Tempeſts and Storms falling into the Valleys beneath, the Air is very ſerene over their Heads. There are in this Chain of Mountains ſixteen Vulcanoes, which, at ſeveral Times, have broken out, and cauſed Effects very terrible and aſtoniſhing to all the Country: Among theſe diſmal Events, that which happened in the Year 1640 is very remarkable; for a Mountain burnt with ſo much Force, that it was broken in two, and caſt forth Pieces of Rocks all on Fire, with ſo horrible a Noiſe, that it was heard many Leagues off, juſt like the going off of Cannons. The *Andes* are ſuppoſed to be very rich in Mines, but the *Indians* endeavour to conceal them from all other Nations: For it ſeems, if any one among them diſcovers any Thing of this Kind, his Death is infallible: Beſides, the Reaſon for not ſeeking after theſe Mines is, the Natives have great Plenty of every Thing neceſſary for Life. The Difference which Travellers obſerve in paſſing the *Andes*, between each Side of the Mountain, the Eaſt and Weſt Parts, is ſo great, that they ſeem two different Worlds: for, on the Top, the Traveller diſcovers both Horizons; and, when he looks to the Eaſt, all is covered with thick Vapours, which ſeem to hinder the Light, and ſhadow all the Country; but, on the Weſt, he obſerves the Heavens ſo bright, that it cauſes Pleaſure and Joy to look on them: The Eaſt-ſide is full of a cloudy, thick Air, which ingenders Storms and Hail, with horrible Thunder and Lightnings: On the Weſt is not a Cloud

a Cloud to be ſeen, but all is clear and bright. In going down to the Eaſtward alſo, there are fewer Fountains and Rivers, thoſe muddy, and the Face of the Land melancholy, without ſo much as one green Tree to recreate the Sight, nor any pleaſant Verdure: But, on the Weſt of the Mountains, it is quite otherwiſe; for as ſoon as the Traveller begins to deſcend, he meets with lovely Springs; the Trees are green, and Groves fragrant and pleaſant; and the little Valleys are like ſo many Reſting-places in that great Stair-caſe. From the very Foot of the Mountains one may feel the Mildneſs of the Sea-air, and a Traveller is charmed with the Harmony of the Birds, and other delightful Objects. The Valleys alſo are full of odoriferous, beautiful Flowers, produced by Nature without human Art or Induſtry; and there are amongſt them extraordinary phyſical Plants. The little Hills afford good Paſture, and, in their Valleys, Olives, Almonds, and all Sort of Fruit-trees thrive extremely well; in the Plains alſo are Vineyards, of which are made excellent Wine. With the firſt Rains of the Winter, which are about the Middle of *May*, the *Andes* begin to be covered with Snow, and continue ſhut up, or impaſſable, five or ſix Months. But, in ſpeaking of the Seaſons of *Chili*, it is neceſſary to have Regard to the Diviſions of the Country, which are comprehended under that general Name: 1. *Chili Proper*, which lies between 25 and 45 Degrees of South Latitude, and between the Mountains of the *Andes* and the *South-Sea*. In this Diviſion the Spring begins in the Middle of *Auguſt*, and laſts to the middle of *November*, when the Summer begins, and laſts till the middle of *February*; and then follows Autumn, which laſts till the middle of *May*, when they enter upon their Winter. The Trees in the Winter are all bare of Leaves, and white Froſts cover the Ground in a Morning, which are uſually diſſolved, however, within two Hours after Sun-riſing; and 'tis ſeldom that any Snow falls in the Valleys, or low Grounds. Neither the Heat or the Cold is ſo great here, as in other Countries of the ſame Latitude; but that Part of the Country which lies next the Sea, is warmer than that which is contiguous to the Mountains: Nor is there ſo much cloudy or rainy Weather here, as in Countries that lie in the ſame Latitude either North or South. In Summer they have conſtant ſerene ſettled Weather without Rain; nor have they Occaſion for any, the Country is ſo well watered by the Rivers of melted Snow, which, in the Beginning of Summer, deſcend from the Mountains of the *Andes*. 2. In the Province

of

'uyo, which lies East of the *Andes*, extending from *Para-*
or *La Plata*, to 45 Degrees, on the contrary, the
ıter is extreme cold; it freezes in the House; and their
le die, if left abroad; and the Heats are equally in-
able in the Summer: Thunder, Lightning, and Tem-
, are frequent here also in Summer, and such Deluges of
ı in the Spring, as overflow the Country. 3. I
prehend the Country, called *Magellanica*, or *Magellanica.*
'gonia, under the general Name of *Chili.*
ı is a cold, uncomfortable Country; and, according to
Seamen, the Cold is more intense here, than in other
ntries in the same Latitude in our Northern Hemisphere.
ain it is, that none of our European Adventurers have
invited hither by the Air or Soil, to plant Colonies,
:r in the East or West Side of *Patagonia*, or
'ellanica. *Terra del Fuego*, like the Continent *Terra del Fuego*
-against it, is mountainous and woody, the
ıs of the Mountains always covered with Snow; but it has
ral good Bays and Harbours on the Coast, to shelter
'ping from the Storms and Tempests that
ı in those Seas. *Paragua*, or *La Plata*, *Paragua.*
ists of large Plains, extending two or three
dred Leagues in Length, without any Trees, at least any
ng that looks like Timber, and scarce a Hill, or Stone, to
'een in them; but in the Country to the Eastward of the
t River *Paragua*, that borders on *Brasil*, there is a
iety of Hills and Valleys, Woods and Champain. As to
Seasons, the North Part of this Country has, in *November*
December annually, when the Sun is vertical, very heavy
ns, Storms, and Tempests. But directly contrary, in that
: of the Country that lies to the Southward of the Tropic
Capricorn, it is their Summer, (their fair Season when
Sun is nearest them, *viz.*) in *November*, *December*, and
uary; and those Rivers which rise within the Tropics,
icularly *La Plata*, *Paragua*, and *Parana*, after the Rains
fallen within the Tropics, swell and overflow their Banks,
the flat Countries, as they pass through the South Part of this
ıntry, rendering it as fruitful as the *Nile* does *Egypt*; and
:ed this is the Case in almost every Part of the World,
:re the Rivers rise within the Tropics. The
ıntry of the *Amazons* enjoys a cooler Air, than *Amazons.*
ld be expected so near the Equator; which
:eeds from the heavy Rains, that occasion the numerous
ers to overflow their Banks one half of the Year; from
the

the cloudy Weather; from the Shortneſs of the Days, which are never more than twelve Hours long; and from the briſk Eaſterly Wind, that blows frequently from the *Atlantic* Ocean quite through the Country, ſo ſtrong that the Veſſels are enabled thereby to ſail againſt the Stream, and perform the Voyage almoſt as ſoon up the great River *Amazon*, as down it; which I perceive is a Voyage of eight or ten Months, where no ill Accidents interrupt the Paſſage. Travellers alſo obſerve, that they have moſt terrible Thunder and Lightning great Part of the Year; but this is no more than what is uſual in other Countries, that lie under the Equinoctial: And it may properly be ſaid, they have two Winters and two Summers every Year; that is, fair Weather when the Sun is at its greateſt Diſtance from them in either Tropic; and foul Weather when it is vertical, as it is at the Vernal and Autumnal Equinox. In *Cuba* there is a Ridge of Mountains, which runs almoſt through the Iſland from Eaſt to Weſt, well repleniſhed with Timber; but the Land near the Shore is generally a plain Champain Country. They have no Winters here, but great Rains and Tempeſts uſually when the Sun is vertical in *July* and *Auguſt*; which cools the Air, however, and renders the Climate tolerable. The faireſt Seaſon is, when the Sun is fartheſt from them; and then the Morning is much the hotteſt Part of the Day; for, towards Noon, the Sea-breeze begins to blow pretty briſkly, and continues to do ſo till the Evening. From *October* to *April* they have briſk North or North-weſt Winds in theſe Seas at the Full and Change of the Moon; and, in *December* and *January*, they frequently increaſe in Storms, though this be their fair Seaſon. The Trade-wind, in theſe Seas, blows from the North-eaſt. As to the Face of the Country in *Hiſpaniola*, there are Mountains in the middle of it well planted with Foreſt-trees: and other Mountains more barren, in which formerly were Gold Mines, that ſeem to be entirely exhauſted at this Day. On the North and South Sides of the Iſland are fine fruitful Plains well watered with Abundance of pleaſant Rivers, which fall from the Mountains. The Air and Seaſons are much the ſame in this as in the Iſland of *Cuba*. The Iſland of *Porto Rico* is pleaſantly diverſified with Woods, Hills, and Valleys; but there are few large Plains. As to the Gold Mines that Travellers relate there are in this Iſland, there are none wrought at this Day; nor were there ever any that were conſiderable. The Soil is very rich, producing Variety of Fruits, and all things neceſſary for

Cuba.

Hiſpaniola.

Porto Rico.

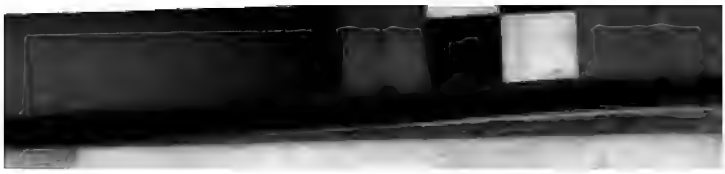
for Life. As to the Air, *&c.* of *Spaniſh Florida*, *Florida.* ſee *Carolina*. I have omitted the particular Produce of the *Spaniſh* Empire in *America*, in order to treat of them more fully under the Head of Trade in this Chapter.

TRADE.] The Value of the Merchandize in the City of *Mexico* is not to be computed; this City being the Mart for all Goods brought from the *Eaſt-Indies*, or *Europe*: Thoſe of the *Eaſt-Indies* they receive from *Acapulco*, a Sea-port in *Mexico*, on the *South-Sea*; and thoſe of *Europe* from *La Vera-Cruz*, ſituated in the Bay of *Mexico*, on the *North-Sea*: And their own native Treaſures, Gold, Silver, precious Stones, *&c.* added to the former, make the Shops and Markets of *Mexico* the richeſt that are to be found in any Town upon the Face of the Earth. It ſeems, the *Spaniards* employ but two Ships annually in the rich Trade between *Acapulco* and the *Philippine* Iſlands near the Coaſt of *China*; they do not go together in Company, but make the Voyage alternately: One of them ſets out from *Acapulco* the latter end of *March*, or the Beginning of *April*, and arrives at *Manila*, in the *Philippine* Iſlands, ſome time in *June*, when the other is ready to ſail from *Manila* to *Acapulco*. It is reckoned about 8000 Miles from *Acapulco* to *Manila*; and theſe the *Spaniards* ſail in ten Weeks, or three Months, in going from *Mexico* to *Manila*, having a conſtant Trade-wind from the North-eaſt, and ſerene Weather in 10 or 12 Degrees of North Latitude, which they get into as ſoon as they can, and have ſcarce any Occaſion to alter their Sails till they arrive at the *Ladrone* Iſlands, about 400 Leagues ſhort of the *Philippines*, where they touch, and take in freſh Proviſions and Water. And, in this Latitude, the *South-Sea* may well be ſtiled *Pacific*; for they ſcarce ever meet with Storms, or bad Weather, all the Way. The Cargo of this Ship conſiſts chiefly of Silver. The Voyage from *Manila* to *Acapulco* is performed with incredible Hazards and Hardſhips, which no Gain would induce a wiſe Man to undertake twice; for, when they leave *Manila*, they are forced to abandon the Pacific Part of the Ocean, and ſtand away to the North, till they come in about 35, or perhaps 40 Degrees, before they can meet with Weſterly, or even variable Winds: And here they are toſſed by the mountainous Waves, and their Patience tried by unconſtant Weather. This Voyage may be looked upon as the longeſt and moſt dreadful of any in the World; as well becauſe of the vaſt Ocean to be croſſed, the Wind always a-head, as for the terrible Tempeſts, which happen one upon the back of another, in the Courſe they

are obliged to take, and for the desperate Diseases that seize People, and many other shocking Calamities. The *Spaniards*, in sailing from the *Philippine* Islands to *America*, always take Advantage of the Southerly Monsoon, which sets-in about *May* or *June*, on the Coast of *China*, and blows till *September* or *October*; this carrying them as high as Latitude 30 Deg. North, where they begin to meet with variable Winds, it being very difficult for them to sail East: And, it seems, they usually arrive at the desired Port of *Acapulco* about *Christmas*. The Merchants, 'tis said, usually get 150, or 200 *per Cent.* by this Voyage; the Pilot may make about 20,000 Pieces of Eight (4*s.* 6*d.* each); his Mates 9000 each; the Captain of the Galleon 40,000; the Boatswain, who has the Privilege of taking several Bales of Goods on board, gets an Estate in one Voyage; and the Wages of every Sailor is about 370 Pieces of Eight, amounting to about 84 *l.* Sterling. The Cargo of this Ship from *Manila* consists of Diamonds, Rubies, Sapphires, and other precious Stones, found in the *East-Indies*; Cinnamon, Cloves, Mace, Nutmegs, and Pepper; rich Carpets of *Persia*, the Camphire of *Borneo*, the Benjamin and Ivory of *Pegu* and *Cambodia*; Silks, Muslins, and Calicoes of the *East-Indies*; the Gold-dust, Tea, China-ware, Silk, Cabinets, *&c.* of *China* and *Japan*: All which amount to a prodigious Sum; this one Ship having more Riches in it than some whole Fleets. These Ships, employed to carry on this rich Trade, are usually Ships of good Force, and commonly 800, or 1000 Tons Burden. At the time this Ship arrives at *Acapulco* from *Manila*, there come in two or three Ships from *Lima* in *Peru*, very little inferior to the former in Value, being laden with Silver, Quicksilver, Cocoa-nuts, and other rich Merchandize of *South America*, with which they purchase the Merchandize of *Europe*, and the *East-Indies*: For, in the Months of *January* and *February*, a great Fair is held at *Acapulco*; and a vast Concourse of Merchants come from *Mexico* to vend the Goods of *Europe*, and buy those of *China*, the *East-Indies*, and *Peru*. There is very little Trade carried on by the Coast of *Mexico*; all Goods are carried from *Acapulco* to the City of *Mexico*, by Mules and Pack-horses; and from thence to *Vera-Cruz* in like manner, in order to be shipp'd for *Europe*. This last Town is of great Importance, on account of the *Flotilla* resorting thither, to receive the Gold and Silver found in the Mines of *Mexico*; and its being a Mart of all manner of rich Merchandize, that are brought hither from *China*, the *East-Indies*, *Peru*, and *Europe*;

which brings me to ſpeak of the Trade between *Mexico* and *Old-Spain*. Thirty or forty large Ships carry on the Trade between *Spain* and their Dominions in *America*; and theſe are almoſt all of them their own Veſſels, no Trade being ſuffered to be carried on in foreign Bottoms, or any Foreigner to viſit their Coaſts, unleſs the *South-Sea Company* in *England*, who furniſh them with Slaves, and that under ſeveral Reſtrictions: and his Catholick Majeſty, on condition that the Company ſhall not carry on any clandeſtine Trade, grants them the Privilege of ſending out a Ship annually to trade to the *Indies*. The Veſſels uſed by the *Spaniards* in tranſporting Merchandize from *Spain* to *America*, are generally large, and of good Force, and called *Galleons*: They ſail in Fleets annually from *Cadiz*, laden with Goods of many different Nations; but the *Engliſh*, *French*, *Dutch*, and *Italians*, are Proprietors of the greateſt Part of their Cargoes, and the *Spaniards* are, in a great meaſure, their Factors; for, when the Galleons return from *America*, with the Treaſure for which the Goods have been ſold, it is, moſt of it, diſtributed amongſt the Merchants and Factors belonging to thoſe four Nations. The *Spaniards*, employed in this Affair, are Men of ſuch ſtrict Honour, that thoſe, in whoſe Names theſe Effects are ſent over, and the Returns made, ſcarce ever abuſe the Confidence that is placed in them, or betray their Principals; for, by the Laws of *Spain*, no Stranger can, directly or indirectly, trade to the *Spaniſh Weſt-Indies*, but he forfeits his Goods. However, it cannot be ſuppoſed but the Government of *Spain* is very well appriſed, that this Trade is, in a manner, carried on by Foreigners, and, for very good Reaſons, connive at it: They know their own People are not able to freight theſe Fleets; and, if they were not enabled to do it by Foreigners, their *American* Dominions muſt want all manner of Neceſſaries almoſt for Cloathing and Furniture. It muſt be confeſſed, that it would be much more for the Advantage of the Kingdom of *Spain*, to encourage Manufactures at Home, and trade more with the Product of their own Country: but, ſince they are not to be brought to this, the next beſt thing they can do is, to turn Factors and Carriers for their Neighbours; for, beſides the Advantages of theſe Effects paſſing through their Hands, the Revenues of the *Spaniſh* Crown muſt be vaſtly increaſed, by the Importation and Exportation of them. The greateſt Part of the *Galleons* ſail to *Porto-Bello*, and are called the *Fleta*; the other Part, called the *Flotilla*, or little Fleet, ſail

ſail to *Vera-Cruz* in *Mexico*. The *Flota* ſell their Merch
dize chiefly at the Fair of *Porto-Bello*, where they take
board Gold, and Silver, and other rich Treaſures of *P*
and *Chili*, in Return for their Effects. The *Flotilla* ſell t
Cargoes at the Fair of *Vera-Cruz*; to which place is brou
the Gold and Silver of *Mexico*, with the Gold-duſt, Preci
Stones, and other Treaſures of *China*, and the *Eaſt-Indi*
and with theſe the *Flotilla* is freighted on its Return to *Eur*
The *Galleons*, when they go from *Spain*, ſail to the Sou
weſt, and get into the Way of the Trade-wind as ſoon
they can, which carries them into 11 or 12 Degrees
North Latitude; then, bending their Courſe directly W
the leave the *Caribbee* Iſlands on the Right, or Star-bo
quarter, and continue their Courſe to the Weſtward,
they arrive at *Rio de la Hacha*, where they come to
Anchor, and Expreſſes are immediately ſent to *Carthag*
Panama, *Porto-Bello*, *Vera-Cruz*, &c. to prepare the Ki
Treaſure for the *Galleons*, to take on board at their Retu
At which the greateſt Part of the Fleet ſails to *Carthag*
and *Porto-Bello*, and the reſt to *Vera-Cruz*. All the *Gall*
uſually join together, on their Return, at the *Havanna*,
the Iſland of *Cuba*; and ſailing from thence to *Spain* in Co
pany, take a very different Courſe from that by which t
came from *Europe*; for, in their Return, they ſail No
through the Gulph of *Florida*; and, continuing their Cou
to the North-eaſt, till they come into the Latitude 36 or
where they meet with variable Winds, they then ſhape it
near to the Eaſt as the Winds will permit them, till t
come upon the Coaſt of *Spain*; and are uſually ſix or e
Weeks in their Paſſage. Theſe Fleets have ſometimes,
ſaid, brought Home near the Value of 15,000,000*l.* Sterl.
Gold and Silver only; of which the King has a Fi
There is alſo a Trade carried on between *Mexico* and *Cu*
Hiſpaniola and *Porto-Rico*, as likewiſe between *Mexico*
Terra-Firma, by the *Barlavento* Fleet, or *Guarda Coſ*
conſiſting of ſix or ſeven Sail of Ships, of good Burdens
Force, that ſerve both as Men of War, and Merchant-m
for they are ordered to viſit all the *Spaniſh* Sea-ports in
North-Sea every Year, as well to ſupply one Place with w
another produces, or can furniſh, as to prevent Foreign
trading in their Ports, and to clear the Seas of Pirates. T
Fleet goes to *Vera-Cruz* in *October*, or *November*, and
mains there till *March*; from thence they ſail to the *Havan*
where they diſpoſe of the Merchandize they bring from *Mexi*
al



ter which they ſtand to the Northward, through the Gulph *Florida*, till they come into the Latitude of 30 or 40; hen they ſtretch away to the South-eaſt, till they make the land of *Porto-Rico*; and, having diſpatched their Buſineſs ere, they continue their Courſe to the Southward, till they rive at *Trinity-Iſland*, near the Mouth of the River *Oronoko*: rom thence the *Guarda Coſtas* ſail to *Margarita*, another nſiderable Iſland near the *Main*, coaſting along to *Comana*, id ſo to *Caracos*; then they double Cape *La Vela*, and coaſt ong by *Rio de la Hecha*, *St. Martha*, and *Carthagena*; on hich Coaſt they frequently meet with *Engliſh*, *French*, id *Dutch* Trading Sloops, and make Prizes of them: nd, having ſtaid ſome Time at *Carthagena*, they pro- ed to *Porto-Bello*; whence, having viſited the Bay of *ampeachy*, they return at length to *Vera-Cruz* again. he Smuggling, or Clandeſtine Trade, carried on by the *En liſh*, *French*, and *Dutch*, is very beneficial to thoſe Nations; r the Goods carried over in the *Galleons*, are bought up at xtravagant Rates at the Fair of *Porto-Bello*, to be tranſported gain by the *South-Sea* to *Peru*; which extravagant Prices for lothing, and Furniture, tempt the *Engliſh*, &c. to fit out loops with what Neceſſaries are wanting on the Coaſt of *Mexico*, &c. in order to trade with the *Spaniards* on thoſe oaſts, who are no leſs ready to receive the Goods of theſe oreigners, than they are to ſell them, giving Pieces of Eight r what they buy. But, as was obſerved before, the *Barvento* Fleet, or *Guarda Coſtas*, meet with ſuch Trading eſſels; they never fail to make them all Prize; and even metimes ſeize on Ships that have never been concerned in his clandeſtine Trade, on Suſpicion; and, finding Pieces of ight on board, have frequently procured them to be con- lemned; which has been the Cauſe of the many Complaints ur Merchants have made, and the Ground of the late War vith the Crown of *Spain*. For it is highly neceſſary, that ur Trade and Navigation, in the *Weſt-Indies* be carried on vithout Interruption; and the fair Trader be brought under o ſuch Hardſhips, as may diſcourage him from carrying on Trade to our Plantations; which is ſo advantageous to the rown of *Great Britain*, and its Subjects, as was obſerved n treating of the Trade of the Britiſh Dominions in *America*. The Logwood Trade, carried on by the *Engliſh*, has oc- aſioned many Diſputes between *Britain* and *Spain*; this uſineſs of cutting Logwood in the Bay of *Campeachy*, the *Engliſh* have followed for a great many Years, in a Part of he Country deſtitute of *Spaniſh* or *Indian* Inhabitants; and

looked upon it, that this long Poſſeſſion had given them at leaſt as good a Right to that Part of the Country, as the *Spaniards* ſeem to have to any of the reſt: And, in ſome Treaties, we are told, the *Spaniards* ſeem to have yielded this Trade to the *Engliſh*. However, they have thought fit, of late Years, to fall upon our Logwood-cutters, killed many of them, and carried the reſt into perpetual Impriſonment, not ſuffering them to be exchanged or ranſomed. As to the Trade of *Paraguay*, the City of *Buenos Ayres* is a great Mart; for hither *European* Merchandize is brought, and ſent from hence to *Peru* and *Chili*; and hither great Numbers of Negroes are brought by the *Engliſh*, by virtue of the *Aſſiento* Contract. From *Buenos Ayres* are exported to *Europe* Part of the Gold and Silver of *Peru*, with vaſt Quantities of Hides, and Tallow, and other Merchandize.

RELIGION.] The *Mexicans*, before the *Spaniards* arrived among them, acknowledged, that the World was governed by ſeveral Gods; and therefore built Temples, and paid their Devotions, to them. But they had the greateſt Veneration for the Sun; as is evident from their aſcribing whatever was great and wonderful, to the Direction and Influence of that glorious Planet. They had, however, no Image of that heavenly Body in the Temple of *Mexico*; for they imagined it unneceſſary to make any Reſemblance of that Luminary, which appeared to them every Day; or rather they ſuppoſed he governed the World by the Mediation of inferior Deities, to whom they built Temples, and paid their Devotion, as Mediators for them to that mighty Being they did not think themſelves worthy to approach directly. As to the human Sacrifices, with which the *Spaniards* charge the *Mexicans*, making theſe a Colour for all the Outrages they committed in *America*; for aught I can learn, they neither ſacrificed Beaſts, or Men, conſtantly, but only in the Time of great Calamity; ſuch as Famine, or ill Succeſs in War, to appeaſe their angry Gods, as the *Phœnicians* and *Carthaginians* did. As to the *Chriſtian* Religion, which the *Spaniards* have introduced into this New World, it appears, that many Thouſands of the *Indians* have been baptized by the *Popiſh* Miſſionaries, and have embraced the Goſpel. The *Peruvians*, when the *Spaniards* arrived amongſt them, acknowledged one God, the Maker of all Things, who ſuſtained the Univerſe; that he was inviſible, but offered him no Sacrifice: However, they ſhewed the profound Reverence they had for him in their Heart, by bowing their Heads, lifting up their Eyes, and by other outward Geſtures, whenever his ſacred Name was mentioned.

Of

Of the Portugueſe *Empire in* America.

BOUNDARIES.] BRASIL is bounded on the Eaſt, North, and South, by the *Atlantic* Ocean; on the Weſt, by the *Land of the Amazons*, and *Paraguay*.

SITUATION.] *Braſil* is ſituated between the Equator and 45 Degrees South Latitude; and between 35 and 58 Degrees Weſt Longitude. The Length whereof is 2220; and the Breadth 900 Miles: The Square Miles are 940,000.

CLIMATE.] As to the Face of the Country, the Land is rather low than high near the Coaſt, but exceeding pleaſant, diverſified with Woods, and Meadow-grounds, and Trees, for the moſt part, Ever-greens: But on the Weſt Side of it, far within Land, are high Mountains, which ſeparate it from *Paraguay*; and, in theſe, are innumerable Springs and Lakes, from whence iſſue Abundance of Rivers, that flow into the greater ones of *Amazon* and *La Plata*, or run Weſt to Eaſt, and fall into the *Atlantic* Ocean. That Part of *Braſil*, which lies near the Equator, like other Countries in the ſame Situation, is ſubject to great Rains, and variable Winds, particularly in the Months of *March* and *September*, when they have Deluges of Rain, with Storms and Tornadoes, the Country overflowed, and the Air unhealthful. The Winds and Seaſons, from five Degrees to about 23 and an half South, are the very Reverſe to what they are in other Parts of the World in the ſame Latitudes; for, whereas, the dry Seaſon comes on in other Places South of the Equinoctial, when the Sun goes to the Northward of the Equator, and the wet Seaſon begins when the Sun returns to the Southward, here the wet Seaſon begins in *April*, when the South-eaſt Winds ſet in with violent Tornadoes, Thunder and Lightning: And in *September*, when the Wind ſhifts to Eaſt-north-eaſt, it brings with it a clear Sky, and fair Weather. There are but two Winds that blow upon this Coaſt, *viz.* the South-eaſt, from *April* to *September*, and the North-eaſt from *September* to *April* again: But 30 or 40 Leagues out at Sea, they meet with the conſtant Trade-wind, which blows in the *Atlantic* Ocean all the Year round from the Eaſtward, with very little Variation.

GOVERNMENT.] The Coaſt of *Braſil* was firſt diſcovered by *Americus Veſputius*, an *Italian*. Several private *Portugueſe* Adventurers, ſoon after, went over to *Braſil* with their Families; but were, moſt of them, deſtroyed by the Natives;

and no Settlements were made, to any Purpoſe, till the 1549, when *John* King of *Portugal* ſent a great Fleet ther, with 1000 Soldiers on Board.

TRADE.] The *European* Ships commonly arrive in *J* in *February* or *March*, and they have generally quick Paſſ finding, at that Time of the Year, briſk Gales to bring to the Line, little Trouble then in croſſing it, and East-north-eaſt Winds to carry them thither. The Commodities theſe Ships tranſport from *Europe*, are *Li* cloths, both coarſe and fine; Woollens, as Bays, Serges, petuanas, *&c.* Hats, Stockings, both of Silk and Thre Biſcuit-bread, Wheat-flour, Wine, Oil-olive, Butter, Ch *&c.* Iron, and all Sorts of Iron-Tools, Pewter Veſſels o Sorts, as Diſhes, Plates, Spoons, *&c.* Looking-glaſſes, Be and other Toys. The Ships commonly return from *B* the latter End of *May*, or in *June*. They bring to *E* Sugar, Tobacco, either in Roll or Snuff, never in Leaf.

Of the French *Empire in* America.

CLIMATE, GOVERNMENT, TRADE, RELIGION, CHARACTER, CUSTOMS.

AS *Louiſiana* reſembles *Carolina* in Articles; and as *New-France* re bles *New-England*, *New-York*, *Nova-tia*, which lie contiguous to it; there I ſhall not repeat them here, but my Reader to theſe Heads in the re tive Countries. As to the Trade of the *French* Iſland *America*, they export prodigious Quantities of Sugar; w Commodity the *French* have cultivated with great Applic of late Years; and, it ſeems, have had enough of furniſh themſelves, and all *Europe*.

Of the Dutch *Dominions in* America.

THE chief of the *Dutch* Settlements is *Surinam*, on Coaſt of *Guiana*, in *Terra-Firma*. They have g the Name of *Surinam* to all the Country about this Fo for ſeveral hundred Miles; and look upon themſelve Sovereigns of it. To the Northward of *Terra-Firma*, an the *Cariblee* Iſlands, lie the *Dutch* Iſles *Curaſſow* and *Ba* The Iſland of *Curaſſow*, containing about 342 ſquare M is not ſo much eſteemed for its Produce, as its Situation Trade with the *Spaniſh Weſt-Indies*. Formerly the Har

of *Curaſſow* was never without Ships from *Carthagena* and *Porto-Bello*; however, the *Dutch* have ſtill a very extenſive Trade in this Place, ſending Ships of good Force from *Holland*, freighted with *European* Goods, to this Coaſt, from whence they make very profitable Returns. The Iſland of *Bonair* contains about 168 ſquare Miles; the *Dutch* have ſeven or eight Soilders here, and five or ſix Families of *Indians*, whoſe chief Employment is the looking after their Goats for their Maſters, of which the *Dutch* ſalt up great Numbers every Year. Add to theſe the Iſland of *Oraba*, ſeven or eight Leagues to the Weſtward of *Curaſſow*; which are all the Acquiſitions of the *Dutch* in *America*.

ASTRONOMY

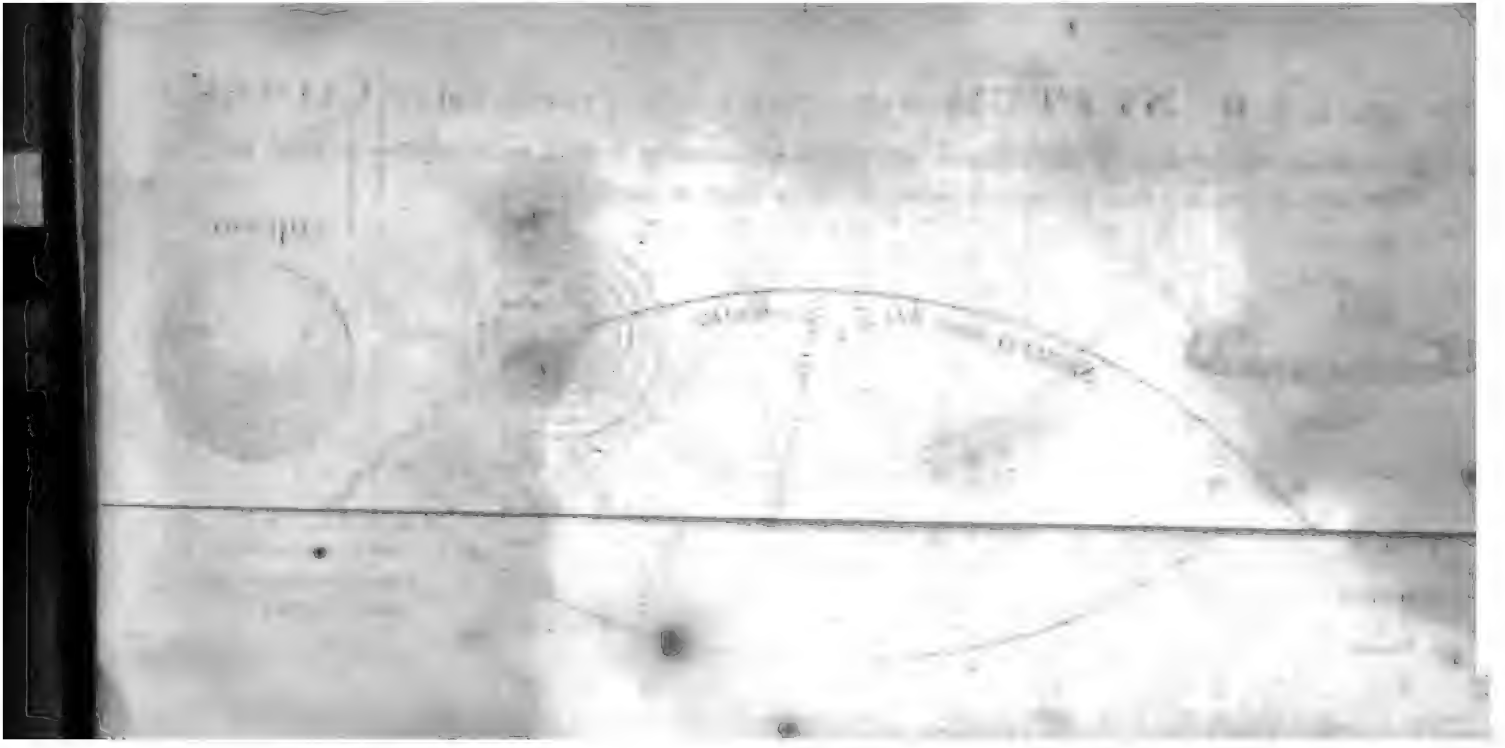
Of the SOLAR SYSTEM *according to* COPERNIC

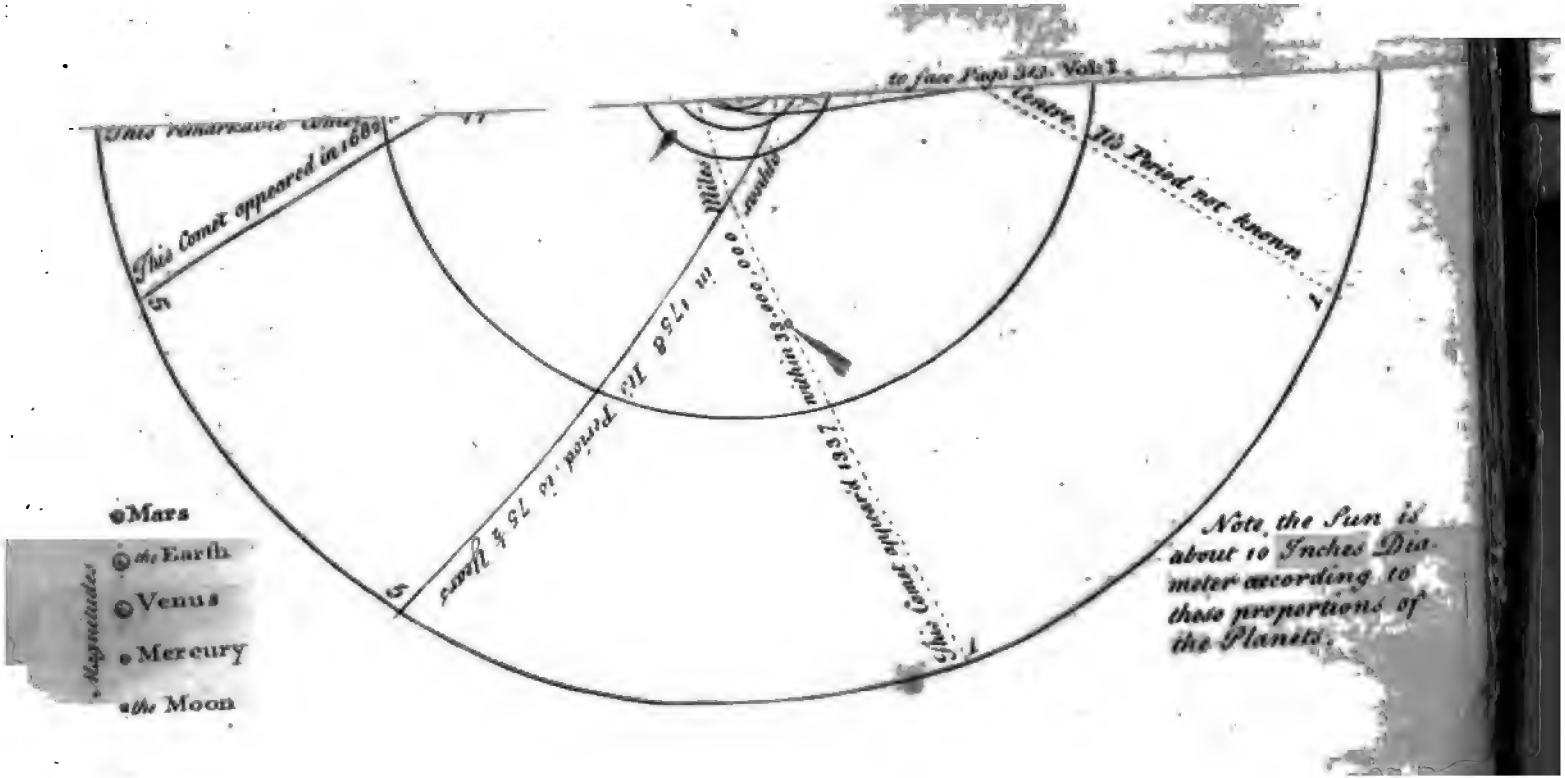
S. AT the Beginning of this Diſcourſe you promiſed give me ſome Idea of Aſtronomy, which I ſhould r attend to with great Pleaſure.

M. As to the Science of Aſtronomy in all its Parts, the is both pleaſant and uſeful, it may perhaps be too intri and laborious for you to enter upon at preſent. I will th fore content myſelf with endeavouring to give you a gen Notion of the *Copernican* Syſtem, without entering at all to the abſtruſe Parts of the Science.

The Earth we live on, has been generally thought to the Center of the Univerſe, and to be fixt and immovea *Pythagoras* indeed among the Ancients, taught the contra but his Opinion, for want of being thoroughly canvaſſed learned and ingenious Men, grew into Diſrepute, and was many Centuries totally neglected. About 250 Years ag was again revived by *Copernicus*, a Native of *Thorn* in *P ſia*; and is of late, by our great *Newton*, eſtabliſhed ſuch clear and ſolid Principles, that it is now univerſ received.

This Syſtem is diſpoſed in the following Manner. Sun is placed in the Center, from whence it never mo But from ſome Obſervations made on its Spots, it is fo




to face Page 343. Vol: I.
Centre.
Its Period not known
This Comet appeared in 1680
Miles
Diameter
in 1758 Its Period is 33,000,000
Period is 75 ½ Years
This Comet appeared 1531
Magnitudes
Mars
the Earth
Venus
Mercury
the Moon
Note the Sun is about 10 Inches Diameter according to these proportions of the Planets.

to turn round on its own Axis, from Weſt to Eaſt, in about 25 Days. Round about him at unequal Diſtances ſix opaque ſpherical Bodies continually revolve: Theſe are called the primary Planets. That which is neareſt to the Sun is called *Mercury*; the next *Venus*; then our Earth; the next beyond is *Mars*; after him *Jupiter*; and the moſt diſtant of all is *Saturn*. *Saturn*, *Jupiter*, and *Mars*, are called ſuperior Planets, becauſe their Circuits are beyond the Earth's Orbit; *Mercury* and *Venus* are called inferior Planets, becauſe their Circuits are within that Orbit.

Beſides theſe, there are diſcover'd in this Syſtem ten other Bodies, which move about ſome of theſe primary Planets in the ſame manner, as they move round the Sun. Theſe are called ſecondary Planets. The moſt conſpicuous of them is the Moon, which moves round our Earth; four move in like manner round *Jupiter*, and five round *Saturn*.

The ſame Planet is not always equally diſtant from the Sun; but if the Diſtance of the Earth from the Sun be divided into ten equal Parts, the mean Diſtance of *Saturn* from the Sun will be 95 ſuch Parts, of *Jupiter* 52, of *Mars* 15, of *Venus* 7, and of *Mercury* 4. Now the Diſtance of the Earth from the Sun is found to be about 76 Millions of *Engliſh* Miles. If therefore you multiply one tenth Part of this Diſtance, which is about 7600000 Miles, by 95, it will give you the Diſtance of *Saturn* from the Sun, in *Engliſh* Miles; if by 52, it will give you the Diſtance of *Jupiter*; if by 15, of *Mars*; if by 7, of *Venus*; and if by 4, of *Mercury*.

But from a round Calculation, the Diſtance of each Planet from the Sun in *Engliſh* Miles is about

Mercury	32	Millions of Miles.
Venus	59	
Earth	76	
Mars	123	
Jupiter	424	
Saturn	777	

The Diſtance of the Moon from the Earth is about 30 of the Earth's Diameters, or 240 Thouſand Miles. Its Proportion to the Earth in Magnitude is as 5 to 258; that is, it is more than 50 times leſs than the Earth. The Sun is about a Million of times bigger than the Earth.

The Diameters of the Sun, the Earth, and each of the Planets, in *Engliſh* Miles, are nearly as follows:

Saturn	67,900	Miles.
Jupiter	81,200	
Mars	4,444	
Earth	7,900	
Moon	2,175	
Venus	7,900	
Mercury	2,460	
Sun	764,300	

All theſe Planets, both primary and ſecondary, being opaque Bodies, and receiving all their Light from the Sun, as well as making their great Revolutions round him, are for theſe Reaſons look'd upon as Dependents on him, and make up altogether what is called the Solar Syſtem.

All theſe Planets move one Way, from Weſt to Eaſt; and of the primary Planets, the moſt remote is longeſt in finiſhing its Courſe round the Sun. The Period of *Saturn* falls ſhort only 16 Days of 29 Years and a half. The Period of *Jupiter* is 12 Years wanting about 50 Days. The Period of *Mars* is within 43 Days of 2 Years. The Revolution of the Earth is one Year. The Period of *Venus* is perform'd in about 224 Days and an half, and of *Mercury* in about 88 Days.

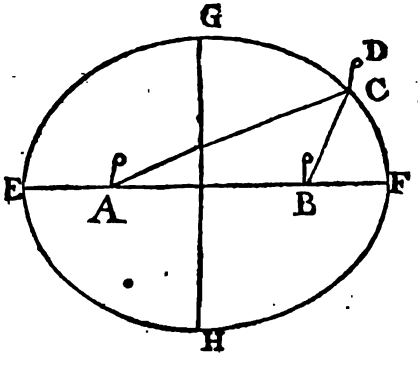
Such of theſe Bodies as revolve round their own Axis, perform that Revolution in the following times. The Sun in ſomething more than 25 Days. *Mars* in one Day and 40 Minutes. The Earth in 23 Hours 56 Minutes. And *Jupiter* in 10 Hours.

The Moon revolves about her Axis in the ſame time that ſhe makes her Courſe round the Earth, which is a Month; ſo that her Inhabitants have but one Day throughout the Year. It is very probable, that *Mercury* and *Saturn* alſo revolve round their own Axes, as all Parts of their Surfaces cannot otherwiſe receive the Light and Heat of the Sun, which in all Probability are as neceſſary and convenient to them, as we find them to be to the Earth. The Certainty of this Revolution in the other Planets is proved by the Appearance and Diſappearance of certain Spots on their Surfaces, which riſing firſt on one Side or Edge of the Planet's Diſk, move by Degrees to the Middle, and ſo on till they reach the oppoſite Edge, where they ſet and diſappear: And after they have been hid for about the ſame Space of Time that they were

viſible, they again appear to riſe in or near the ſame Place as they did at firſt. Now by reaſon of *Mercury*'s Nearneſs to the Sun, and of *Saturn*'s great Diſtance from him, no Obſervations of this kind have hitherto been made on them, and therefore their diurnal Motion, or Revolution round their own Axes, tho' probable, is not yet abſolutely determined.

As the Ecliptic Line is the Orbit or annual Path of the Earth, ſo each Planet has its proper Orbit, whoſe Plane differs ſome few Degrees from the Plane of the Orbit of the Earth; and to a Spectator's Eye placed in the Center, would interſect or cut the Earth's Orbit at two oppoſite Points or *Nodes*. To repreſent this more plainly to your Imagination, ſuppoſe, ſays Mr. *Watts*, as many Hoops as there are Planets, thruſt through with ſeveral ſtrait Wires, and thereby join'd in different Places to the Hoop that repreſents the Plane of the Ecliptic, *i. e.* the Earth's Orbit; and then let thoſe Hoops be turn'd more or leſs obliquely from the Plane of the Ecliptic: For all the ſeveral Orbits or Paths of the Planets do not croſs or interſect the Ecliptic in the ſame Point, nor at the ſame Angles; but their Nodes or Interſections of the Ecliptic are in different Parts of the Ecliptic, and alſo make different Angles with it.

Each of the primary Planets moves round the Sun in a Line which forms an Ellipſis, which I will here ſhow you how to deſcribe.



Fix upon any Plane two Pins, as at A and B. To theſe tie a String ACB ſomewhat longer than their Diſtance from

from one another. Then apply a third Pin D in the Double of the Thread, ſo as to hold it ſtrain'd, and in that manner carrying this Pin about, the Point of it will deſcribe an Ellipſis. If through the Points AB the ſtrait Line EABF be drawn, and terminated at the Points E and F, this is the longeſt Line that can be drawn within the Figure, and is called the greater Axis of the Ellipſis. The Line GH, drawn perpendicular to this Axis EF, ſo as to paſs thro' the middle of it, is called the leſſer Axis. The two Points A and B are called Focus's. Now each primary Planet moves round the Sun in a Line of this kind, the Place of the Sun being in one of the Focus's. Suppoſe A to be the Place of the Sun, then E is the Point wherein the Planet will be neareſt to the Sun, and at F it will be the moſt remote. The Point E is call'd the Perihelion of the Planet, and F the Aphelion. In G and H the Planet is ſaid to be in its middle or mean Diſtance, becauſe the Diſtance AG or AH is truly the middle between AE the leaſt, and AF the greateſt Diſtance.

Of the ſix *primary Planets*, it hath not been obſerv'd that more than three are attended with *Secondaries*, *Moons*, or *Satellites*, viz. the *Earth*, *Jupiter*, and *Saturn*.

The Moon is a ſecondary Planet to the Earth, and performs her Revolution round it, in ſomewhat leſs than 28 Days, at about thirty Diameters of the Earth's Diſtance from it; and in the Space of a Year is carry'd along with the Earth round the Sun.

* *Jupiter* has four Satellites attending him. The firſt or innermoſt of which performs its Revolution in about 1 Day 18 ½ Hours, at a Diſtance from the Center of that Planet equal to about 5 ⅔ Semi-diameters of *Jupiter*'s Body. The next Satellite revolves round *Jupiter* in about 13 Days 13 ⅓ Hours, at the Diſtance from *Jupiter* of about 9 of that Planet's Semi-diameters. The third performs its Period nearly in 7 Days 3 ¾ Hours, at the Diſtance of about 14 ⅔ Semi-diameters. The fourth, which is the outermoſt, makes its Period in about 16 Days 16 ½ Hours, at a Diſtance of about 25 ⅓ Semi-diameters.

Saturn has five Satellites attending him, which perform their Periods round him as follows. The innermoſt is diſtant about 4½ of *Saturn*'s Semi-diameters, and revolves round him in about 1 Day 21 ⅔ Hours. The next is diſtant about 5 ¾ Semi-diameters, and makes its Period in 2 Days 17 ⅔ Hours. The third is about 8 Semi-diameters diſtant, and performs its Revolution in near 4 Days 11 ½ Hours. The fourth is near 18 ⅔ Semi-diameters diſtant, and moves round *Saturn* in about 15

* Vide *Pemberton*'s View of *Newton*'s Philoſophy.

15 Days 22 ⅔ Hours. The outermoſt is removed to the Diſtance of 56 Semi-diameters, and makes its Revolution in about 79 Days 7 ⅓ Hours. Beſides theſe Satellites, there belongs to *Saturn* another Body of a very ſingular Kind. This is a ſhining, broad and flat Ring, which encompaſſeth the Planet round about, without adhering in any Place to its Body. But what Laws this Ring is ſubject to, or what Uſes it may ſerve, are yet unknown.

The Reaſon for taking ſuch particular Notice of the Diſtance of the primary Planets from the Sun, and of the ſecondary Planets from their reſpective Primaries, is this; theſe ſeveral Diſtances are requiſite to be known, in order to apprehend more clearly the Excellency of the *Copernican* Syſtem; according to which the Motions of all the Planets, both Primary and Secondary, are regulated by one general Law, *viz.*

The Squares of the periodical Times of the { Primary / Secondary } Planets are one to another, as the Cubes of their Diſtances from the { Sun, / Center of their Primary.

Far beyond this Solar Syſtem are placed the fixed Stars, at ſuch an immenſe Diſtance, that the beſt Teleſcopes repreſent them but as Points: They are called fixed Stars, becauſe from all Ages they have not been obſerved to change their Situation. Hence, ſays Mr. *Wells*, it is uſual to denote the *Place* of any of the intermediate Celeſtial Bodies, by aſſigning what Part of the Sphere of the fixed Stars they appear to us to be *in*, or more properly *under*. And accordingly it is uſual to diſtinguiſh that Tract of the Sphere of the fixed Stars, under which all the Planets move, by the Aſteriſms or Conſtellations that lie in that Tract; which being fancy'd to repreſent ſeveral Things, are therefore called *Signs*; and becauſe the Things repreſented by them are moſt of them † *Zodiac*, or Animals, hence all this Tract is ſtil'd the *Zodiac*. Now the *Orbit*, wherein the Earth performs its annual Period (and which the Sun ſeems to move round every Year) runs under the very middle of the Zodiac; whence this middle Part of the Zodiac is of ſpecial Note in Aſtronomy, and is therefore diſtinguiſhed by a peculiar Name, being called the *Ecliptic*. This, as well as the whole Zodiac, is divided into twelve Parts, diſtinguiſh'd by the *Conſtellation* or *Sign*, to which each Part was formerly aſſigned. The Names and Characters of the ſaid Signs are as follows.

Aries.

† A *Greek* Word, ſignifying *living Creatures*.

Aries.	*Taurus.*	*Gemini.*	*Cancer.*	*Leo.*	*Virgo.*	*Libra.*
♈	♉	♊	♋	♌	♍	♎
Scorpio.	*Sagittarius.*	*Capricornus.*	*Aquarius.*	*Piſces.*		
♏	♐	♑	♒	♓		

From the Obſervations of thoſe who have endeavoured to find the Parallax of the Earth's Orbit, it may be demonſtrated, that the neareſt of the fixed Stars are at leaſt 100,000 Times farther from us, than we are from the Sun. Nay ſo inconceivable is the Space betwixt us and them, that Aſtronomers have computed the Diſtance of *Sirius*, or the Dog-Star, which is thought the neareſt, to be no leſs than 2,000000,000000 Miles, *i. e.* two Billions and two hundred thouſand Millions of Miles. So that a Cannon-Ball in its ſwifteſt Motion, would be above ſix hundred thouſand Years in travelling to it.

If a Spectator was placed as near to any fixed Star as we are to the Sun, that Star would in all Probability appear to him as big as the Sun appears to us; and our Sun would ſeem no bigger than a fixed Star. Since the Sun therefore differeth nothing from a fixed Star, why may not the fixed Stars be reckoned as ſo many Suns, and every Star be ſuppoſed the Center to a Syſtem of inhabited Planets and Worlds like ours? For who can conceive that all thoſe noble and majeſtic Globes were only intended as Lights or Ornaments to this diminutive Ball which we inhabit?

But theſe grand Objects! theſe amazing Syſtems! their Numbers, Motions, Magnitudes! are much too vaſt and too ſublime for the Capacity of the human Mind to form an adequate Conception of them. Yet let me hope that you will ſo contemplate them, as to raiſe and kindle in your Heart, Love, Praiſe, and Adoration to the ſupreme Creator.

PART

PART IV.

CHRONOLOGY AND HISTORY.

Governor. Pupil.

G. HITHERTO, my young Pupil, I have confined myſelf to ſuch Inſtructions as may be ſtiled Preliminary, and were intended to prepare you for Studies of a higher Nature. It now remains that I enter upon the more important Part of my Taſk; to principle your Mind with ſound Knowledge, to form you to Wiſdom and Virtue, and guide you thro' the Paths of Learning and the Sciences. May I flatter myſelf with the ſame ready Attention here, the ſame Deſire to learn and improve, as I have all along experienced in the Courſe of the Leſſons already given you?

P. Doubtleſs you may; for in our ſeveral Converſations together, you have frequently intimated, that the Subjects then handled, tho' uſeful in themſelves, yet chiefly merited Attention, as preparatory to other Things of greater Moment and Conſequence. This Conſideration made me liſten to you with Pleaſure, and I have waited impatiently for the Time when I was to enter upon more ſerious Studies.

G. I am pleaſed to find you ſo well diſpoſed. You diſcover a Judgment and Underſtanding much above your Years; and as I plainly ſee that my paſt Inſtructions have not been wholly unprofitable, I proceed with the greater Chearfulneſs. And now that I am to lead you regularly thro' the moſt important Branches of human Learning, I ſhall begin with giving you Directions for that Study, which above all others conduces to make a Man knowing, prudent and virtuous. For this is the capital Point in Education, and what ought to be eſtabliſhed as the Ground-work of all our other Improvements, if we mean that they ſhall be either profitable to ourſelves,

or

or thoſe with whom we converſe. And indeed when the Principles of Virtue and Prudence are once thoroughly ſettled in the Mind, there will be little Difficulty in furniſhing it with other uſeful Parts of Knowledge. For the Obſtructions commonly met with in conducting Youth through the Sciences, are owing for the moſt part to a Diſguſt, or want of Reliſh and Inclination. But a Mind that is well ſeaſoned with worthy and commendable Sentiments, will hardly give way to Impreſſions ſo hurtful and injurious to itſelf.

P. I am perfectly ſatisfied of the Truth of what you ſay; nay, and have often reflected within myſelf, that the Anxiety my Parents diſcovered about my Progreſs in Study, muſt proceed from their knowing it to be for my Good. I had obſerved them tender and careful of me in every thing, afflicted when I was ſick or in Pain, and pleaſed when I behaved well, ſo as to deſerve Commendation from others. All this led me to conclude, that my Profit was their chief Aim in every thing they did relating to me. I am therefore delighted to hear you now mention a Study, that will ſerve to make me more knowing and prudent, and by convincing me that it is for my own Advantage to purſue Learning and Inſtruction, conquer any Reluctance that may ſtill hang about me, and add Spurs to my Induſtry. But what Study do you mean?

G. I mean the Study of Hiſtory.

P. Of Hiſtory! How does that tend to make one knowing and virtuous?

G. Have Patience: theſe things muſt be unfolded by Degrees, that you may ſee Step by Step the Advantages to be derived from this Branch of Learning, and comprehend thoroughly the many valuable Purpoſes to which it ſerves.

P. I am not wholly a Stranger to Hiſtory; for I often take Pleaſure in reading by myſelf what is related of the ancient Empires, eſpecially of the *Greeks* and *Romans*, and am tolerably well acquainted with moſt of their great Men.

G. So much the better: you will reliſh the more the Leſſons I am to give you upon this Subject. For as I ſhall only remind you of Facts you know already, and accompany them with Reflections which probably did not occur to you in reading; you will no doubt be pleaſed to view them again in new Lights, and ſurrounded with quite new Circumſtances. It will be no Reflection upon your Judgment, if I ſuppoſe that Wars, Battles, and the ſhining Exploits of the Heroes of Antiquity, have hitherto ſeemed moſt worthy of your Attention. It is natural for theſe Things to leave a ſtrong

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Impreſſion upon young Minds; nor ought we to wonder at it, ſince even Men of riper Years are very apt to be miſled by them. How many admire the Characters of *Alexander* and *Julius Cæſar*, as the moſt illuſtrious in ancient Story, purely on Account of the many Victories they gained, and the great military Renown they left behind them! They never conſider them as the Authors of Miſery to Thouſands, as laying waſte Countries out of Wantonneſs and Ambition, ſpreading Deſolation where-ever they came, and depriving Multitudes of what they held moſt dear and valuable. Theſe, I ſay, are Reflections, that often eſcape the more wiſe and knowing; much leſs are they to be expected from young Minds, dazzled with the Luſtre of their great Actions. I therefore readily excuſe you, if in reading the Lives of theſe renowned Commanders, and others mentioned in Hiſtory, you have paſſed ſuch a Judgment upon Men and Things, as was natural to your Age, and the yet imperfect State of your Underſtanding. But it is now Time to remove theſe Prejudices, and teach you to diſtinguiſh between what is really valuable in a Character, and what deſerving of Cenſure; that while you do Juſtice to Abilities, Valour, and Prudence, as Talents in themſelves worthy of Eſteem, you may not fail to condemn the Miſapplication of them. For how different is the Man, who employs great Qualifications in advancing the Cauſe of Virtue, and promoting the Happineſs of Mankind, from him who makes them ſubſervient to the Gratification of his own Vices and Paſſions, and by his ſuperior Abilities, is only led to do the greater Miſchief? But beſides correcting the wrong Notions you may have formed by an over-haſty Deciſion, and conducting your Judgment aright with regard to paſt Tranſactions; it is alſo my Buſineſs to inſtruct you, how you are to manage the Study of Hiſtory, that it may furniſh you with Maxims of Prudence and Wiſdom for the Conduct of Life, ſupply Motives to Virtue, and beget a Deteſtation of Vice.

P. You lay before me a very agreeable Proſpect, and recommend a Part of Knowledge than which nothing can appear more amiable. Nay, I begin already to view Things with other Eyes than formerly, and am impatient to hear your Directions for the Proſecution of a Study, from which I am like to derive ſo many Advantages.

G. Nor ſhall you wait long for the Satisfaction you deſire. It were Injuſtice to deny giving all poſſible Aſſiſtance to one, who diſcovers ſo high a Reliſh for theſe Studies, and ſo uncommon a Capacity of Improvement. I ſhall begin there-

fore

fore with obſerving, that Hiſtory ought to precede moſt other Parts of Learning, and prepare the Way for them. It is remarkably level to the Capacities of Youth, and ſuited to the Make and Conſtitution of their Minds. For the reading of Hiſtory, ſerves not only to inſtruct, but alſo to entertain; and the great Secret of Education lies, in knowing how to render Learning agreeable, that the Mind may find in it ſomething inviting and captivating, and be drawn to the Purſuit of it from Liking and Inclination. Beſides, no Study is better adapted towards exciting Curioſity, which is but an Appetite after Knowledge, and therefore ought carefully to be cheriſhed. Conſider then, my dear Pupil, that by reading Hiſtory, you will enrich your Memory with a great Variety of agreeable and uſeful Facts, which while they gratify your Curioſity, will at the ſame time contribute to form your Heart and Underſtanding. Reflect only upon your own Mind, and the Inclinations you therein feel. When any new and uncommon Object is preſented to you, how impatient are you to examine all its Parts, and be informed of its Nature and Uſe? You take a Pleaſure in extending your Acquaintance among your Companions, and learning all their Diverſions. This is a commendable Inclination, and highly deſerving of Encouragement. All I want is, to direct this Bent aright, and apply it to noble and worthy Purſuits. If the limited Acquaintanee you have in the World, the Objects that ſurround you within ſo ſmall an Extent, and ſome minute Tranſactions of preſent Times, furniſh Matter of Inquiry and Amuſement, and are ſufficient to excite your Curioſity: how much greater Delight may you reaſonably propoſe to yourſelf, in extending the Bounds of this Knowledge, by taking a View of the Purſuits, Employments, and Inclinations of Men of all Ages and Conditions; by travelling into diſtant Nations, traverſing the vaſt Regions of the Univerſe, and carrying your Reſearches back through the long Series of Ages which have ſucceeded one another ſince the Creation of the World? Theſe great Advantages you will attain by the Study of Hiſtory. It lays open to you all Countries, Times, and Tranſactions, and makes you in a Manner, an Eye-Witneſs to the aſtoniſhing Changes and Revolutions that have from time to time happened in the World. By peruſing the Records of paſt Ages, we carry ourſelves back to the firſt Original of things, and enter upon a new Kind of Exiſtence. We ſee the World riſing out of nothing, behold how it was governed in its Infancy, how overflowed and deſtroyed in a Deluge of Water, and again re-

repeopled. We trace the firſt Inſtitution and Eſtabliſhment of Kingdoms and Commonwealths, obſerve how they roſe, flouriſhed, and decayed, and enter into a kind of Intimacy and Correſpondence with the ſeveral great Men who contributed to theſe mighty Revolutions. And here it is chiefly, that by taking a View of the Actions and Behaviour of thoſe that have gone before us, and examining into their Atchievements, Virtues, and Faults, the Mind comes to be furniſhed with prudent Maxims and Reflections, and is enabled to form wiſe and unerring Rules for the Conduct of Life, both in a private and public Capacity.

P. I ſhould be glad to be informed in what Manner theſe Maxims and Regulations of Life are to be got from the reading of Hiſtory, that I may know how to apply to it with more Profit.

G. This is an ample Subject, were I to handle it in its full Extent; but I ſhall confine myſelf at preſent to ſome important Reflections, ſuch as will point out in the moſt obvious Manner what you deſire to know. And firſt, as Hiſtory is a Repreſentation of Mankind, in all the various Circumſtances and Conditions of Life; and lays before us their Characters, Counſels, Deſigns, and the Reſults of them; this apparently tends to the Enlargement of the Underſtanding, and will prove the beſt Security againſt the Prejudices and falſe Impreſſions Men are apt to contract from Education, and the prevailing Vices of the Age in which they live. It is almoſt impoſſible for young Minds, not to receive a ſtrong Tincture from the Manners and Opinions of thoſe with whom they converſe. And if Riches, Honours, and the Splendor of a public Life, are the grand Objects of Purſuit, and draw after them the Applauſe of Mankind, it is eaſy to conceive what Effect this will have, and how early we ſhall begin to give way to the Impreſſions of Ambition and Avarice. We ſee great Court paid to Men of Wealth and Power, they are flattered and extolled by all that approach them, and are ſo far the Objects of univerſal Eſteem, that the reſt of Mankind ſeem ambitious of ſharing their Favour, and pride themſelves in being of the Number of their Friends. Hence we are led to look upon that as really valuable, which we ſee every body ſet a Value upon; and to affix Ideas of Worth and Dignity to theſe external Advantages of Life, that make no Part of, nor depend upon ourſelves. Now by looking into the Tranſactions of paſt Ages, we ſhall be beſt enabled to correct theſe miſtaken Notions, and form a true Judgment of what is deſerving of Admiration and Praiſe.

For Hiſtory preſents us with many Examples of Men who made a mighty Noiſe in the World, were highly honoured in their Lives, and paſſed thro' the greateſt Dignities, but are now covered with Infamy and Reproach: while others, in the calm Enjoyment of a private Life, without any thing of that external Pomp which dazzles vulgar Minds, were the Delight of all that knew them, and have left behind them a Name grateful to Poſterity. The Reaſon is plain. It is not a Man's Station, but the Virtues which adorn his Station, that recommend him to the Approbation of the Diſintereſted and Wiſe. And therefore, if you are ambitious of a rational and laſting Eſteem, the Experience of former Times will teach you to aſpire, not ſo much after Places of Rank and Diſtinction, as thoſe Accompliſhments which will enable you to paſs through Life with Dignity and Applauſe. For thus adorned, you cannot even in a private Station be without Honour; and if called to public Employments, muſt acquire accumulated Praiſe. Reflect then within yourſelf, whether it is not one of the moſt important Leſſons of human Life, thus to arm the Mind againſt popular Errors, and the inſinuating Language of the Paſſions; and diſpoſe it to hearken to the calm Voice of Reaſon and Truth. For thus will Men know how to paſs a ſound Judgment upon great and good Actions, and finding that Virtue and Probity are the only Way to ſolid and true Renown, will begin with eſtabliſhing theſe as the Foundation of their After-conduct.

And as Hiſtory in this Manner directs to the Purſuit of what is truly great and Praiſe-worthy, ſo will it prove the beſt Guide to conduct us thro' all the Intricacies of Life. For here we ſhall ſee what Meaſures and Counſels make the Iſſues of things fortunate, and what kind of Behaviour it is, that involves the Authors of it in Ruin. Above all we ſhall be taught to be diffident of ourſelves, and to guard againſt our Paſſions as our moſt dangerous Enemies. For there is a certain Impotence of Mind, which by making Men Slaves to the preſent prevailing Inclination, not only works Havock and Deſtruction in Families, but has often laid whole Countries and Kingdoms deſolate. And the Examples of this Kind, which frequently occur in Hiſtory, are moſt likely to put Men upon their Guard, and make them ſenſible of the great Importance of Continence and Moderation. It is the firſt Part of Wiſdom, ſays a celebrated Poet, not to be a Fool; and in like Manner, it is the firſt Part of Virtue to ſtrengthen the Mind againſt the Attacks of Vice, and ſecure all the Avenues by which it might make its Approaches. A Man

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who has attained to a thorough Command over himſelf, and knows when to indulge, and when to repreſs his Deſires, builds his Happineſs on a firm and unſhaken Foundation; and by eſtabliſhing Peace within, ſecures a Tranquility not ſubject to be ruffled by the Storms and Sallies of Paſſion. Theſe and ſuch like Maxims of Prudence delineated in Hiſtory, and which the Reading of it often ſuggeſts, will teach you to begin with yourſelf betimes, to take an Account of your own Mind, its Inclinations, Appetites, and Deſires; that you may thereby eſtabliſh that Subordination of its Powers to Reaſon, that entire Harmony of Affections, which is the Source of Virtue, and a well-regulated Life. And here let me obſerve to you, that by this Means you will not only be qualified to acquit yourſelf with Applauſe in every Character, when you come to enter upon the greater Scenes of Life; but will be alſo reconciled to ſuch preſent Accidents and Occurrences, as may hitherto perhaps have given you no ſmall Mortification. To illuſtrate my Meaning by a familiar Inſtance. You have Parents that are extremely indulgent, and every Day give Proofs of their Love and Affection for you, and yet they do not think fit to gratify you in all your Deſires. When you aſk for new Cloaths, the Demand is not always granted; and if a youthful Vanity prompts you to aſpire after every Piece of Finery that prevails among thoſe of your Age, they now and then check the growing Inclination, and you are obliged to put up with a Refuſal. On theſe Occaſions, you are ſometimes no doubt greatly diſguſted, and tempted to think the Behaviour of your Parents harſh, unreaſonable, and ſevere. But when by the Study here recommended, you ſee the ill Conſequences of a Man's not being uſed early to Oppoſition and Contradiction; that thereby ill Habits are apt to grow upon him, and he becomes quite unfit for the Practice of that Self-denial and Reſtraint, for which there is ſo frequent Occaſion in Life; you will then own and approve the Wiſdom of your Parents, in accuſtoming you betimes to this Virtue, and think it a Happineſs, that there is already ſome Foundation laid for that Command and Maſtery over yourſelf, which it muſt henceforward be one great Aim of your Life to acquire.

P. Indeed you here propoſe an Example, that leaves a very ſtrong Impreſſion upon my Mind; and had this Reflection ever occurred to me before, it might have prevented many Mortifications and Heart-burnings, that were for the time at leaſt very irkſome to bear.

G. It is well that you begin already to be convinced of theſe Truths. Experience and Obſervation will I doubt not contribute to root them deeply in your Mind. But to return to our Subject. As from what has been already ſaid you ſee, that Hiſtory beſt teaches what is honourable and becoming in all the various Stations of Life, and how a Man may acquit himſelf with Dignity, if Fortune ſmiles upon him, and recommends him to Places of Credit and Power; ſo will it give you the trueſt Inſight into the Inſtability of human things, and thereby prepare you for thoſe Revolutions and Changes, which in the Courſe of Life may happen. For when you look back into the Annals of paſt Ages, you ſee not only particular Men and Families experience theſe Alterations, but even mighty Kingdoms, and potent Empires, have undergone the ſame Fate. *Greece* and *Rome*, heretofore famous for their invincible Armies, renowned Commanders, and the Extent of their Dominions, are now brought to a Level with other Nations, yea ſunk into the moſt abject State of Slavery. The Arts and Sciences that flouriſhed in ſo eminent a Degree among them, and ſpread their Reputation ſo far, are in a great meaſure diſperſed into other Countries, and have contributed to raiſe them out of the Obſcurity in which they were long involved. And if great and powerful States are not exempt from theſe Changes, well may we expect them in the Fortunes of particular Men. And how uſeful muſt that Study be, which not only teaches us to acquit ourſelves well, upon any ſudden Elevation and Succeſs; but alſo arms us againſt the adverſe Accidents of Life, ſo that no Reverſe of Fortune ſhall be able to break the Harmony of our Minds? For here we meet with many Examples of Men, who after ſupporting public Stations with Honour, have ſhone out no leſs illuſtrious in private Life: others again, ſinking ſuddenly from Riches to Poverty, have by their Behaviour added a Dignity to their low and depreſſed Condition. Theſe are the Models which Hiſtory lays before you, and by following theſe you will make yourſelf great, wiſe, and eſteemed, in every Sphere of Life. If called to public Employments, you will know how to fill them with Luſtre; and being well apprized of the Inſtability of human Affairs, will not ſuffer any Attachments to grow upon you, that by a Reverſe of Fortune might deſtroy the Balance within. A Mind rightly conſtituted, is not intoxicated with Proſperity; but ſtill looking forward, and foreſeeing the Poſſibility of a Change, diſpoſes itſelf to ſubmit without Murmuring or Regret.

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I have one Obſervation more to make before I leave this Subject, and it is: That Hiſtory acquaints us with the different Characters of Men, and lays before us their Views, Intereſts, and Deſigns. By this Means we become inſtructed in the ſeveral Windings and Labyrinths of the Human Heart, and may be ſaid to enter into the Commerce of the World, before we meddle with the Buſineſs and Tranſactions of it. And of how great Advantage this may be in the future Conduct of your Life, will not need many Words to explain. Were you ſent abroad into the World, quite a Stranger to the Manners and Cuſtoms of it, and unacquainted with the Diſpoſitions and Characters of Mankind, you would be liable to be deceived in every Inſtance, and could not attain the Capacity of judging in difficult Circumſtances and Conjunctures, but by Experience of Errors paſt. For being a Stranger to Deceit yourſelf, you would not ſuſpect it in others, and by laying your Heart open to all without Diſtinction, would give ſelfiſh and deſigning Men an Opportunity of drawing you into their Snares. Now Hiſtory is in this Caſe a ſafe and ſure Teacher; for there, without Hazard to ourſelves, we are made wiſe by the Experience of others. We ſee the Paſſions of Mankind, their interfering Intereſts, and all the Artifices by which they impoſe upon one another. We are taught to be upon our Guard againſt Flattery, to ſhun the Contagion of Vice, to diſclaim all Commerce with the Diſſolute and Abandoned, and aſſociate only with the Wiſe and Good. Tell me whether theſe are not Advantages you ought to covet, and whether they do not make the Study of Hiſtory appear well worthy of your Attention?

P. I muſt be very ſlow of Apprehenſion indeed, not to own this, nor are you to wonder after the Deſcription given, if I think every Hour an Age till I enter ſeriouſly upon this Part of Knowledge. Begin therefore according to your Promiſe, and inſtruct me in what Manner I am to proceed, ſo as to draw the greateſt Advantage from the Study I am to enter upon.

G. That is properly now my Taſk, and accordingly I ſet about it with Joy. And here let me firſt obſerve to you, that as Hiſtory is a Recital of paſt Events, and Occurrences that have been carried on in different Countries, and in a Series of Ages the one ſucceeding the other; in order to reap the Fruits of it in their full Extent and Maturity, it will be neceſſary to have ſome previous Knowledge of the Succeſſion of Times, and of the ſeveral Nations and Kingdoms, where theſe Tranſactions took place. For it ſo happens, that the Revo-

lutions of one Age often give riſe to, and are ſtrictly connected with thoſe of another. And therefore we can form but very confuſed Notions of the Riſe and Fall of Empires, and the Eſtabliſhment of States, without ſome ſuch general Comprehenſion of the whole Current of Time, as may enable us to trace out diſtinctly the Dependence of Events, and diſtribute them into thoſe Periods and Diviſions, that ſhall lay the whole Chain of paſt Tranſactions in a juſt and orderly Manner before us. This is that Part of Knowledge which the Learned diſtinguiſh by the Name of *Chronology*; importing a Diſcourſe concerning Time. In like manner, the Situation of Kingdoms in reſpect of one another, and their different Intereſts and Views, often give riſe to Wars, Devaſtations, and other memorable Occurrences; inſomuch that if we would ſee clearly into the Cauſes of thoſe Quarrels that have divided the World, and comprehend the Motives upon which the ſeveral Princes acted, it is neceſſary that we acquaint ourſelves with the various Diſtributions of the Earth, the Extent of Kingdoms and Commonwealths, and their Subdiviſions and Dependencies. For thus ſhall we underſtand how the convenient Situation of one Country or Province in reſpect of another, by rouzing the Ambition of ſome neighbouring State, powerful and aſpiring, brought on mighty Wars and Contentions, and aggrandizing one Nation at the Expence of another, paved the Way to the greater Empires. But this laſt Branch of Science, known by the Name of *Geography*, having been already handled in a preceding Chapter, I ſhall ſay nothing more of it here. The other I purpoſely reſerved till now, reſolving not only to premiſe it as an Introduction to Hiſtory, but alſo to make it ſerve for a Guide to conduct you through the ſeveral Periods and Diviſions of it.

P. As from your Manner of repreſenting Things, I ſee clearly into the Dependence they have one upon another, and that Chronology muſt neceſſarily precede Hiſtory, in order to throw ſome needful Illuſtrations upon it; I can patiently bear this Interruption, and ſuſpend my Curioſity after Things paſt, until I carry this Guide and Conductor along with me.

G. And in return I promiſe you that you will have no Cauſe to repent it. Now Chronology, as I ſaid before, is a Science that takes account of Time, and adjuſts it to paſt Tranſactions. I ſhall not trouble you with the nice Speculations of Philoſophers, in the Definitions they have endeavoured to give us of Time, as tending rather to perplex than illuſtrate the Matter. Let it ſuffice to obſerve, that the Idea of it ſeems to riſe from the Reflection of our own Minds, when

when in turning our Thoughts upon the general Courſe of Things, we conſider ſome as preſent, ſome as paſt, and ſome as to come. For here Conſideration is had of various Periods, not co-exiſtent, but following one another in Succeſſion; and the Interval between any two of theſe Periods, is what we properly call a Space of Time. The general Idea thus explained, it will be eaſy to trace its different Shapes and Modifications. For in taking account of things paſt, they appear to the Mind either as exiſting together, or as diſtant from one another by various Intervals. And when theſe Intervals come to be compared, ſome of them appearing longer than others, and theſe longer being conſidered as double or triple the ſhorter, hence we get the Notion of meaſuring one Portion of Time by another, than which nothing can tend more to render our Ideas of it clear and diſtinct. For when any Extent of Time is too large for the Mind to take in at once, by thus conſidering it as a Compoſition of ſome leſſer Space, and equal to a certain Repetition of it, the Idea is aſcertained, and paſſes in a diſtinct Review of all its Parts before us. But then, when we come to apply theſe Meaſures to Time, either as running on in continual Succeſſion, or as already paſt and gone, we find ourſelves loſt in an unmeaſurable Depth, and meet with nothing to bound us either Way. This makes it neceſſary to fix upon ſome determinate Point or Points in this infinite Duration, from which, as from a Beginning, the various Meaſures of Time, as Days, Months, Years, &c. may be numbered either backwards or forwards. And accordingly ſeveral Roots or Terms of this Kind have been deviſed by different Nations, as they happened to think one thing or another more worthy of Remembrance, and therefore fit to give a Date to other Tranſactions. They are called Epochas or Æras, as being a kind of Reſting-Place for the Mind, from which to look about it, and begin its Computations.

Now from what has been ſaid you will readily perceive, that the whole Science of Chronology may be fitly divided into two Parts or Branches. One comprehending the Knowledge of the various Meaſures and Periods by which Time is computed; and the other deſcribing the ſeveral Æras and Epochas, from which, according to different Nations, Events are dated. For by knowing theſe two, you are Maſter of the whole Current of Time; as being not only able to calculate the Length of any Interval or Diſtance, but alſo by comparing the Computation of various Ages and Kingdoms, to fit

them one to another, and by adjuſting the whole to ſome Standard Period, regulate the entire Succeſſion of paſt Tranſactions.

P. I ſee it evidently; and as the Meaſures and Periods of Time ſeem naturally to come in firſt, being thoſe by which we compute from the others, I ſhould be glad that you begin with them.

G. I deſign ſo. And firſt, as the Idea of Time in general is acquired, by conſidering the Parts of Duration as exiſting in Succeſſion, and diſtant from one another by ſeveral Intervals; ſo the Idea of any particular Time or Length of Duration, as a Day, a Month, a Year, *&c.* is obtained, by obſerving certain Appearances uniformly returning at regular and ſeemingly equi-diſtant Periods. For thus we get the Notion of equal Spaces, and by variouſly multiplying and combining theſe, can form to ourſelves different Meaſures of Time, of different Lengths, according to the Exigency of things. Now the Motions of the Sun and other Heavenly Bodies, by reaſon of their Conſtancy and Equability, eaſily invited Men to make them the Standard by which to regulate theſe ſeveral Dimenſions. And becauſe the apparent diurnal Revolution of the Sun, was not only conſtant and equable, but frequent and of a ſhorter Circuit; hence it naturally became the firſt Meaſure of Time, under the Denomination of a Day.

A Day therefore may be defined to be a Diviſion of Time, drawn from the Appearance and Diſappearance of the *Sun*; and is of two Kinds, Artificial, and Natural.

The Artificial Day, which ſeems to be that primarily meant by the Word Day, is the Time of Light, or of the Sun's Stay above the Horizon, determined by his Riſing and Setting: In Oppoſition to which, the Time of Darkneſs, or of the Sun's Continuance below the Horizon, from Setting to Riſing again, is called Night.

The Natural, or as it is alſo called the Civil Day, is that Space of Time, wherein the Sun compleats his Circuit round the Earth; or to ſpeak properly and aſtronomically, the Time of an entire Revolution of the Equator. Different Nations have acted with great Diverſity of Choice, in fixing the Beginning of their Days; ſome computing from the Riſing, others from the Setting of the Sun, and others again from his paſſing the upper or lower Meridian. Hence the ancient *Babylonians*, *Perſians*, *Syrians*, and moſt other Eaſtern Nations, with the preſent Inhabitants of the *Balearick* Iſlands, the *Greeks*, *&c.* begin their Day with the Sun's Riſing. The ancient

ancient *Athenians* and *Jews*, with the *Auſtrians*, *Bohemians*, *Marcomanni*, *Sileſians*, modern *Italians*, and *Chineſe*, reckon from the Sun's Setting. The ancient *Umbri* and *Arabians*, with the modern Aſtronomers, from Noon. And the *Egyptians* and *Romans*, with the modern *Engliſh*, *French*, *Dutch*, *Germans*, *Spaniards*, and *Portugueſe*, from Midnight. And as different People thus varied as to the Time of beginning the Day, ſo were their different Diſtributions and Diviſions of it into Parts; ſome diſtinguiſhing the Time of the Artificial Day into twelve equal Portions, which therefore in different Seaſons of the Year muſt be of different Lengths. But the Diſtinction that now moſt generally prevails, is that of the whole Space of Day and Night into twenty-four Hours, which being ſo well known to you already, will need no farther Illuſtration.

P. We have now, I ſee, got one Diviſion of Time, and I am much miſtaken as to your Manner of proceeding hitherto, or from this ſmall Beginning, you will deduce the whole Syſtem of Chronology.

G. That indeed is my Deſign, and will I hope, in the End, turn conſiderably to your Advantage. The more ſimple and fewer the Principles are with which we ſet out, the eaſier it will be to comprehend the Science built upon them. In fact, all the Periods and Diſtinctions of Time we meet with in Chronology, are no other than various Combinations of this firſt Meaſure, accommodated to the particular Wants of Mankind, the different Appearances of the Heavens, and the ſeveral Intervals of paſt Tranſactions. Men were no doubt in the Beginning, contented with the ſimple Revolution of a Day, and for ſome little Time it would well enough ſerve all the Purpoſes expected from it. But as the World advanced in Age, and the Intervals between different Tranſactions became large and extended, the Number of Days would multiply ſo faſt, as ſoon to diſcover the Neceſſity of inſtituting more comprehenſive Meaſures of Time, for the eaſy and convenient Computation of theſe longer Spaces. This was done by combining Days into various Syſtems and Claſſes of different Lengths, according to the Exigency of Things, which gave riſe to the Inſtitution of Months, Years, Olympiads, Luſtra, *&c.* And here again the Motions of the heavenly Bodies were found to be of ſingular Uſe. For as before, the Sun, by his apparent Revolution round the Earth, had marked out the Space of a Day; ſo the other heavenly Bodies, by their ſeveral Motions, and a regular Succeſſion of various Phaſes and Appearances, directed Mankind to ſuch Combinations

nations of their Days, as corresponded with the aforesaid Changes. Thus many of the Distributions of Time, became not only useful in Computation, but served also as Measures of the Phenomena and Revolutions of the Heavens. Hence the strict Connection between Astronomy and Chronology, this latter being in a manner wholly founded on the other, and pre-supposing some general Knowledge of it. But altho' in the more early Ages of the World, the Divisions of Time were made to correspond exactly with the heavenly Motions, and Rules of Intercalation provided, to bring the Revolutions of different Luminaries to an Agreement; yet it is now found more convenient, to regulate Time by the annual Motion of the Sun only, neglecting, at least in Civil Computation, the Lunar Revolutions. But as ancient Chronology cannot well be understood, without some Knowledge of these also, I shall contrive my following Explications so as to answer all the Ends of this Science, and give you some general Idea of it, both in its ancient and modern State.

I have already observed, that all the Measures of Time made use of in Chronology, are no other than various Combinations of Days, accommodated to the Exigencies of Things. It therefore now remains, that I take account of the several Divisions and Classes, shew how they are formed, and in what manner applied to the regulating of past Transactions, and connecting the Series of History. The first and most simple Combination of this Kind now in use, is what we call a Week; and is a System of seven Days continually recurring, instituted to perpetuate the Memory of the Creation, which being finished in six Days, the seventh was appointed a Day of Rest, and thenceforward every seventh Day, in Commemoration of this great Event. It is observable that not only the *Jews*, to whom this Institution was immediately revealed by God himself, but the *Syrians* also, the *Egyptians*, and most of the oriental Nations, made use of this Division of Time into Weeks. And this was probably owing to some Remains of the Tradition of the Creation, which they had still retained with divers others. The Names given to the Days of the Week at present, are those which were in use among the ancient Heathen Nations, who denominated them from the seven Planets. Thus the first Day was called *Sunday*, *Dies Solis*; the second *Monday*, *Dies Lunæ*, *&c.* and so for the rest. The Reason of these Denominations is best derived from the ancient Astrology. For the Professors of that Science, distributing the Government and Direction of all the Hours of the Week among the seven Planets, so as

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that the Government of the firſt Hour of the firſt Day fell to *Saturn*, that of the firſt Hour of the ſecond Day to *Jupiter*, *&c.* they gave each Day the Name of the Planet which preſided over the firſt Hour thereof. And theſe Names, with ſome little Variation of their Order, are, as I obſerved before, ſtill retained among the Chriſtians of the Weſt.

The next conſiderable Diviſion of Time is into Months. Theſe at their firſt Inſtitution regarded chiefly the Lunar Motions, and were accordingly regulated by them. But as the Phaſes and Appearances of the Moon, are now of little or no Conſideration in Civil Computations, a great Alteration has hereby happened in Chronology; and a Month moſt commonly means no more than that Space of Time by which we divide the Year into twelve Parts. Now for the farther Illuſtration of this Matter, we are to obſerve, that Months may be fitly divided into Aſtronomical and Civil. Aſtronomical Months, (ſo far as it is uſeful to conſider them here,) are thoſe meaſured by the Revolution and Phaſes of the Moon. They are again ſubdivided into Periodical and Synodical. The Periodical Month is that Space of Time, in which the Moon by her Motion, returneth to the ſame Place of her Orb from whence ſhe ſet out; and conſiſts of twenty-ſeven Days, ſeven Hours, and forty-three Minutes nearly. The Synodical Month is computed from one Conjunction of the Sun and Moon, to the next Conjunction following, and differs from the former in this; that whereas the Periodical Month reſpects only the Moon's Orbit, and her entire Revolution in the Zodiac, the Synodical is ſo called in reſpect of her Conjunction with the Sun. Now after the Time of this Conjunction, the Sun does not continue in the ſame Place of the Zodiac, but moves forward towards the Eaſt: upon which it falls out, that the Moon finiſhing her Courſe, does not find the Sun again in the ſame Point where ſhe left him, he being removed almoſt a whole Sign from his former Place. So that to overtake the Sun again, it plainly appears, that a certain Space of Time is requiſite beſides the Periodical, which makes up the Synodical Month. The Quantity of a Synodical Month is not at all Times the ſame; becauſe the Sun's apparent Motion being different in different Parts of his Orbit, muſt occaſion ſome Variety in this Reſpect. The mean Motion however, as Aſtronomers call it, is computed at twenty-nine Days and a half. This Synodical Revolution of the Moon, was the proper Lunar Month of the Ancients, and at the ſame Time ſhews the Reaſon, why in the Luni-ſolar Year, the Months conſiſted of twenty-nine

and

and thirty Days alternately. For in the Month of twenty-nine Days, the Appendage of twelve Hours being omitted, was to be added to the next Synodic Revolution; which conſiſting likewiſe of twenty-nine Days twelve Hours, did with the twelve Hours omitted in the former Month, make up an exact Space of thirty Days. And this alternate Diſtribution of Months, muſt we ſee happen conſtantly and regularly.

What has been ſaid will be ſufficient to give an Idea of the Aſtronomical Month, in Uſe chiefly among the Ancients, and here explained, to pave the Way to what may be afterwards ſaid of their Chronology. As for the Civil Month, it is no more than that Space of Time, by which we divide a Year into twelve Parts, and is different in different Nations. The Civil Calendar Months which now obtain thro' *Europe*, conſiſt of all thirty or thirty-one Days, *February* excepted, which every fourth Year includes twenty-nine Days, and the other Years only twenty-eight; but of this more hereafter.

We come now to the laſt and greateſt Diſtribution of Time founded on the Motion of the Heavenly Bodies; I mean that taken from the Sun's apparent Revolution in the Ecliptic, and called a Year. I ſhall not enter into the nice Diſtinctions of Aſtronomers, who divide the Year into Sidereal and Tropical, as that would add but little to your Chronological Knowledge. It will better anſwer my Purpoſe, to give a ſhort Hiſtory of the Year, with its various Changes, and preſent Form. Beſides the more obvious Revolution of the Sun, by which he is carried round the Earth in the Space of twenty-four Hours, and marks out the Quantity of a Natural Day; there is alſo a ſecond Motion belonging to him, carried on more ſlowly, and not compleated till after ſome conſiderable Time. This is what Aſtronomers call his annual Revolution, by which ſetting out from ſome remarkable Part of the Heavens, as the Equinoctial or Solſtitial Points, he is obſerved after a certain Number of Days, to return again to the ſame, and ſo on in continual Succeſſion. Now as in the Caſe of the Diurnal Motion, his regular Appearance and Diſappearance, naturally drew after it the Obſervation of Mankind, and directed them to the eaſy and convenient Diſtinction of Time into Days: ſo here, his annual Motion being attended with a Viciſſitude of Seaſons, which follow one another in Succeſſion, and always return, when the Sun returns to the ſame Part of his Orbit which produced them before; it would not be long before Men would become ſenſible of theſe Alterations, and obſerving them to be uniform and conſtant, would by a Curioſity natural to them, be for finding out

out if poſſible the Cauſes of them. Add to this, that as the fixing of Seed-time and Harveſt, with ſeveral other important Concerns of Life, depended upon this Diſcovery, they were likely to be the more diligent in their Reſearches. Having therefore found that this Change of Seaſons was occaſioned by the Sun's apparent Revolution in the Ecliptic, they ſet themſelves to compute the Time in which this Revolution was performed, and having determined it in the beſt Manner they could, thereby aſcertained the due Return of the Seaſons. This ſecond Period of the Sun is what we call a Year, and by the niceſt Obſervations of later Aſtronomers, is found to contain 365 Days, 5 Hours, and 49 Minutes. It cannot be expected however, that in the earlier Ages of the World, when Aſtronomy was but in its Infancy, this Accuracy of Calculation could be obtained. Men approached gradually to the true Meaſure of the Year, correcting former Errors by new Obſervations. Their firſt Computations, as is natural to ſuppoſe, muſt be deficient. The moſt ancient Form of the Year we know of, is that which divides it into 360 Days. This is plainly the *Moſaic* Year, and is by ſome, not without Reaſon, thought to be as old as the Deluge. For *Moſes* in the Deſcription which he gives us of that general Cataſtrophe, aſſigns 150 Days to five Months, which is allowing 30 Days to a Month, and 12 Months of 30 Days make exactly 360 Days. Indeed *Herodotus* aſcribes this Form of the Year to the *Egyptians*; and many learned Men, moved by his Authority, think that *Moſes* deſcribes the Deluge, not by any Years or Months in uſe ſo far backwards as the Times of which he wrote, but by that Form of the Year which he had learnt in *Egypt*; it being ſaid of him in holy Writ, that he was ſkilled in all the Learning of the *Egyptians*. But not to diſpute about the Antiquity of this Form; ſo far is certain from the Teſtimony of *Herodotus*, that it was in uſe for ſome Time among the *Egyptians*. An Error however of upwards of five Days, was too conſiderable to paſs long unobſerved. Accordingly we are told, that *Hermes Triſmegiſtus* added five Days more to the Account, by which means they approached pretty near to the Truth. On this footing *Thales* is ſaid to have inſtituted the *Grecian* Year: but that Form did not hold long among the *Greeks*, they on account of their Feſtivals preferring the Luni-ſolar Year. This conſiſted of 12 Synodic Months, of 29 and 30 Days alternately, making in all 354 Days to the Year. But as this fell ſhort of the true ſolar Courſe by eleven Days, and would thereby in Time ſhift the Beginning of the Year backwards thro' all the

the Seaſons; to provide againſt this Inconvenience, Rules of Intercalation were contrived, to keep the Motions of the Luminaries as near as poſſible to an Agreement. Theſe Intercalations I ſhall have occaſion to diſcourſe more fully of hereafter, and would only at preſent obſerve; that the *Roman* Year as introduced by *Romulus*, and afterwards reformed by *Numa*, was likewiſe meaſured by Lunar Months, with intercalary Days appointed, to keep the Beginning of the Year fixed to the ſame Seaſons. The Care of theſe Intercalations was committed to the *Pontifex Maximus*, who neglecting his Truſt, let things run to the utmoſt Confuſion, inſomuch that in the Time of *Julius Cæſar*, the Winter Months were fallen back into Autumn, and the Autumn Months into Summer. *Cæſar* ſet about regulating theſe Diſorders, and to reſtore the Seaſons to their proper Months, ordered the Year in which he began the Reformation of the Calendar, to conſiſt of 445 Days. This done, by the Aſſiſtance of *Soſigenes*, a famous Mathematician of *Alexandria*, he inſtituted a Solar Year of 365 Days and ſix Hours. And as the ſix Hours could not be conſidered or taken notice of in civil Uſe, he ordered them to be neglected till they made a Day, which happening every fourth Year, that fourth Year was to conſiſt of 366 Days, and the intercalary Day to be inſerted after the Feaſt of the *Terminalia*, which ended on the 23d of *February*. Now the Day after this being among the *Romans* called the ſixth of the Calends of *March*, *Sextus Kalendas Martii*, this in the intercalated Years was ordered to be reckoned twice, whence every fourth Year they had the *Sextus Kalendas*, &c. *bis*, or twice repeated, which was the Occaſion of giving this Year the Name of *Biſſextile*.

But though this was a very happy Conſtitution of the Year, and what long obtained thro' *Europe*, as coming very near the Truth, yet is it not Aſtronomically exact. We have ſeen already that the Sun's annual Revolution, or as Aſtronomers call it, the Tropical Year, conſiſts according to the niceſt and beſt Obſervations, of 365 Days, 5 Hours, and 49 Minutes. But the *Julian* Form computes the Year at 365 Days, 6 Hours, which is 11 Minutes greater than the Truth. And altho' this in the Conſideration of ſingle Years, appears to be but of little Moment, yet in the Space of a Century it amounts to almoſt a whole Day, and in Proportion as Time runs on, the Error becomes more conſiderable. In the Year 325, at the Time of the *Nicene* Council, the vernal Equinox was found to fall upon the 21ſt of *March*. But by this Error of eleven Minutes in the *Julian* Account,

Account, which in the Space of 133 Years grows to be a whole Day, it ſo fell out, that in the Year 1582, when Pope *Gregory* ſet about the Reformation of the Calendar, the Equinoxes and Solſtices had gone backwards ten entire Days; inſomuch that the vernal Equinox, inſtead of the 21ſt, fell upon the eleventh of *March*. To remedy this Diſorder, *Gregory* ordered ten Days to be ſuppreſſed, and what would otherwiſe have been the eleventh of *March*, to be called the 21ſt, that thereby the Equinox might fall on the ſame Day as at the Time of the Council of *Nice*. And to prevent the like Variation for the future, he inſtituted a new Form of Years, called the *Gregorian*, in which once in 133 Years, a Day is taken out of the Calendar. That this might be done with the leaſt Confuſion poſſible, he contrived it in the following Manner. From the 1600 Year of the Chriſtian Æra, every hundredth Year, which according to the *Julian* Form is always a *Biſſextile* or Leap-year, was to become common; but every four hundredth Year was to continue a *Biſſextile*, as in the *Julian* Account. By this Computation the Year 1700 was common in the *Gregorian* Stile: ſo will 1800 and 1900 be, all which are *Biſſextile* in the *Julian* Account. But the Year 2000, both in the *Julian* aud *Gregorian* Forms, will be *Biſſextile*. So that, in ſhort, the whole Difference between theſe two Methods of Computation is this; that from the 1600 Year of our Lord, of every four Years terminating four Centuries, the three firſt are common, and the fourth *Biſſextile*, according to the *Gregorian* Calculation; whereas all four are Leap-years in the *Julian*.

You ſee therefore that the *Gregorian* Account is an Improvement upon the *Julian*, and carries the Form aad Eſtabliſhment of the Year to as great a Degree of Perfection as it is capable of, the vernal Equinoxes being thereby fixed almoſt for ever to the 20th or 21ſt of *March*. The *Julian*, or Old Stile as it is called, was uſed in *England* till *September* 1752, when the *Gregorian* or New Stile took place, as it does in moſt other Chriſtian Countries of *Europe*. And this was the Reaſon of that Difference of eleven Days between our and foreign Computations: for as I ſaid before, Pope *Gregory* when he ſet about reforming the Year, ordered ten Days to be ſuppreſſed; and as in Conſequence of his new Form, another Day was ſtruck out of the Calendar at the End of the 17th Century, this makes in all eleven Days, the preſent Difference between the New and the Old Stiles. I have thus given you a ſhort Account of the Year, with all the Variations it has undergone, till its laſt Reformation under Pope *Gregory* XIII. where the Accuracy

of

of Calculation is carried ſo far, as to leave no Room for A
Improvements. I might now enter into deeper Reſea
upon this Subject, and lay before you ſuch other Conſtitu
of the Year, as have prevailed in different Ages and Nati
but theſe are Inquiries rather of Amuſement than Uſe. W
has been ſaid will, I flatter myſelf, ſerve as a ſufficient F
dation for what other Particulars of the Science you
find it neceſſary to render yourſelf Maſter of, in the fu
Proſecution of your Studies. Heaps of Definitions are
denſome to the Memory, and apt rather to create Diſ
than convey any uſeful and ſatisfying Knowledge. But w
the Principles of a Science are fully and clearly delineated,
more remote Branches lie open to the Mind, and flow in
Eaſe and Pleaſure, in the Courſe of a Man's Reading
Obſervation. Were I now to give you a Detail of all
various Forms of Years and Months, uſed at different Ti
and in different Countries; the Multiplicity of Partic
would puzzle and confound you, and only ſerve to cr
one another out of the Mind. But as from what has
advanced in the Reflections offered above, you know
Grounds upon which the ſeveral Calculations are built, all
reſt will come in courſe, and be comprehended and ret
ed with Eaſe, when you apply to the Hiſtories of partic
Nations.

P. I am ſenſible that what you ſay is juſt, and flatter
ſelf I ſufficiently underſtand all that is at preſent neceſſary
be known with regard to the Meaſures of Time already
ſcribed. But I have ſtill one Queſtion to put to you, be
you quit this Subject. You told me, I remember, that all
different Meaſures of Time made uſe of in Chronology, w
no more than certain Syſtems and Collections of Days,
greater or leſs Extent, according to the Quantity of the Pe
to be meaſured. You have likewiſe illuſtrated this Obſer
tion, by ſhewing me in what Manner Days are combined
gether, ſo as to form Weeks, Months, and Years. But I
ſtill deſirous to know, whether in the Computation of
large Intervals, it has not been found neceſſary to proceed
Combinations of Years. I think I have met with ſometh
of this kind in ancient Hiſtory, and doubtleſs it is of Mon
enough to merit a particular Notice.

G. You do well to put me in mind of a Thing ſo m
rial in ancient Chronology. It is certain the Eaſtern Nati
had formed ſeveral of theſe Claſſes of Years, by which t
not only computed Time in general, but alſo the Reign
their particular Princes. Thus *Beroſus* in his Hiſtory of

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Chaldean Kings, computes by *Sari*, *Nari*, and *Soſi*. Theſe Meaſures of Time, tho' common and well underſtood in the Age of that Hiſtorian, are nevertheleſs wholly unknown to us, any farther than that they are certain Collections of Years, whoſe Number we can only gueſs at. Some magnify the *Sarus* to three thouſand ſix hundred Years, a Period of Time altogether beyond Belief. Others again with more Probability, reduce it to that Number of Days, which amounts to juſt ten old *Chaldean* Years of three hundred and ſixty Days each. But as this Manner of Computation is now altogether laid aſide in Chronology, it is of little Moment to puzzle ourſelves with Enquiries about it. The Jubilees and Sabbatical Years of the *Jews* are of far greater Importance; not ſo much for their Uſe in Calculations, as becauſe of the Cuſtoms depending upon them, and the frequent Alluſions made to them both in the Hiſtorical and Prophetic Books of Scripture. How for Inſtance could *Daniel*'s Prophecy of ſeventy Weeks be underſtood, without knowing; that as among the *Jews* every ſeventh Day was holy, and a Day of Reſt, ſo likewiſe was every ſeventh Year a Year of Reſt to the Ground, in which they were neither to ſow nor reap. By this means their Time was divided not only into Weeks of Days, but alſo into Weeks of Years, which laſt are thoſe alluded to in the above-mentioned Prophecy. Now ſeventy Weeks in this latter Language, amounting to 490 Years, give ſufficient Time for the Accompliſhment of all the great Events predicted, as is ſhewn at large by the Eccleſiaſtical Hiſtorians. As to the Year of *Jubilee*, there is indeed ſome Diſpute among learned Men; many fixing it to the ſeventh Sabbatical or 49th Year, while others contend that it was the next Year after. The Reaſon of this Difference is, that if we ſuppoſe it to have fallen on the Year after the ſeventh Sabbatical Year, then there muſt have been two Sabbatical Years together, (the Year of *Jubilee* being alſo Sabbatical) and of Conſequence the Loſs of two ſucceeding Crops, which ſeems highly improbable. However it is the real Truth of the Matter, and ſo circumſtantially deſcribed in Scripture, that one cannot but wonder to ſee Men endeavouring to explain away the moſt obvious and clear Texts, for the Sake of a ſeeming Difficulty. This Year was obſerved with great Solemnity by the *Jews*, and was chiefly remarkable for the conſiderable Alteration it occaſioned in their Properties and Eſtates; for at this Time, by the expreſs Command of their Law, all Slaves were made free, and all Lands that had been ſold or mortgaged, reverted to their ancient Owners. But I

ſhall now quit the *Jews*, and proceed to two other Diſtributions of Years, of yet greater Moment in this Science, as being abſolutely neceſſary to the right underſtanding of the *Greek* and *Roman* Hiſtory. I mean the *Olympiads* and *Luſtra*. The firſt of theſe was a Method of Computation in uſe among the *Greeks*, and of great Note in Chronology, as from them the Epocha of the Hiſtory of that memorable People takes Date. *Varro* too, in his Diviſion of the whole Series of Time into three Periods, begins the third or laſt, which he calls the Æra of true Hiſtory, from the firſt Olympiad. Now an Olympiad was a Space of four Years, at the Expiration of which the *Olympic* Games were celebrated with great Pomp and Solemnity near the City *Olympia* in *Peloponneſus*. They are ſaid by ſome to have been firſt inſtituted by *Hercules*, in Honour of *Jupiter*. But being afterwards diſcontinued for a Time, they were revived by *Iphitus* the Son of *Praxonides* in the 3938 Year of the *Julian* Period, the 3228 Year of the World, and 776 Years before *Chriſt*. From this Time they were continued without Interruption, and became the Epocha from which the *Greeks* computed their Years. The firſt *Olympiad* is marked by the Victory of *Corebus* the *Elean*. Theſe Sports were renewed every fifth Year, and after a Revolution of four Years compleat. They conſiſted of various Kinds of Exerciſes, in which ſuch as were to enter the Liſts, took great Pains before-hand to accompliſh themſelves. The Conquerors were diſtinguiſhed by the moſt particular Honours, and publickly crowned in an Aſſembly of all *Greece*. Nay, ſo great was the Eſteem in which they were held, that at their Return, a Piece of the Wall of the City was pulled down, to give Paſſage to their Chariot. The Computation by *Olympiads* ſeems to have ceaſed after the 364th, which ended with the Year of *Chriſt* 440; for we henceforward meet with no more Mention of them in Hiſtory. The *Luſtrum* again is a *Roman* Inſtitution, and uſed by their Writers to ſignify a Space of five Years. It took its riſe from the Inſtitution of the *Cenſus* by *Servius Tullius*. This politic King, having diſtinguiſhed the Citizens into Claſſes and Centuries, and ranked them according to the Valuation of their Eſtates, commanded them to appear on a Day appointed under Arms, and agreeable to the above-mentioned Diſtribution, in the *Campus Martius*, which was a large plain Field, lying without the City near the *Tiber*. Here by the King's Order was made a ſolemn Luſtration or expiatory Sacrifice in the Name of all the People. The Sacrifice conſiſted of a Sow, a Sheep, and a Bull, whence it

it took the Name of *Suovetaurilia*: The whole Ceremony was called *Luſtrum*, *à luendo*, from *paying*, *expiating*, *clearing*, or perhaps from the Goddeſs *Lua*, to whom *Servius* is ſaid to have built a Temple. But becauſe of the continual Change of Men's Eſtates, it was ordered that the *Cenſus* ſhould be renewed every five Years, and it being uſually cloſed by the *Luſtrum*, it was hence that the Word came to ſignify that Term of Years.

P. You have now, according to your Promiſe, explained all the moſt noted Computations of Time, whether ancient or modern. Is there any thing farther to be obſerved on this Subject, before you enter upon the Conſideration of Epochas?

G. Epochas, as I told you before, are certain fixed Points of Time, from which Men begin their Computations, and to which in all their Calculations they refer. Hence by comparing different Tranſactions with the Epocha, and tracing their various Intervals and Diſtances, we can aſcertain the Years in which they happened, and aſſign them their Place and Order in the Succeſſion of Time. But it is evident that all this can regard only the Epocha immediately under Conſideration. Where the different Epochas are uſed, as is frequently the Caſe in Hiſtory, we muſt neceſſarily have ſome common Meaſure, by which to compare them together, and diſcover the Relation they bear to one another. The Creation of the World, the Deluge, the Olympiads, the Building of *Rome*, and the Birth of *Chriſt*, are all celebrated Æras in Hiſtory, and often made uſe of in the Computation of Time. It is apparent however, that in reading the Tranſactions of different Nations, which may be referred to thoſe or other Æras, we ſhall not know how to connect them together, or comprehend the coincident Times, unleſs we firſt eſtabliſh ſome general Period, which may ſerve as the Standard and common Receptacle of all other Epochas. This done, we have only to reduce the ſeveral Æras to it; which throws the whole Train of paſt Events into one connected Series, and exhibits them in their diſtinct Order of Succeſſion. Such a Standard as that we are ſpeaking of is the *Julian* Period. And as there is nothing more important in Chronology, than to have a diſtinct Comprehenſion of this Period, and to ſee the Manner of its Application, I ſhall, in order to give a clearer Inſight into the Subject in hand, explain firſt: the Cycles of which it is compoſed; then ſhew, how by the artful Combination of theſe, ſuch a Meaſure of Time is framed, as preſerves a happy Diſtinction in all its Parts, ſo that they are

in no danger of being confounded or miſtaken one for another; and laſtly, I ſhall demonſtrate the Uſe of this Period in regulating the ſeveral Epochas and Computations of Chronology.

The Conſideration of Cycles makes properly a Part of Eccleſiaſtical Computations, they being chiefly contrived for determining the New and Full Moons, and regulating the Feſtivals of the Church depending thereon. In a View of Chronology therefore ſuch as this, deſigned only for the Uſes and Purpoſes of Hiſtory, it will not be neceſſary to conſider them any farther than as they go to the Compoſition of the *Julian* Period, and conſequently make a Part of the Civil Meaſures of Time. Cycles in the general are no more than certain Periods or Series of Years, proceeding in an orderly Succeſſion from firſt to laſt, when they are ſuppoſed to begin again, and ſo preſerve the ſame Tenour in a conſtant Train of Revolutions. Thus the continued Series of Sabbatical Years among the *Jews*, is called the Sabbatical Cycle, which thence conſiſted of ſeven Years; as a Syſtem of fifty Years continually recurring, made their Jubilean Cycle. In like Manner, if we ſhould ſuppoſe the Sun and Moon to ſet out together from any Point of the Zodiac, and after a certain Succeſſion of Years to meet again in the ſame Point of the Heavens; as this Event muſt always happen upon the like Revolution of Years; this Number of Years would neceſſarily form a Cycle, by which to determine for ever the Coincidence of theſe two Luminaries in the Heavens. And accordingly this is the Intent of the Lunar Cycle, or Cycle of the Moon, of ſo great Note in Chronology. But in order to trace the Origin and Formation of it with the greater Exactneſs, we muſt go back to the ancient Form of the Year in uſe among the *Jews* and *Greeks*, which tho' properly Lunar, yet as they were obliged alſo to regard the Solar Motions, hence aroſe the Neceſſity of Intercalations, and of eſtabliſhing a Cycle to regulate and adjuſt theſe Intercalations. The Year at firſt in uſe among the *Jews*, was not ſettled by Aſtronomical Rules, but made up of Lunar Months, ſet out by the Phaſes or Appearances of the Moon. When they ſaw the New Moon, then they began their Months, which conſiſted alternately of 29 and 30 Days, for the Reaſons given above. None of them had fewer than 29 Days, and therefore they never looked for the New Moon before the Night following the 29th Day; and if they then ſaw it, the next Day was the firſt Day of the following Month. Neither had any of their Months more than 30 Days; and therefore

fore they never looked for the New Moon after the Night following the 30th Day, but if they ſaw it not then, concluded its Appearance was obſtructed by Clouds; and of 12 of theſe Lunar Months, their common Year conſiſted. But as this falls 12 Days ſhort of a Solar Year, every one of theſe common Years, in reſpect of the Sun's Courſe, began 11 Days ſooner than the former; which in 33 Years, would carry back the Beginning of the Year thro' all the four Seaſons. This Inconvenience they were under a Neceſſity of preventing for the Sake of their Feſtivals. The Feaſt of the Paſſover was fixed to the Middle of the Month *Niſan*, and ordered to be celebrated by the eating of the Paſchal Lamb, and the offering up of the Wave Sheaf, as the firſt Fruits of their Barley Harveſt. The Feaſt of Pentecoſt was kept the 50th Day after the 16th of *Niſan*, the Day on which the Wave Sheaf was offered; and celebrated by the Offering of the two Wave Loaves, as the firſt Fruits of their Wheat Harveſt. And laſtly, the Feaſt of Tabernacles always began on the 15th of *Tiſri*, being fixed to the Time of gathering in the Fruits of the Earth. It is evident therefore that the Paſſover could not be obſerved till the Lambs were grown fit to be eaten, and the Barley to be reaped; nor the Pentecoſt till the Wheat was ripe, nor the Feaſt of Tabernacles till the Ingathering of the Vineyard and Oliveyard were over. And therefore theſe Feſtivals being fixed to theſe ſet Seaſons of the Year, it was neceſſary to adjuſt the Lunar Reckoning to the Sun's Courſe, and thereby prevent their Months from receding too far from the Seaſons. For this Purpoſe, ſometimes in the third Year, and ſometimes in the ſecond, they caſt in another Month, making the Year then conſiſt of 13 Months; whereby they conſtantly reduced their Lunar Year, as far as ſuch an Intercalation could affect it, to that of the Sun, and never ſuffered the one to vary from the other above a Month. Theſe Intercalations were regulated by the High-Prieſt and Sanhedrim, and Notice given of what they ordained in this Matter over all the Land. But when they became diſperſed over all Nations, ſo as neither to have proper Opportunities of making the requiſite Obſervations, nor Means of communicating them when made, it was then found neceſſary to eſtabliſh fixed and ſtated Rules of Intercalation, that ſo they might be every where uniform herein. And upon this Occaſion it was, that the Cycles and Aſtronomical Calculations of the *Greeks*, were with ſome little Variation firſt introduced among them.

You ſee therefore that the *Jewiſh* Years, tho' properly and ſingly conſidered they were indeed Lunar, yet by theſe Intercalations, and the keeping of their Months conſtantly fixed to the ſame Seaſons, they became in their collective Sums truly Solar. The ſame Thing happened alſo among the *Greeks*, and for a like Reaſon. Their Years were indeed Lunar, as conſiſting of Months meaſured by the Motion of the Moon, but at the ſame time they took care to adjuſt theſe to the Solar Reckoning, for the Sake of their Feſtivals, eſpecially for the Sake of the Olympiads. For being directed by an Oracle to obſerve all their ſolemn Sacrifices and Feſtivals *κατὰ τεια. i. e.* according to Three; and this being interpreted to mean Years, Months and Days, and that the Years were to be reckoned according to the Courſe of the Sun, and the Months and Days according to that of the Moon, they thought themſelves obliged hereby to obſerve all theſe Solemnities, at the ſame Seaſons of the Year, and on the ſame Month, and on the ſame Day of the Month. And therefore Endeavours were made to bring all theſe to meet together, that is, to bring the ſame Months, and all the Days of them, to fall as near as poſſible within the Time of the Sun's Courſe. The Difficulty therefore lay in finding out ſuch Intercalations as without diſturbing the Lunar Revolutions, would by the additional Months thence ariſing, keep the regular Months duly fixed to the ſame Seaſons. For as the Lunar Year fell only 11 Days ſhort of the Solar; to have added theſe annually, would have broke in upon the Succeſſion of their Months, and deſtroyed the whole Scheme of their Year. For with them, in the ſame Manner as with the *Jews*, their Months always began with a New Moon, and their Years were always made up of theſe Lunar Months, ſo as to end exactly with the laſt Day of the laſt Moon, and to begin exactly with the firſt Day of the next Moon. It was neceſſary therefore for the bringing of all to fall right according to the Directions of the Oracle, that the Intercalation ſhould be made by Months; and to find out ſuch an Intercalation of Months, as would at length bring the Solar Year and the Lunar Year to an exact Agreement, ſo that both ſhould begin from the ſame Point of Time, was that which was to be done for this Purpoſe. For thus only could the Solemnities be always kept to the ſame Seaſons of the Year, as well as to the ſame Months, and the ſame Days of them, and conſtantly be made to fall within the Compaſs of one Lunar Month at moſt ſooner or later, within the ſame Times of the Solar Year. And therefore in order hereunto Cycles were to be

invented; and to find out ſuch a Cycle of Years, wherein by the Intercalation or Addition of one or more Months, this might be effected, was the great Study and Endeavour of the Aſtronomers of thoſe Times. The firſt Attempt that was made for this Purpoſe was that of the *Dieteris*, a Cycle of two Years, wherein an Intercalation was made of one Month; but in two Years Time, the Exceſs of the Solar Year above the Lunar being only 22 Days, and a Lunar Month making 29 Days and an half, this Intercalation, inſtead of bringing the Lunar Year to a Reconciliation with the Solar, overdid it by 7 Days and an half. This Fault being ſoon perceived, for the mending of it the *Tetraeteris* was introduced, which was a Cycle of 4 Years, wherein it was thought that an Intercalation of one Month would bring all that to rights, which was over-done by the like Intercalation of the *Dieteris*. And this was contrived chiefly with a Reſpect to the Olympic Games. For they being the chief of their Solemnities, and celebrated once every four Years, Care was taken to bring them every fourth Year as near as poſſible to the ſame Time of the Solar Year, in which they had been performed the Olympiad before. Now this Solemnity, according to the original Inſtitution, was always to begin on the firſt Full Moon after the Summer Solſtice; and it was thought that an Intercalation of one Month in four Years would always bring it to this Time. But four Solar Years exceeding four Lunar Years 44 Days, the adding one Lunar Month, or 29 Days and an half, fell ſhort of curing this Defect, upwards of 14 Days. This Fault likewiſe ſoon diſcovering itſelf, they intercalated alternatively, one four Years with one Month, and the next four Years with two Months, which brought it to the *Octoeteris*, or Cycle of eight Years, wherein by intercalating three Months, they thought they brought all to rights, and indeed it came much nearer to it, than any of the former Cycles. For by this Intercalation the eight Lunar Years were brought ſo near to the eight Solar Years, that they differed from them only by an Exceſs of one Day and 14 Hours. And therefore this Cycle continued much longer in uſe than any of the reſt. But at length the Error, by increaſing every Year, grew great enough to be alſo diſcovered, which produced the Invention of ſeveral other Cycles, till at length the *Metonic* Cycle of 19 Years took place, ſo called from *Meto* an *Athenian*, the Inventor of it. This great Aſtronomer found by Calculation, that if the Sun and Moon were ſuppoſed to ſet out together from any Point of the Zodiac, after 19 Solar Revolutions, they would meet again in the ſelf-ſame Point, and

begin a new Period exactly agreeing with the former. Thefe 19 Solar Revolutions he found to contain 235 Lunations, which make 19 Lunar Years, and 7 Lunar Months, to be added to them by 7 Intercalations. So that the whole Cycle conſiſted of 12 Lunar Years of 12 Months each, and ſeven intercalated Years of thirteen Months, which correſponding to 19 Solar or *Julian* Years, the New and Full Moons after that Space, not only return to the ſame Days of the *Julian* Year, but nearly to the ſame Hours of the Day. A Courſe of Obſervations therefore determining the Days on which the New and Full Moons happen during one Revolution of this Cycle, will alſo ſerve for the next Revolution of the ſame, and ſo on in Succeſſion. The chief Uſe of this Cycle among the *Greeks* being to ſettle the Times of celebrating their Solemnities, and that of the Olympiads being the chief of them, on the fixing of which the fixing of all the reſt did depend, it was in the firſt place applied to this Purpoſe. And as the Olympic Games were always to be celebrated on the firſt Full Moon after the Summer Solſtice, in order to ſettle the Time of their Celebration, it was neceſſary in the firſt Place to ſettle the Time of the Summer Solſtice. This *Meto*, the Year he introduced his Cycle, obſerved to be on the 21ſt Day of the *Egyptian* Month *Phamenoth*, which reduced to the *Julian* Year falls on the 27th of *June*. And therefore the *Greeks* having received this Cycle, did from this Time forward celebrate their Olympiads on the firſt Full Moon after the 27th Day of our *June*; and henceforth alſo began their Year from the New Moon preceding. The Year in the Beginning of which the Olympic Games were celebrated, was in their Computation of Time, called the firſt Year of that Olympiad; and in the Beginning of the fifth Year after they celebrated the next Olympiad, which made the Time from one Olympiad to another to be juſt four Years, according to the Meaſure of the Years then uſed.

I have thus given you a full and I hope intelligible Account of the *Metonic* Cycle, ſo famous in ancient Chronology; and ſtill known among us under the Name of the Cycle of the Moon or Golden Number. Upon the ceaſing of the *Greek* Solemnities, the Uſe of this Cycle alſo ceaſed, and ſo continued for ſeveral Centuries, till at length after the Council of *Nice*, the *Chriſtians* introduced it into their Calendar, and made uſe of it in ſettling *Eaſter*, and the other moveable Feaſts. For by a Decree of that Council, *Eaſter-day* was fixed to the *Sunday* after the firſt Full Moon that followed next after the vernal Equinox: Thus it became neceſſary in the *Chriſtian* Church as well as among the *Greeks*, to calculate the

the New and Full Moons in the Heavens, and adjuſt them to the Solar Courſe. And as a better Cycle for this Purpoſe than the 19 Years Cycle was not to be found, becauſe none other can bring the Courſe of the Sun and Moon to a nearer Agreement, the *Chriſtian* Church accordingly pitched upon it, as the beſt Rule they could follow for the fixing of their *Eaſter*. And ſo great a Value did they ſet upon it by reaſon of its great Uſefulneſs in Eccleſiaſtical Computations, that the Numbers of it were written in the ancient Calendars in golden Letters; from whence in our preſent Almanacks, that Number of this Cycle, which accords with the Year for which the Almanack is made, is called the Golden Number. Now the Golden Number for any Year whatſoever of the *Chriſtian* Æra, may be eaſily found by the following plain Rule. The firſt Year of *Chriſt* according to the Computation in Old Stile, fell in with the 2d Year of the Lunar Cycle, and therefore if to the given Year of the *Chriſtian* Æra you add one, and divide the Sum by 19, the Quotient ſhews the Number of Revolutions of the Cycle from the Beginning of the ſaid Æra, and the Remainder after Diviſion is the Golden Number required; but if nothing remains, the Golden Number is 19. Suppoſe for Example the Golden Number of the Year 1746 were required: Then 1746 added to 1 makes 1747, and that divided by 19, gives 91 for the Quotient, with a Remainder of 18. And therefore 18 is the Golden Number for that Year; and 91 the Quotient expreſſes the Number of Revolutions of this Cycle from the Beginning of the Year preceding the Birth of *Chriſt*.

P. But does this Cycle of 19 Years bring the Solar and Lunar Revolutions to ſo exact an Agreement, as to be always an invariable Rule in this Caſe?

G. Altho' the *Metonic* Cycle comes indeed very near the Truth, ſo as to ſhew the Lunations for the Space of three Centuries without the Error of a ſingle Day; yet the Difference continually increaſing, grows in Time to be conſiderable. For 19 Lunar Years, and 7 intercalated Months, of which this Cycle conſiſts, falling ſhort of 19 *Julian* Years almoſt an Hour and an half, hence it hath followed, that in every one of the Years of this Lunar Cycle, the New Moons and Full Moons have happened juſt ſo much ſooner each Month, than in the ſame Years of the Cycle immediately preceding. And hereby it hath come to paſs, that after the elapſing of ſo many Rounds of this Cycle, as have revolved from the Times of the *Nicene* Council to the Year 1746, the New Moons and Full Moons in the Heavens, have anticipated the New and

and Full Moons in the Calendar of the Common Prayer Book, four Days and an half; becauſe the New Moons and Full Moons are there ſtated, not according to the preſent Times, but according to the Times of that Council. Theſe laſt are called Eccleſiaſtical New Moons, to diſtinguiſh them from the true ones in the Heavens; and the general Table or Rule for finding *Eaſter* for ever ma. ſtill be applied, if we make the proper Allowance above deſcribed. That is, in calculating the New Moons we muſt reckon four Days and an half before the Time aſſigned by the Calendar; or, which amounts to the ſame, call the Day of the New Moon as you find it by the Calendar, the fifth Day of the Moon's Age. In the *Gregorian* Reformation of the Calendar, the Golden Number is thrown out, and the Epact introduced in the Place of it. But as it is not my Intention here to meddle with Eccleſiaſtical Computations any farther than is neceſſary to give a clear Idea of the Cycles that conſtitute the *Julian* Period, I ſhall here conclude my Obſervations upon the Lunar Cycle, which I have endeavoured to explain in the moſt full and diſtinct Manner, not only becauſe of its great Note in ancient Computation, but alſo for the diſtinguiſhed Place it ſtill retains in our Civil Calendar.

P. What other Cycles beſides this of the Moon, are made uſe of in the Compoſition of the *Julian* Period?

G. The *Julian* Period, beſides the Lunar Cycle, takes in alſo two others: That of the Sun as it is commonly called, and the Cycle of Indiction. The Solar Cycle is ſo called, not from expreſſing any Number or Series of Solar Revolutions, but becauſe by its Help we know the Dominical Letter, or the Character of *Sunday*. But to enable you the better to comprehend this, I muſt obſerve, that as we divide Time into Weeks, and deſcribe the Day of the Week by ſeven ſeveral Names; ſo are thoſe Days diſtinguiſhed in the Calendar by ſeven Letters ſet in alphabetical Order before them, and repeated to them in a conſtant Round throughout the whole Year. Theſe Letters are the firſt ſeven of the Alphabet, A, B, C, D, E, F, G; and the Cuſtom is, to aſſign the Letter A to the firſt Day of the Year; which if it happens to be a *Sunday*, then A is the Letter for *Sunday*, or the Dominical Letter; and the reſt are applied in Order to the other Days of the Week. Now as the Number of Days in a Week are ſeven, and the Number of Letters applied to them alſo ſeven, it is evident, that whatever Letter anſwers to the firſt *Sunday* of the Year, will ſtand for *Sunday* all the Year round, the Revolution of Days and Letters being in this

his Reſpect the ſame, and perfectly coinciding. It is manifeſt likewiſe, that if the Year was made up of an exact Number of Weeks, the Dominical Letter would continue conſtantly and invariably the ſame, becauſe the firſt Day of the Year would always fall upon the ſame Day of the Week, and of Conſequence create no Interruption or Diſturbance in the Order and Succeſſion of Letters. But as this is not the Caſe, the odd Day or Days muſt inavoidably break in upon the Series, and to take Account of theſe Alterations, is the Deſign of the Solar Cycle. As the common *Julian* Year conſiſts of 52 Weeks and one Day; if the firſt Day of the Year falls upon a *Sunday* making A the Dominical Letter, then will the laſt Day of the Year alſo fall upon a *Sunday*, and the firſt Day of the next ſucceeding Year will be *Monday*. But as the Letter A is always appropriated to the firſt Day of the Year, it now of courſe becomes the Characteriſtick of *Monday*, and the Letter that in due Order of Succeſſion falls to *Sunday*, is G, which therefore becomes the Dominical Letter of the Year. A like Train of Things will alſo ſhift the Dominical Letter of the enſuing Year back by one Letter, and throw it upon F. And this Revolution, were it allowed to run on without Interruption, would be determined in ſeven Years.

But it ſo happens in the *Julian* Computation, that every 4th Year is a Leap-Year, conſiſting of 366 Days, which make 52 Weeks and 2 Days, and in this Caſe the Dominical Letter will be ſhifted back by two Letters, and fall the following Year upon the next Letter ſave one in a retrograde Order. Thus if the Dominical Letter at the Beginning of a Leap-Year be A, it will not the following Year fall upon G as in the firſt Caſe, but by a double Retrogreſſion, becauſe of the two odd Days, it is ſhifted back to F. And it is farther to be obſerved of theſe Leap-Years, that the ſame Dominical Letter is not as in common Years, continued to the End of the Year, as might have been done, and the two odd Days offered then to effect the double Change; but it has been adged more convenient to change the Dominical Letter in the Month of *February*, when the intercalary Day is inſerted. Whatever therefore is the *Sunday* Letter at the Beginning of Leap-Year, ſo continues till towards the End of *February*; but then, by reaſon of the Intercalation, the 23d and 24th Days are denoted by the ſame Letter, in which Caſe it is vident that the Dominical Letter muſt for the Remainder of hat Year go one Place back. If therefore the Dominical Letter in the Beginning of the Year be A, after the 24th of

February

February it will be G, and the Year following it is thrown upon F, as we have already ſaid.

You ſee therefore that there is a twofold Change happens to the Dominical Letter, according to the Nature of the Year in which it takes place. Every common Year ſhifts it back by one Letter, and in every Fourth or Leap-Year there is a double Retrogreſſion. All theſe Variations are compleated in 28 Years, after which the Dominical Letters return as before, and exhibit the ſame Series in a perpetual Train of Revolutions. If therefore a Table is made, repreſenting the Dominical Letters for every Year in Order of this Cycle, it will alſo ſerve for all the ſucceeding Revolutions of the ſame. For what is the Dominical Letter for any one Year of this Cycle, is alſo the Dominical Letter of the ſame Year of the next Round thereof, and ſo on for ever. Hence it is eaſy with the Help of ſuch a Table, to find the Dominical Letter for any Year, if you once know to what Year of the Solar Cycle, the given Year correſponds. Now to find the Year of the Solar Cycle anſwering to the given Year, proceed in the following Manner. The Year of our Lord's Nativity fell in with the tenth Year of the Solar Cycle, and therefore if to the given Year of the *Chriſtian* Æra, you add 9, and divide the Sum by 28, the Quotient expreſſes the Number of Revolutions of the Cycle from the 9th Year before *Chriſt*, and the Remainder gives the Year of the Solar Cycle; but if nothing remains, then does the given Year anſwer to the 28th or laſt of this Cycle. As the Operation here is of the ſame Nature with that for finding the Golden Number, *I* hold it needleſs to illuſtrate it by a particular Example, and therefore ſhall here conclude my Remarks upon this Cycle, not doubting, but from what has been ſaid, you will be ſufficiently able to comprehend it in all its Varieties and Changes.

It now only remains that I explain to you the Cycle of Indiction, which is a Syſtem of 15 *Julian* Years continually recurring, about whoſe Original Chronologers and Hiſtorians are greatly divided. The moſt general Opinion ſuppoſes it to have been inſtituted for the Sake of certain Tributes and Taxes, the Time of whoſe Payment was thereby made known to the *Roman* Subjects. What theſe Taxes were, on what Occaſion they began, and why they were confined to a Cycle of 15 Years, is ſtill Matter of Diſpute among the Learned. We only know that they were in uſe after the Time of *Conſtantine the Great*, and that *Juſtinian* the Emperor commanded them to be inſerted in all publick Inſtruments. Though the Taxes and Tributes that firſt gave Occaſion to theſe Indictions,

dictions, have long ſince ceaſed, yet they ſtill continue to have a diſtinguiſhed Place in the Calendar, becauſe the Popes make uſe of them in their Bulls. For ever ſince *Charlemaign* inveſted the See of *Rome* with ſovereign Power, the Pontiffs, who before made uſe of the Years of the Emperors, have choſen to date their Acts by the Year of the Indiction. At the Time of the Reformation of the Calendar, the Year 1582 was reckoned the tenth Year of the Indiction, whence by numbering back you will eaſily find, that the firſt Year of this Cycle is connected with the 3d before *Chriſt*, ſo that by adding 3 to the given Year of *Chriſt*'s Nativity, and dividing the Sum by 15, you will find the Year of the Indiction in the ſame Manner as you did before that of the Lunar and Solar Cycles. I have only one Obſervation more to make before I quit this Doctrine of Cycles, and it is this: That in the Language of Chronologers, the general Name of any Cycle is not only applied to the entire Syſtem of Years of which the Cycle conſiſts, but alſo to every Year of the ſaid Syſtem. Thus the 14th Year, for Inſtance, of the Solar Period is denominated indifferently either the 14th Year of the Solar Cycle, or the 14th Solar Cycle. In the like Manner in the Lunar Revolutions; any Year, as the 5th, is called the 5th Year of the Lunar Cycle, or the 5th Lunar Cycle; and ſo for the Indiction. This Remark was neceſſary here, in order to prevent any Confuſion or Perplexity that might afterwards ariſe, from the promiſcuous Uſe of theſe Terms in the Sequel of this Diſcourſe.

P. I think I now pretty well underſtand the Nature and Formation of theſe Cycles; and therefore ſhould be glad to be informed how they are applied, in the Compoſition of that general Standard of Epochas, which you ſome time ago made mention of.

G. That is what I am now to go upon; and in Order to proceed with the greater Clearneſs, in a Matter of ſuch Nicety and Importance, I muſt begin with obſerving, that in the Language of Chronologers, as a Round or Revolution of Years makes what they call a Cycle, ſo a Round or Revolution of Cycles makes what they call a Period. And as there are various and manifold Compoſitions of Cycles in this Science, ſo are there of courſe various and manifold Periods. But I ſhall here confine myſelf wholly to the Conſideration of the *Julian* Period, it being the moſt important in all Chronology, and what, if well underſtood, will render every other Part of this Science eaſy and familiar to you. This Period,

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as I have before hinted, is compounded of the three Cycles already explained; but to enable you the better to underſtand the Origin, Frame, and Uſefulneſs of it, take the following Obſervations.

If we ſuppoſe the three Cycles of the Sun, Moon, and Indiction to begin together, in ſuch manner, that the firſt Year of the Solar Cycle, be alſo the firſt Year of the Lunar Cycle, and the firſt of the Indiction; then as the Cycle of Indiction terminates in 15 Years, and muſt begin a-new, it is evident, that the 16th Year of this Series, will be the 16th Year of the Solar and Lunar Cycles, and the firſt Year of the ſecond Indiction. Again, as the Lunar Cycle revolves into itſelf after 19 Years, if you advance to the 20th Year of the Series, you will have 20 for the Character of the Solar Cycle, 1 for that of the Lunar, and 5 for the Indiction. Proceeding on in this Manner, you will find every Year to exhibit different Cycles, and if you continue the Progreſſion till ſuch Time as Cycles return again in the ſame Order as when you firſt ſet out, that is, till the firſt Year of theſe three ſeveral Cycles coincide and fall together, you will find that this cannot happen till after an Interval of 7980 Years; for then, and not ſooner, will the ſame Order of Cycles return, and begin a ſecond Period of the like Kind with the former.

This Syſtem of Years, comprehending all the poſſible Changes of theſe Cycles, may alſo more readily be found by multiplying the three Cycles continually into one another, *viz.* 28, 19, and 15: For the Product thence ariſing *muſt* neceſſarily be the ſame with the aforeſaid Period, as is well known to all who are acquainted with the Powers and Combinations of Numbers. What is particularly happy in the Conſtitution of this Period, and ariſes evidently from the Manner of generating it above deſcribed, is, that all the Years of it are diſtinguiſhed by their peculiar Cycles; inſomuch that no one Year of the whole Period has the ſame Cycles with any other Year thereof. For we have ſeen that the ſame Order of Cycles does not return till the Period is elapſed, and a new one of the ſame Kind begins. By this Means all the Years of this Period are accurately diſtinguiſhed, ſo that if the Cycles are duly marked, it is impoſſible to miſtake one for another. This *Joſeph Scaliger* obſerving, and how uſeful ſuch a Meaſure of Time might be, if applied to the Purpoſes of Chronology, thought of adapting the Years of it to the *Julian* Form, making them begin from the firſt Day of *January*, and thence gave it the Name of the *Julian* Period. The Cycles of which it was compoſed, were alſo taken accord-

according to the Manner and Computation in uſe among the *Latins*; and as by their joint Conſent, the firſt Year of the Chriſtian Æra had 10 for the Character of the Solar Cycle, 2 for that of the Lunar, and 4 for the Indiction, which three Cycles correſpond with no other Year of the *Julian* Period but the 4714th, he connected this very Year with the firſt of the vulgar Chriſtian Æra, and thereby laid a Foundation for applying the whole Series of Time both before and after this great Event, to the other Years of his celebrated Period.

Having thus explained the Nature, Origin, and Properties of this univerſal Meaſure of Time, I ſhall now proceed to ſhew how we are to apply it for the univerſal Purpoſes of Chronology. And in the firſt Place let me obſerve, that it affords a general and eaſy Rule for the finding the Year of any of the three Cycles. For as the firſt Year of the Period is alſo the firſt Year of every Cycle in it, by dividing any Year thereof by the Numbers compoſing the Cycles, *viz.* 28, 19, and 15, the reſpective Quotients will ſhew the Number of the Cycles elapſed from the Beginning, and the Remainders will be the Years of the ſeveral Cycles, correſponding to the ſuppoſed Year of the Period. Thus if it was required to find the Characters of the three Cycles for the 6471ſt Year of this Period, which anſwers to the preſent Year of our Lord 1758. Divide 6,71, the given Year of the *Julian* Period, by 28 the Cycle of the Sun, and the Quotient gives the Number of Rounds of the Solar Cycle that have elapſed from the Beginning of the Period, and the Remainder is the preſent Year of the ſaid Cycle. In like Manner if you divide by 9, the Quotient will expreſs the Rounds of the Lunar Cycle, and the Remainder will be the Golden Number. The ſame Method of proceeding, if you divide by 15, will ſave for the Indiction. This Rule you ſee is eaſy, and ſaves you the Trouble of retaining particular Numbers in your Mind, as in thoſe already given. It is alſo univerſal, and will ſerve for the Years before *Chriſt* as well as after, when once you know how to refer them to the *Julian* Period, as will be afterwards taught. Nor is this to be looked upon as an inconſiderable Advantage, becauſe by thus knowing how to find at any Time the Years of the Cycles, you can by the Help of the Calendar, and the other uſual Tables, find the Dominical Letter, the New and Full Moons, with all the other Eccleſiaſtical Calculations depending thereon.

But I now proceed to what is my chief Deſign in this Explication of the *Julian* Period, *viz.* the connecting it with the

the ſeveral Epochas of Hiſtory, that thereby we may be enabled to compare them together, and view the whole Current of Time in a regular ſucceſſive Courſe. We have already ſeen that the firſt Year of the Chriſtian Æra coincides with the 4714th of this Period, and that therefore 4713 Years of it were elapſed when the Epocha of *Chriſt*'s Nativity began. If therefore to any Year of our Lord's Nativity, we add 4713, that will be the Year of the *Julian* Period, anſwering to the given Year of the Chriſtian Æra. Now as the Year of our Lord's Nativity is univerſally known and in common Uſe, nothing can be eaſier than this Connection; and ſince it is uſual among Chriſtians to refer all other Epochas to this, the Manner of reducing them to the univerſal Period is equally obvious. I would know for Inſtance in what Year of the *Julian* Period the Epocha of the *Hegira* begins. This is a celebrated Æra in uſe among the *Mahometans* and *Arabs*, which took its riſe on Occaſion of *Mahomed*'s Flight from *Mecca*. The *Turks* make uſe of it in all their Computations of Time, and to give it the greater Weight, have affixed to the Word *Hegira* a peculiar Signification, making it imply an Act of Religion, whereby a Man forſakes his Country, and gives Way to the Violence of Perſecutors, and Enemies of the Truth. Now the firſt Year of the *Hegira* coincides with the 622d of our Lord. Add this to 4713, and you have 5335, the Year of the *Julian* Period in which the Epocha of the *Hegira* begins. In like manner, if I would know in what Year of the *Julian* Period the *Norman* Conqueſt happened, this being an Epocha of great Note in *England*, to 1066 the Year of *Chriſt* anſwering to the ſaid Conqueſt, I add 4713, and the Sum 5779 gives the Year required.

Thus you ſee that the reducing of the Years and Epochas after *Chriſt*'s Nativity to the *Julian* Period, is extremely eaſy. Thoſe which precede it coſt a little more Time, and require great Accuracy of Calculation; it being neceſſary to aſcertain the Year before *Chriſt*'s Birth in which they begin, which often muſt be deduced from a long Train of Concluſions. However, the great Advantages of this Connection when once made, abundantly attones for the Trouble of it, as it proves ever after a ſure and infallible Guide in theſe Matters. Beſides, the Calculations are already made to our Hands in Books writ on purpoſe, ſo that we have only to apply to them. Knowing therefore the Year before *Chriſt* in which any Epocha begins, if you ſubſtract that from 4714, the

the Remainder will be the Year of the *Julian* Period, corresponding with the firſt of the ſaid Epocha. And having once connected the Beginning of the Epocha, it will be eaſy to connect its ſubſequent Years, as there is nothing more required to it but a bare Addition of theſe Years. To illuſtrate this Matter by an Example. The Olympiads began in the 776th Year before *Chriſt*, which ſubſtractad from 4714, leaves 3938 for the Year of the *Julian* Period. Again, *Rome*, according to the Chronology of Archbiſhop *Uſher*, who founds his Computations upon the Authority of *Fabius Pictor*, was built in the 748th Year before the Nativity of our Lord. Now 748 taken from 4714 as before, leaves 3966, the Year of the *Julian* Period correſponding to that of the Foundation of *Rome*. In the ſame Manner may any other Epocha of former Ages be connected with this univerſal Standard of Computation; and the great Advantage of ſuch a Reduction is this, that we can thereby compare the ſeveral Epochas together, and determine coincident Times, and the coeval Tranſactions of different Nations, which, as I ſaid before, is bringing the whole Train of paſt Events into one connected Series, and exhibiting them to the Mind in a diſtinct Order of Succeſſion. For knowing by the foregoing Calculation, that the Olympiads began in the 3938th Year of the *Julian* Period, and that *Rome* was founded in the 3966th Year of the ſame, I ſee that in the regular Courſe of Time, there is a Difference of about 28 Years between theſe two Epochas. When therefore I read in the Hiſtory of *Greece*, that during the 112th and 113th Olympiads, *Alexander* was puſhing his Conqueſts in *Aſia*, and carrying his Victories even into the Heart of *India*; and learn likewiſe from the *Roman* Hiſtorians, that about the Year of the City 410, *&c. Papirius Curſor* was ſubduing the *Samnites*, and laying the Foundations of the *Roman* Greatneſs: obſerving the Times here nearly to coincide, and fall within about the ſame Years of the *Julian* Period; I thence gather, that at the very Time *Alexander* was eſtabliſhing the *Macedonian* Greatneſs in the *Eaſt*, an Empire was riſing in the *Weſt*, reſerved by Providence to cruſh the Tyranny he was forcing upon Nations, at the Expence of ſo much Blood and Treaſure.

But beſides the comparing of Epochas, and determining the coincident Times of Hiſtory; it is by the *Julian* Period alone, that different Chronologers, who proceed upon different Computations, can underſtand one another. *Scaliger* ſuppoſes the World to have been created in the 3950th Year before *Chriſt*, and all his Calculations proceed upon this Hy-

 potheſis,

potheſis, in which he is followed by moſt of the *German* Writers. Archbiſhop *Uſher* on the other Hand, whoſe Authority is of great Weight, throws the Year of the Creation back to the 4004th before the Chriſtian Æra; and other Chronologers proceed upon other Suppoſitions. If therefore they computed only by the Years from the Creation, we could never underſtand their Calculations, nor the Reaſon of the Differences between them, till we firſt knew how many Years every Author reckoned from the Creation to the Birth of *Chriſt*; which multiple Inquiſition would often be attended with much Trouble and Uncertainty. But by annexing to the Years of the Creation, the correſponding Years of the *Julian* Period, all theſe Difficulties are removed, and the different Hypotheſes upon which Chronologers proceed, lie in the moſt obvious Manner before us. Thus finding that *Uſher* refers the Creation of the World to the 710th Year of the *Julian* Period, and *Scaliger* to the 764th, I ſee at once what different Suppoſitions they go upon, and in reading their Works, can guide my Judgment accordingly.

I have only one Obſervation more to make upon the Advantages ariſing from the Uſe of this Period, and it is this; that as with reſpect to paſt Tranſactions, it is thus a common Standard for comparing them together, and adjuſting the different Suppoſitions about them; ſo in regard to thoſe that are to come, it may be made an infallible Criterion, to determine without a Poſſibility of Error the Years in which they happen. This will evidently be the Caſe, if upon every remarkable Occurrence likely to make a Noiſe in future Ages, Chronologers take care to note the Character of the Cycles anſwering to the Year in which it falls out. For hereby it will be fixed to one determinate Year of the Period, in ſuch Manner, that no other Year in the whole can poſſibly belong to it. Nor is this to be eſteemed a Matter of ſlight Conſideration; inaſmuch as the Want of ſuch a Method of aſcertaining of Time, has left us uncertain as to the true Year in which the City of *Conſtantinople* was taken by the *Turks*. One ſhould think indeed, that ſo important a Revolution would have made too great a Noiſe in the World, to ſuffer any the leaſt Circumſtance relating to it to paſs unobſerved; and yet we find, that while ſome place it in the Year of our Lord 1452, others ſtrenuouſly contend, that it happened not till the Year after. Now had the *Julian* Period been known in thoſe Days, Chronologers, by recording the Characters of the Cycles, would have ſo truly determined the Year, that no Diſpute of this Kind could have ariſen.

For

For the Characters being given, the Year anſwering to theſe Characters may eaſily be found by the following Rule. Multiply the Character or Year of the Solar Cycle into 4845, that of the Lunar into 4200, and the Year of the Indiction into 6916. Add all theſe Products into one Sum, which divided by 7980, the Number of the *Julian* Period, and the Remainder, neglecting the Quotient, will be the Year you ſeek for. I know for Inſtance, that the Year in which our Lord was born, was the 10th of the Solar Cycle, the 2d of the Lunar, and the 4th of the Indiction, and would thence find the Year of the *Julian* Period anſwering thereto. In order to this, according to the foregoing Inſtructions, I multiply 10, the Character of the Solar Cycle, into 4845, and the Product thence ariſing is 48450. Again, I multiply 2 the Lunar Cycle into 4200, and find the Product to be 8400. Laſtly, I multiply 4 the Year of the Indiction into 6916, and obtain 27664 for the Product. All theſe Products added together make 84514; and this Sum divided by 7980, gives 10 for the Quotient, with the Remainder of 4714. The Quotient, as I ſaid before, is not conſidered in the preſent Queſtion; but the Remainder expreſſes the Year of the *Julian* Period required: and that 4714 is the Year thereof anſwering to the Year of *Chriſt*'s Nativity, we have ſeen above. For a ſecond Example; the Year 1754 has 27 for the Character of the Solar Cycle, 7 for that of the Lunar, and 2 for the Indiction; to find thence the Year of the *Julian* Period. Firſt 27, the Solar Cycle, multiplied into 4845, gives 124815. Again, 7 the Lunar Cycle, multiplied into 4200, gives 29400. Laſtly, by multiplying 2, the Year of Indiction, into 6916, we have 13832. Add all theſe Products into one Sum, and they make 174047. Divide this by 7980, and after the Diviſion is finiſhed, we have 6467 for a Remainder, which is the Year of the *Julian* Period anſwering to the preſent Year of the Chriſtian Æra, as may be readily demonſtrated, by adding 4713 to 1754, the Year of our Lord, according to the Directions given for that Purpoſe in a former Paragraph.

What I have ſaid will, I believe, ſerve to give you a ſufficient Knowledge of this celebrated Period, at leaſt as far as common Uſe requires. The Numbers into which in the foregoing Queſtion you multiply the Cycles, are founded upon Calculations too ſubtile and refined for you, as yet, to be able to trace them. But theſe and other Myſteries of the Science will unfold themſelves gradually, in Proportion as you advance in a Courſe of Study. There is one Thing

however worth while to attend to, that this Period when traced to its Beginning, runs ſeveral hundred Years beyond the Creation. *Scaliger* when he firſt invented it, might eaſily have accommodated its Years to the Years of the World. He had only to apply its firſt Year to the Year of the Creation, and then computing the Cycles downward, ſhew what Years of theſe Cycles correſpond to the Year when he introduced it. But ſuch a Method would have had this Inconvenience attending it, that the Cycles of his Period, would not have been the ſame with the Cycles then in uſe. He therefore thought it better to take the Cycles as he then found them ſettled in the Calendar of the *Latin* Church, and tracing them backward thro' their ſeveral Combinations, to the Year in which they all began together, there fixed the Beginning of his Computation, which was by this Means carried up ſeveral hundred Years beyond the Creation of the World. Now this Method is not only beſt ſuited to Practice and common Uſe, as the Cycles of the Period are the ſame with thoſe of the Calendar, but it has alſo this Advantage; that thereby we can with greater Eaſe adjuſt the different Opinions of Chronologers. For almoſt all of them proceeding upon different Syſtems, and varying in their Account of the Years between the Creation and the Birth of *Chriſt*; it ſo happens that moſt of theſe Computations, eſpecially ſuch as are in uſe among the Weſtern Chriſtians, fall within the Years of the *Julian* Period; ſo that by reducing them to it, we have (as was before ſhewn) an eaſy Way of comparing them together, and adjuſting them one to another.

P. I ſuppoſe, now that you have explained the *Julian* Period, and conducted me thro' all the ſeveral Meaſures of Time, you will next, according to the Plan laid down at your firſt ſetting out, ſhew how this Chronological Knowledge may be moſt uſefully applied to the Purpoſes of Hiſtory.

G. It is indeed neceſſary that you ſhould have ſome general Knowledge of the Succeſſion of Ages, and the moſt remarkable Tranſactions that have happened in the World; and theſe, if laid before you in a juſt and orderly Manner, will ſerve to conduct you thro' all the Labyrinths of Hiſtory. You may remember I told you, that Chronology was fitly divided into two Branches; one comprehending the ſeveral Diviſions and Periods by which Time is meaſured, and the other treating of the various Epochas to which different Nations refer in their Computations. It is the ſecond of theſe that now falls under our Conſideration; and as I have already explained that general Meaſure of Time, to which as a Standard

dard all other Æras may be referred, I ſhall take care in tracing out the particular Epochas, to annex the Years of the *Julian* Period, in order to give you a diſtinct View of the Succeſſion of Time, and enable you to compare this general Draught with ſuch other Computations as may afterwards fall in your Way. If we conſider Time as running forward in a continued Train of ſeveral thouſand Years from the Creation of the World to the Birth of *Chriſt*, and were to take an Account of the Hiſtory of Mankind during that long Interval; it is evident that our narrow Minds are by no means able to comprehend diſtinctly the Tranſactions of ſo many Ages, or view them in a due Order of Succeſſion, unleſs we begin by dividing this large Period into ſeveral leſſer Spaces and Intervals. For the Occurrences that happen within each of theſe will be then more eaſily retained, and may be afterwards united by the Mind into one general Plan. Such a Diviſion as that I am ſpeaking of, does the Conſideration of Epochas afford. For they being certain fixed Points of Time, diſtinguiſhed by ſome memorable Event, the Mind conſiders them as convenient Reſting-places, from whence to take a View of whatever has fallen out remarkable before or ſince. Now the Epochas of ancient Hiſtory being all removed from one another by a greater or leſſer Term of Years, the ſeveral intervening Periods may be very naturally conſidered as ſo many Subdiviſions of the general Courſe of Time. It ſhould therefore be the firſt Care of one who applies to the Study of Hiſtory, to get a diſtinct Notion of theſe Intervals, that is, of the Spaces of Time between Epocha and Epocha, and at the ſame Time to acquaint himſelf with the moſt remarkable Tranſactions that have happened during every Period in Order. For thus he preſents the Mind at once with a general Plan of the whole Body of ancient Hiſtory, and diſpoſing paſt Events in a regular Series, by this means avoids Perplexity and Confuſion.

P. I underſtand you. As in ſtudying the Geography of any Nation or Kingdom, we firſt get acquainted with its general Regions, and then fixing upon ſome remarkable Cities in each of theſe, diſpoſe of the other Towns round them, every one according to its Diſtance, that the Mind by proceeding thus from Province to Province, may take a progreſſive View of the whole Country, and comprehend it in all its Parts: Such muſt be the Method of Hiſtory. We muſt divide it into certain Parts and Intervals, each beginning with ſome memorable Occurrence; and then getting acquainted with the moſt remarkable Tranſactions of every Period, diſ-

poſe of the other Events before or after them, according as they fall out in the Train of the Hiſtory.

G. It is ſo; and in order to avoid Confuſion, it is neceſſary at firſt to confine ourſelves to a moderate Number of Diviſions, which when well digeſted, may be afterwards ſubdivided into what leſſer Periods we pleaſe. As it is my Deſign to lay before you a ſhort View of ancient Hiſtory from the Creation of the World to the Birth of *Chriſt*, and to proceed in it according to the Plan laid down above, I ſhall divide that whole Interval into ten Parts. The firſt takes in the Duration of the old World, or from the Creation to the Deluge, which includes one thouſand ſix hundred and fifty-ſix Years. The ſecond reaches from the Deluge to the Vocation of *Abraham*, and takes in four hundred and twenty-ſix Years. The third from the Vocation of *Abraham* to the Departure of the Children of *Iſrael* out of *Egypt*, comprehends four hundred and thirty Years. The fourth from the Departure out of *Egypt* to the Deſtruction of *Troy*, includes three hundred and eight Years. The fourth from the Deſtruction of *Troy* to the laying the Foundations of the Temple under *Solomon*, takes in an hundred and ſeventy-two Years. The ſixth from the Foundations of the Temple to the Building of *Rome*, includes two hundred and fifty-eight Years. The ſeventh from the Building of *Rome* to *Cyrus*, comprehends two hundred and eight Years. The eighth from *Cyrus* to the Overthrow of the *Perſian* Empire by *Alexander the Great*, contains two hundred and ſix Years. The ninth from the Fall of the *Perſian* Empire to the Defeat of *Perſus*, when *Rome* became the Miſtreſs of the World, takes in an hundred and ſixty-two Years. The tenth and laſt, from the Deſtruction of the Kingdom of *Macedon* under *Perſus*, to the Beginning of the Chriſtian Æra, includes about an hundred and ſixty-eight Years. You ſee that each of theſe Diviſions begins with ſome celebrated Epocha. I ſhall go through them one after another, and not only give an Abſtract of the Hiſtory of each, but alſo as I proceed, take notice of ſuch other Æras as have been of principal Note in ancient Times. This will give you an exact View of the Succeſſion of Ages, accuſtom you to range Events according to the regular Train of their Years, and preſent you with what one may call a general Map of ancient Hiſtory. After this you may apply to any particular Part of it with Advantage. The great Empires will lie open before you. Facts may be traced in all their Conſequences; and the whole Chain of human Affairs, with its various Connections and Dependencies, be purſued with Eaſe and Pleaſure.

P. Begin

P. Begin therefore, for the Proſpect is ſo fair and inviting, that you are not to wonder if I diſcover ſome Impatience to be farther engaged in ſo agreeable a Scene.

G. The firſt Epocha opens with a Diſplay of Almighty Power. God creates the World out of nothing, and pours upon it a Profuſion of Ornaments, that it may be an agreeable Habitation for Man, who ſtands in the firſt Rank of Beings here below. This great Event is placed by Archbiſhop *Uſher*, whoſe Chronology we chuſe to follow, in the 710th Year of the *Julian* Period, and the 4004th before *Chriſt*. Here *Moſes* the great Lawgiver of the *Jews* begins his Hiſtory, and preſents us with the original Pair, in a State of Innocence and Perfection, adorned with the Image of their Maker, and exerciſing Dominion over the Creatures. This is the Period ſo much celebrated by the Poets under the Name of the Golden Age. But alas! it was of ſhort Continuance. *Eve* ſeduced, and *Adam* joining in the Offence, experience a fatal Reverſe of Fortune, and are forced to quit the delightful Abode of Paradiſe.

Years of the World.

The Earth begins to be peopled, and the Corruption of human Nature diſcovers itſelf. *Abel* is murdered by his Brother *Cain*, but Puniſhment follows cloſe upon the Offence. We ſee the Criminal ſuffering under the Reproaches of his own Conſcience, and retiring from the Commerce of Men, whoſe Hatred he had juſtly incurred. By him the firſt City is built, and among his Poſterity we meet with the firſt Beginnings of Arts. Here we ſee at the ſame Time the Tyranny of the human Paſſions, and the prodigious Malignity of the Heart of Man. The Poſterity of *Seth* withſtand the general Torrent, and continue faithful to God. *Enoch* is miraculouſly taken up into Heaven as a Reward for his upright walking with his Maker. The Poſterity of *Seth* intermarrying with the Deſcendants of *Cain*, or in the Language of Scripture, the Sons of God going in unto the Daughters of Men, an univerſal Corruption enſued. God, no longer able to bear with the Wickedneſs of Men, reſolves upon their Deſtruction, and makes known his Purpoſe by the Mouth of his Servant *Noah*; but they continuing hardened in their Iniquities, the Earth is covered with a Deluge of Water, and all Mankind cut off, *Noah* and his Family excepted. This happened in the 1656th Year of the World, and the 2366th of the *Julian* Period. It is worth obſerving, that as the Deluge was uni-

130.

987.

1536.

1656.

verſal, ſo the Tradition of it has obtained amongſt all Nations. Nothing is more celebrated in the Writings of the Poets, nor can any Event of equal Antiquity boaſt of ſo many concurring Teſtimonies to ſupport it. Not that ſacred Hiſtory derives any additional Strength from ſuch foreign Recommendations; but the Mind is pleaſed to ſee Truths in which it takes a real Intereſt, confirmed by the Annals of Nations who had not any ſuch Motives to engage their Belief of them.

P. Here, as I remember, ends your firſt Period of ancient Hiſtory. And indeed the Deluge very naturally offers a new Epocha. The repeopling of Nations after ſo general a Deſtruction looks like a ſecond World riſing out of the Ruins of the former. Proceed therefore, and give me ſome Account of the Affairs of this new People.

Years of the World.

2. *Epocha. The Deluge.* 1656.

G. To the Times following after the Deluge we muſt refer ſome conſiderable Changes in the ordinary Courſe of Nature. So univerſal a Shock doubtleſs cauſed great Alterations in the Atmoſphere, which now took a Form not ſo friendly to the Frame and Texture of the human Body. Hence the Abridgment of the Life of Man, and that formidable Train of Diſeaſes which have ever ſince made ſuch Havock in the World. The Memory of the three Sons of *Noah*, the firſt Founders of Nations, has, we find, been preſerved among the ſeveral People deſcended from them. *Japhet*, who peopled the greateſt Part of the Weſt, continued long famous under the celebrated Name of *Japetus*. *Ham* was revered as a God by the *Egyptians* under the Title of *Jupiter Hammon*. And the Memory of *em* has ever been held in Honour among the *Hamites* his Deſcendants. The firſt conſiderable Diſperſion of Mankind was occaſioned by the Confuſion of Languages, ſent among them by God, upon their engaging in a vain Attempt of building a Tower, whoſe Top might reach to Heaven. As the Earth, after the Deluge, was over-run with Woods, which became the Haunts of wild Beaſts, the great Heroiſm of thoſe Times conſiſted in clearing the Ground, and extirpating theſe Savage Monſters, that held Mankind under continual Alarms, and hindered them from enlarging their Habitations. *Nimrod* acquiring great Reputation in this Way, is thence called by *Moſes* a mighty Hunter before the Lord. As his Enterprizes of this Kind ſoon made him conſiderable, and naturally tended to rouze Ambition in the Heart of Man, we find him aiming at Dominion over his Fellow-creatures, and eſtabliſhing

1757.

his

his Authority upon Conqueſt. Such was the firſt Beginning of Kingdoms. *Nimrod* founded his at *Babylon*, where the vain Attempt to build the famous Tower had been made. Much about the ſame Time the Foundations of *Nineveh* were laid, and ſeveral other ancient Kingdoms eſtabliſhed. They were but of ſmall Extent in their firſt Beginning, as is eaſy to ſuppoſe. In *Egypt* alone we meet with four Dynaſties or Principalities; *Thebes*, *Thin*, *Memphis*, and *Tanis*. To this Age alſo we may refer the Origin of the *Egyptian* Laws and Policy. Already they began to diſtinguiſh themſelves by their Aſtronomical Knowledge, which was alſo cultivated with no leſs Ardour among the *Chaldeans*; for ſo far back did their Obſervations of the heavenly Bodies reach, according to the Accounts ſent from *Babylon* to *Ariſtotle* by *Caliſthenes* the Philoſopher. You will readily ſuppoſe that if the ſpeculative Sciences began by this Time to be cultivated, thoſe practical Arts that tend to the Eaſe and Accommodations of human Life would not lie neglected. *Noah* had doubtleſs preſerved all the Inventions of the old World; but as the Face of Nature was conſiderably altered by the Deluge, new Contrivances muſt be adapted to their preſent Circumſtances. Hence Agriculture, Architecture, and the Art of poliſhing Mankind, are found to have flouriſhed very early in the Weſtern Parts of the World, where *Noah* and his Deſcendents firſt ſettled. In proportion as we remove from them, we meet with nothing but Barbarity and a ſavage Wildneſs. Even *Greece* itſelf, which led the Way in Arts and Sciences to the other *European* Nations, was wholly unacquainted with the moſt neceſſary Concerns of human Life, till Strangers arriving from the Eaſtern Countries, brought along with them the Knowledge of thoſe more improved Nations. But tho' Arts and Sciences thus flouriſhed in the Eaſt, the Knowledge of the true God ſeems to have decayed very early. Tradition introduced many abſurd Notions into Religion, and made Way for thoſe groſs Ideas of the Deity that ſoon overſpread the World. The Number of falſe Divinities multiplied exceedingly; and this was what gave Occaſion to the Vocation of *Abraham*.

1771.

This happened about four hundred and twenty-ſix Years after the Deluge, and in the 2793d Year of the *Julian* Period. For then it was, that the ſeveral Nations of the Earth walking after their own Ways, and forgetting him that made them; God, to hinder in ſome meaſure the Progreſs of this univerſal Depravation, reſolved to ſeparate for himſelf a choſen People. *Abraham* was called to be the

Years of the World.

3. *Epocha.* *The Vocation of Abraham.*

2083.

Father

Father of this diſtinguiſhed Race. God appeared to him in the Land of *Canaan*, where he purpoſed to eſtabliſh his Worſhip, and the Poſterity of that eminent Patriarch, whom he promiſed to multiply as the Stars of Heaven, and the Sand upon the Sea-ſhore. It is remarkable of this Father of the choſen Nation, that though abounding in
2092. Wealth, and poſſeſſed of a Power which had proved an Over match for that of ſeveral Kings united, he yet adhered to the Manners of ancient Times, and contented with the Simplicity of a paſtoral Life, diſcovered his Magnificence no otherwiſe, than by the moſt unbounded and extenſive Hoſpitality. It was in his Time that
2148. *Inachus*, the moſt ancient of all the Kings mentioned in the Hiſtory of *Greece*, founded the Kingdom of *Argos*. After *Abraham*, we read of *Iſaac* his Son, and *Jacob* his Grandſon, who no leſs diſtinguiſhed themſelves by a Simplicity of Manners and ſteady Faith in God. Nor did they miſs of the Reward due to their Piety. The ſame Promiſes were renewed to them, and they equally experienced the Favour and Protection of Heaven. *Iſaac* beſtowed *Jacob* to the Prejudice of his elder Brother *Eſau*, and tho'
2245. deceived in Appearance, only fulfilled the Council of God. *Iſaac* is alſo mentioned in Scripture by the Name of *Iſrael*, and was the Father of the *Iſraelites*, of no ſmall Note in Hiſtory. To *Jacob* were born the twelve Patriarchs, Fathers of the twelve Tribes of *Iſrael*. Among them *Joſeph* holds a diſtinguiſhed Place. The Train of Accidents by which he became firſt Miniſter to the King of *Egypt*, plainly ſhews the immediate Interpoſition of Providence, which was thereby preparing for the Accompliſhment of the Promiſe made to *Abraham*, long before this with regard to the Settlement of his Poſterity in the Land of *Egypt*, of which *Tanis* was the Capital, and which was then called by the Name of *Pharaoh*. *Joſeph* alſo behaved like a Chriſtian in forgiving his
2315. Children's Children, many Generations after the Death of *Joſeph* himſelf, and but little more than two Centuries after the Death of the Patriarch *Jacob*, and but he was to iſſue from his Loins. The Family of this Patriarch became in a ſhort Time a great People, ſo much that the Jealouſy of the *Egyptians* being rouzed by ſo amazing an increaſe, they began to lay them under heavy Oppreſſions. At length God ſends
2433. *Moſes* into the World, delivers him from the Waters of the *Nile*, and makes him fall into the Hands of *Pharaoh*'s Daughter, who educates him as her own Son,

Son, and instructs him in all the Learning of the *Egyptians*. About this Time the People of *Egypt* sent out Colonies into several Parts of *Greece*. That of *Cecrops* founded twelve Cities or rather Villages in *Attica*, of which was composed the Kingdom of *Athens*, where the *Egyptian* Laws and Religion were introduced by the Founder. Not long after happened that famous Flood in *Thessaly* under *Deucalion*, which the *Greek* Poets have confounded with the universal Deluge. *Hellen*, a Son of this *Deucalion*, reigned afterwards in *Thessaly*, and gave his Name to *Greece*. Much about the same Time, *Cadmus* the Son of *Agenor* came with a Colony of *Phœnicians* into *Bœotia*, and founded the ancient City of *Thebes*. *Moses* in the mean time advanced in Years, and being driven from the Court of *Pharaoh*, because he opposed the Persecution of his Brethren, fled into *Arabia*, where he fed the Flocks of his Father-in-law *Jethro* forty Years. It was here that he saw the Vision of the burning Bush, and heard the Voice of God calling to him to go and deliver his Brethren from the Slavery of *Egypt*. He obeyed the Divine Admonition, and wrought all those Wonders in the Court of *Pharaoh*, of which we have so full an Account in Holy Writ. And this brings us to the 4th Period of our History. 2448. 2473. 2513.

P. Let me interrupt you here a Moment, now that we are got among the *Egyptians*, who seem by this Time to have been a powerful People. I have heard much of their wise Constitutions, their great Knowledge in the Sciences, their Pyramids, Obelisks, Temples, and other illustrious Monuments of Wealth and Grandeur. Were they arrived at this Degree of Eminence among Mankind, in the Age we are speaking of?

G. In a great measure they were. It is said of *Moses* by Way of Commendation, that he was instructed in all the Learning of the *Egyptians*. You have seen them sending abroad Colonies, civilizing barbarous Nations, and introducing among them the Constitutions of a just Policy. These are Proofs sufficient both of their Power and Wisdom. Many of their amazing Works, as the Labyrinth, the Lake of *Mœris*, &c. are indeed of later Date, yet it is certain that the Pyramids were built before the Times we are speaking of. Nor is the Opinion of some learned Men, that the *Israelites* during their Oppression were employed in this Service, altogether without Foundation; more especially when we consider the Nature of the Slavery under which they groaned, which

which evidently refers to the carrying on of some considerable Designs in Architecture. But to return to our History.

Years of the World.

4. *Epocha. The Departure out of Egypt.*

In the 850th Year after the Deluge, the 430th from the Vocation of *Abraham*, and the 3223d of the *Julian* Period, *Moses* led the Children of *Israel* out of *Egypt*, and received the Law from God himself upon Mount *Sinai*. In his Progress thro' the Wilderness to the Land of *Canaan*, he instituted

2513. by God's Appointment and Direction, the whole Tabernacle Service. We find him also establishing a Form of Civil Government among the Tribes, in the framing of which he was assisted by the Counsel of his Father-in-law *Jethro*. During these Transactions in the Wilderness, the *Egyptians* continued sending out Colonies into divers Nations, particularly *Greece*, where *Danaus* found

2530. Means to get Possession of the Throne of *Argos*, driving out the ancient Kings descended of *Inachus*. Upon the Death of *Moses*, *Joshua* succeeded,

2553. who began and nearly compleated the Conquest of *Canaan*. After him we meet with a Succession of Judges. Unhappily the *Israelites*, after the Death of the Elders that knew *Joshua*, forgot the God of their Fathers, and were seduced into the Idolatry of the bordering Nations. This drew down heavy Chastisements from above, and they were sold into the Hands of cruel Oppressors. But when in their Distress they called upon God, he failed not from Time to Time to raise up a Deliverer. Thus *Othniel* put

2599. an End to the Tyranny of *Cushan* King of *Mesopotamia*, and 80 Years after *Ehud* delivered them

2679. from the Oppression of *Eglon* King of *Moab*. Much about this Time *Pelops* the *Phrygian*, the Son of *Tantalus*, reigned in *Peloponnesus*, and gave his Name to that famous Peninsula. *Bel* or *Belus*, King of the *Chaldeans*, received from his People Divine Honours. The *Jews* enslaved or victorious, according as they honoured or forsook their God, experience many Vicissitudes of Fortune, as may be seen in the Histories of *Deborah* and *Barak*, of *Gideon*, *Abimelech*, *Jephthah*, &c. This Age is considerable for many great Revolutions among the Heathen Nations. For according to the Computation of *Herodotus*, who seems the most exact and worthy of Credit, we are here to fix the Foun-

2737. dation of the *Assyrian* Empire under *Ninus* the Son of *Belus*, 520 Years before the Building of *Rome*, and in the Time of *Deborah* the Prophetess. He established the Seat of it at *Nineveh*, that ancient City already famous over

over all the Eaſt, but now greatly beautified and enlarged by him. They who allow 1300 Years to the firſt *Aſſyrian* Empire, run up nearly to the Times of *Nimrod*, founding their Suppoſition upon the Antiquity of the City. But *Herodotus*, who gives it only 520 Years, ſpeaks of its Duration from *Ninus*, under whom the *Aſſyrians* extended their Conqueſts over all the *Upper Aſia*. Under this Conqueror we are to place the Founding, or rather Rebuilding, of the ancient City of *Tyre*, which afterwards became ſo famous by its Navigation and Colonies. Here too, or very ſoon after, probably in the Time of *Abimelech*, come in the famous Exploits of *Hercules* the Son of *Amphitryon*, and of *Theſeus* King of *Athens*. This laſt united the Twelve Diſtricts of *Attica* into one large City, and gave a better Form to the *Athenian* Government. In the Reign of *Semiramis* ſo famous for her Conqueſts and magnificent Works, and while *Jephthah* judged *Iſrael*, *Troy*, which had been already once taken by the *Greeks* in the Time of *Laomedon*, was a ſecond time taken and reduced to Aſhes by the ſame *Greeks*, in that of *Priam* the Son of *Laomedon*, after a Siege of ten Years.

Years of the World.

This Epocha of the Deſtruction of *Troy*, which happened about 308 Years after the Departure out of *Egypt*, and in the 3530th Year of the *Julian* Period, is conſiderable, not only on Account of the Greatneſs of the Event, celebrated by ſo many famous Poets both *Greek* and *Latin*, but alſo becauſe it furniſhes a proper Date, in taking Account of the fabulous and heroic Times. Theſe Ages of Fiction and Romance, where the Poets place their Heroes the Offspring of the Gods, are not very remote from the Æra we are ſpeaking of. For in the Time of *Laomedon* the Father of *Priam*, appeared all the Worthies concerned in the Expedition of the *Golden Fleece*, *Jaſon*, *Hercules*, *Orpheus*, *Caſtor*, *Pollux*, &c. and even in the Age of *Priam* himſelf, we ſee *Achilles*, *Agamemnon*, *Menelaus*, *Hector*, *Ulyſſes*, *Diomedes*, *Sarpedon* the Son of *Jupiter*, *Æneas* the Son of *Venus*, whom the *Romans* acknowledged for their Father and Founder, with many others, the Boaſt of Nations, and the Pride of the moſt renowned Families. Round this Epocha therefore we may gather what is moſt illuſtrious and great in the heroic Times. But the Tranſactions of Holy Writ during this Period, are yet more aſtoniſhing. The prodigious Strength of *Samſon* and his amazing Exploits, the Adminiſtration of *Eli*, *Samuel* the choſen Prophet of God, *Saul* the firſt King of *Iſrael*, his Victories, Preſumption, and unhappy Fall, are Events that

5. *Epocha. The taking of Troy.* 2820.

may

may well raiſe our Wonder and Admiration. About this Time *Codrus* King of *Athens*, devoted himſelf to Death for the Safety of his Country. His Sons *Medon* and *Nileus* diſputed about the Succeſſion, whereupon the *Athenians* aboliſhed the Regal Power, and created perpetual Governors, or Magiſtrates for Life, but anſwerable for their Conduct, who were diſtinguiſhed by the Name of *Archons*. *Medon* the Son of *Codrus* was the firſt who exerciſed that Office, and it continued a long Time in his Family. To this Age we muſt alſo refer the Settlement of ſeveral *Athenian* Colonies in that Part of *Aſia Minor* called *Ionia*. The *Æolian* Colonies ſettled there much about the ſame Time, and all *Aſia Minor* was covered with *Greek* Cities. In

2949. the Kingdom of *Iſrael*, *Saul* was ſucceeded by *David*, who at firſt was acknowledged as King by the Houſe of *Judah* only; but upon the Death of *Iſhboſheth*, all the Tribes owned his Authority. He proved a valiant and fortunate Prince, greatly enlarged his Dominions, and advanced the *Iſraelites* to a Degree of Wealth and Power, far exceeding any thing they had known before. But what is ſtill more, he was the diſtinguiſhed Favourite of Heaven, and is ſtiled in Scripture a Man according to God's own Heart. To this pious Warrior ſucceeded *Solomon*, famed for his Wiſdom, Juſtice, and pacific Virtues, whoſe Hands, unpolluted with Blood, were declared worthy to raiſe a Temple to the Moſt High.

Years of the World. It was in the 3702d Year of the *Julian* Period, the 484th after the Departure out of *Egypt*, and, to connect ſacred Hiſtory with profane, 172 Years after the taking of *Troy*, and 262 before the Building of *Rome*, that *Solomon* laid the Foundations of the Temple. The other Particulars of his Reign are fully recorded in Holy Writ, where he appears at once an Inſtance of all that is great and little in human Nature. Under his Son *Rehoboam*, *Iſrael* was parted into two

6. *Epocha.* *The Temple.* 2992.

3029. Kingdoms; one called by the way of Diſtinction the Kingdom of *Iſrael*, and conſiſting of the ten Tribes who aſſociated under *Jeroboam*; the other known by the Name of the Kingdom of *Judah*, compoſed of ſuch as adhered to the Houſe of *David*. The Kings of *Egypt* ſeem at this Time to have been very powerful, and many are of Opinion, that the *Shiſhak* of Scripture, whom God made uſe of to puniſh the Impieties of *Rehoboam*, is the ſame with that famous Conqueror ſo renowned in profane

3033. Hiſtory under the Name of *Seſoſtris*. In the Reign of *Aſiah* the Son of *Rehoboam*, we ſee the

the Piety of that Prince rewarded with a memorable Victory over the revolted Tribes. In the Time of *Aſa* his Son and Succeſſor, *Omri* King of *Iſrael* built *Samaria*, which thenceforth became the Capital of that King- 3080.
dom. Next follow the pious Reign of *Jehoſophat* in *Judah*, and the Idolatry and Impieties of *Ahab* and *Jezebel* in *Iſrael*, with the ſignal Vengeance of Heaven for the Blood of *Naboth*. About this Time we are to place the Foundation of *Carthage* by *Dido*, who tranſported a Colony of *Tyrians* into *Africa*, choſe a Place for her new City conveniently ſituated for Traffick. The Mixture of *Tyrians* and *Africans* contributed to the making it both a warlike and a trading City, as will appear in the Sequel. *Judah* and *Iſrael* were in the mean time the Scene of amazing Revolutions and Wonders. *Jehoram* by marrying the Daughter of *Ahab*, was ſeduced into the Idolatry of that wicked Family, and drew down upon himſelf the Vengeance of Heaven. *Jehu* takes Poſſeſſion of the Throne of *Iſrael*, and de-
ſtroys the whole Poſterity of *Ahab*. *Jehoram* 3120.
King of *Judah*, and *Ahaziah* his Son, with the greateſt Part of the Royal Family, are all ſlain about the ſame Time, as Allies and Friends of the Houſe of *Ahab*. *Athaliah*, upon hearing this News, reſolves utterly to extinguiſh the Houſe of *David*, and putting to Death all that remained of that Family, even to her own Children, uſurps the Crown of *Judah*. But *Joaſh* preſerved by the Care of *Jehoſhebah* his Aunt, and brought up privately in the Temple by *Jehoiada* the High-prieſt, after ſix Years puts an End to the Uſurpation and Life of *Athaliah*. During all this Time, *Elijah* and *Eliſha* were working thoſe Wonders and Miracles in *Iſrael*, which have made their Names ſo famous in Holy Writ. Let us now look abroad a little into profane Hiſtory, which begins to furniſh more ample Materials, and entertain us with the gradual Riſe of thoſe *Grecian* Commonwealths, that made ſo great a Figure in ancient Times. For during the Period we are ſpeaking of, according to the moſt received Opinion, flouriſhed *Lycurgus* the famous *Spartan* Lawgiver. The Bounds I have preſcribed myſelf in this Diſcourſe, will not allow of my laying before you a Scheme of thoſe admirable Inſtitutions, which rendered *Lacedemon* the moſt powerful and illuſtrious City of *Greece*. You can read them at large in the Hiſtories of thoſe Times. I ſhall only obſerve, that, that as it was the chief Aim of this Lawgiver to baniſh Luxury and Avarice, and introduce a warlike Spirit among the People; nothing could be more happily contrived for

for this Purpoſe, than his equal Diſtribution of the Lands of the Commonwealth, his Prohibition of all Gold and Silver Coin, and that laborious temperate Kind of Life habituated to the Exerciſes of War, in which every Citizen was trained up from his Infancy. In a Word, it is Commendation enough to ſay, that while *Sparta* adhered to the Eſtabliſhments of *Lycurgus*, ſhe was invincible in herſelf, and reſpected by all the World. Some time before *Lycurgus*, flouriſhed *Homer* and *Heſiod*, the two renowned *Grecian* Poets. We ſee in their Works the amiable Simplicity of thoſe ancient Times; and though Hiſtory has left us very much in the Dark, as to the early Ages they deſcribe, yet it is abundantly plain from their Writings, that the *Greeks* were by this Time a powerful People, and had made conſiderable Advances in all the different Branches of human Learning. In *Judah*, *Joaſh* during the Life of *Jehoiada*, ruled the People with Wiſdom and Juſtice; but after the Death of that great Man, he became a very Tyrant, inſomuch that he ordered

3164. *Zechariah* the High-prieſt, the Son of his Benefactor, to be ſtoned to Death. But Heaven did not long defer Vengeance for this Act of Perfidy and Ingratitude. The Year following being beaten by the *Syrians*, he fell into Contempt, and was ſlain by his own Servants. *Amaziah* his Son ſucceeded him in the Throne. Mean while the Kingdom of *Iſrael*, which had been greatly weakened under the Succeſſors of *Jehu*, by its almoſt continual Wars with the Kings of *Damaſcus*, began to recover and flouriſh

3179. by the wiſe and vigorous Adminiſtration of *Jeroboam* the ſecond, who exceeded in Piety and Valour all that had gone before him. Nor did

3194. *Uzziah* or *Azariah* the Son of *Amaziah* acquire leſs Glory in *Judah*. In the 34th Year of his

3228. Reign begins the famous Computation by the *Olympiads*, of which we have already ſpoken in our Chronology. It is celebrated in Hiſtory, not only as being the great Epocha of the *Greeks*; but alſo, becauſe here, according to *Varro*, the fabulous Times end. They are ſo named on account of the many Fables which the Poets have interwoven with the Tranſactions they deſcribe, inſomuch that it is almoſt impoſſible to diſtinguiſh Truth from Falſehood.

P. Now that you ſpeak of *Varro* and his Diſtribution of Time, I ſhould be glad you would give me ſome Account of it; becauſe I remember to have ſeen it ſeveral times re-

ferred

ferred to, and was at a Loſs, as not well knowing what it meant.

G. Varro divided the whole Series of Time into three Periods. The firſt extended from the Creation of the World to the Deluge, and is by him called the unknown Age, there being nothing in profane Hiſtorians relating to that Time, which has any Appearance of Truth. The ſecond Period reached from the Deluge to the firſt Olympiad, and this is what he ſtiled the fabulous, for the Reaſons mentioned above. The third and laſt, beginning with the firſt Olympiad, was carried down to the Age in which that Author wrote, and may by us be extended to the preſent Times. He calls it the hiſtorical Period, becauſe henceforward the Tranſactions of Mankind are handed down to us by faithful and authentic Relations; ſo that the Olympiads, while they conſtitute the great Epocha of the *Greeks*, are at the ſame time to be conſidered as the Æra of true Hiſtory. However, this holds only in reſpect of the Tranſactions of the Heathen World, inaſmuch as holy Writ furniſhes a true and authentic Relation of the Affairs of the choſen People, from the Times of *Abraham* the Father and Founder of the *Jewiſh* Nation; and has even traced Things back in a general Summary, to the firſt Formation of the Univerſe. By this means I have been enabled to lay before you a juſt Account of the Progreſs of human Affairs; and deducing Hiſtory from its Source, have preſerved the Chain of Ages unbroken, and diſpoſed of the ſcattered Fragments of profane Hiſtory, according to the true Places they ought to poſſeſs in the general Courſe of Time. Sacred Hiſtory is very ſoon going to leave us; but we may eſteem it a Happineſs, that having conducted us with Certainty thus far, we are arrived at a Period where the Relations of other Writers may be depended on. Thus the Thread of Hiſtory is continued, we ſee Ages ſucceeding one another in a connected Series, we can purſue the Affairs of Mankind in a juſt and orderly Progreſſion, from their firſt Original, to the Times in which we live. But to return whence we digreſſed. *Azariah* was ſucceeded in the Kingdom of *Judah* by his Son *Jotham*, who proved a wiſe and pious Prince. *Iſrael* mean while was torn with inteſtine Diviſions. *Shallum* had ſlain *Zachariah* the Son of *Jeroboam*, and uſurped the Crown; which inſpiring *Menahem* with Hopes of gratifying his Ambition by the like Means, he conſpired againſt the Uſurper, and ſerved him as he had done his lawful Prince. *Pul* was at this Time King of *Aſſyria*, who taking Advantage of theſe Diſtur- 3233.

bances in *Iſrael*, advanced againſt it with an Army. But *Menahem* found means to ſatisfy him by a Preſent of a thouſand Talents. Archbiſhop *Uſher* conjectures this *Pul* to have been the Father of *Sardanapalus*, imagining that Name to imply as much as *Sardan* the Son of *Pul*. It was in the Reign of this *Sardanapalus* that the *Athenians*, whoſe Diſpoſition was puſhing them on inſenſibly to a popular Government, upon the Death of *Alcmæon* the laſt of their perpetual Archons, retrenched the Power of theſe Magiſtrates, and limited their Adminiſtration to ten Years. *Charops* was the firſt who held this Dignity under theſe Reſtrictions. But we muſt now turn our Eyes towards *Italy*, and take a View of the firſt Beginnings of that Empire, which is in time to ſwallow up all the reſt, and ſpread its Victories to the remoteſt Regions of the known World. After the Deſtruction of *Troy*, *Æneas* gathering together the few Remains of his unhappy Countrymen, ſailed for *Italy*; where marrying the Daughter of King *Latinus*, he ſucceeded him in the Throne, and left it to his Poſterity. This Race of *Latin* Kings held the Sovereignty for upwards of three hundred Years; nor do we read of any remarkable Revolution till the Time of *Numitor* and *Amulius*. But then *Amulius* ſeizing upon the Crown to the Prejudice of his elder Brother *Numitor*, remained poſſeſſed of it till *Romulus* and *Remus* the Sons of *Ilia*, *Numitor*'s Daughter, arriving at Manhood, reſtored their Grandfather to his Inheritance, and ſlew the Uſurper.

Years of the World.

3250.

7. Epocha. The Building of Rome.

This Revolution was followed ſoon after by the Building of *Rome* in the Reign of *Jotham* King of *Judah*. Hiſtorians are not agreed as to the preciſe Year of this Event. The Computation of Archbiſhop *Uſher*, founded on the Authority of *Fabius Pictor*, places it a little before the Beginning of the eighth Olympiad, in the 3966 Year of the *Julian* Period. This I take it was the true Year of the Foundation of *Rome*. But as *Varro*'s Account is now almoſt univerſally followed; to prevent a Diſagreement between this Tract, and thoſe other Hiſtories that are moſt likely to fall in your Way, I ſhall proceed upon his Hypotheſis, which fixes it to the 3d Year of the 6th Olympiad, that is, in the 3960th Year of the *Julian* Period, 430 Years after the Deſtruction of *Troy*, and 753 before the Beginning of the Chriſtian Æra. The *Romans* (according to *Plutarch* and others,) began to build on the 21ſt of *April*. This Day was then conſecrated to *Pales*, Goddeſs of Shepherds, ſo that the Feſtival of *Pales*, and that of the Foundation of the City, were afterwards jointly celebrated

brated at *Rome* on the ſame Day. This Æra ſo remarkable in Hiſtory, as ſerving the beſt of any to direct us in regulating our Accounts of the Weſtern and *European* Nations, is removed but a few Years from another of no leſs Note in the Eaſtern Chronology. For about ſix Years after the building of *Rome*, according to the Computation of *Varro*, happened the Downfal of the *Aſſyrian* Monarchy, occaſioned chiefly by the Effeminacy of *Sardanapalus*. This Prince neglecting wholly the Adminiſtration of public Affairs, and ſhutting himſelf up in his Palace amongſt his Women and Eunuchs, fell into Contempt with his Subjects; whereupon *Arbaces* Governor of *Media*, and *Beleſis* Governor of *Babylon*, conſpiring againſt him, beſieged him in his Capital, and reduced him at laſt to the Neceſſity of periſhing miſerably with his Wives and Eunuchs in the Flames of his own Palace. Upon the Diſſolution of this mighty Empire, there aroſe two others in its Stead, founded by the two Leaders of the Conſpiracy. *Beleſis* had *Babylon*, *Chaldæa*, and *Arabia*; and *Arbaces* all the reſt. *Beleſis* is the ſame with *Nabonaſſar*, from the Beginning of whoſe Reign at *Babylon*, commenceth the famous Aſtronomical Æra I am ſpeaking of, from him called the Æra of *Nabonaſſar*. For this Æra we are beholden to *Ptolemy*'s Canon, which beginning with *Nabonaſſar*, carries down the Succeſſion of the *Babylonian* Kings, and afterwards of the *Perſian* and *Macedonian*, quite beyond the Birth of *Chriſt*. This Canon is a ſure Guide in Regard to the Eaſtern Chronology, and comes in the moſt opportunely that can be imagined, for the connecting of ſacred and profane Hiſtory. For as it commenceth ſeveral Years before the *Babyloniſh* Captivity, by which the Courſe of the *Jewiſh* Hiſtory is interrupted; we can here take up the Series, and continue down the Account of Time with Certainty, to the Beginning of the Chriſtian Æra. The firſt Year of *Nabonaſſar* coincides with the ſeventh Year of *Rome*, the ſecond of the 8th Olympiad, the 747th before *Chriſt*, and the 3967 of the *Julian* Period. In the mean time *Ahaz* having ſucceeded his Father *Jotham* in the Kingdom of *Judah*, was attacked by *Rezin* King of *Syria*, and *Pekah* King of *Iſrael*; whereupon applying to the King of *Aſſyria*, who is in Scripture called *Tiglath-Pileſer*, he readily obtained his Aſſiſtance. This *Tiglath-Pileſer* is by ſome conjectured to be the ſame with *Arbaces* the *Mede*; but the more probable Opinion is, that he was of the Royal Family of *Aſſyria*, his Name *Tiglath-Pul-Aſſar*, having a plain Reſemblance of *Pul*, and *Sardan-Pul*, the Names of the two former Kings. It is likely therefore, that taking Advantage of the Confuſion that followed 3257.

upon the Diſſolution of the *Aſſyrian* Monarchy, and the Diviſion of it between *Arbaces* and *Beleſis*, he put himſelf at the Head of thoſe who ſtill adhered to the Houſe of *Pul*, and getting Poſſeſſion of *Nineveh*, there eſtabliſhed a third Empire for himſelf, while *Arbaces* and *Beleſis* were employed in ſettling themſelves in the Provinces they had reſpectively governed under the former Monarch. Thus we ſee a ſecond *Aſſyrian* Empire riſing out of the Ruins of the former, of which *Nineveh*, as before, remained the Capital. *Tiglath-Pileſer* coming with a great Army to the Aſſiſtance of *Ahaz*, took *Damaſcus*, and entirely deſtroyed the Kingdom of *Syria*, uniting it to his own. He likewiſe greatly diſtreſſed that of *Iſrael*, and even ravaged the Territories of his Friend and Ally King *Ahaz*. By this means were the Kings of *Aſſyria* firſt introduced into *Paleſtine*, which finding to lie convenient for them, they reſolved to make a Part of their Empire. They began with the Kingdom of *Iſrael*, which *Salmaneſer*, the Son and Succeſſor of *Tiglath-Pileſer*, entirely ſubdu-

3283. ed, throwing *Heſea* the King thereof into Priſon, and carrying the People into Captivity. About this Time died *Romulus* the firſt King of *Rome*, after a Reign of 37 Years. He was all his Life engaged in Wars, and always returned from them victorious. But this hindered him not from attending both to the civil and religious Eſtabliſhment of his new Colony, where he laid the firſt Foundation of thoſe Laws and Inſtitutions, that contributed ſo much to the Advancement of the *Roman* Empire. A long and

3290. uninterrupted Peace, gave *Numa* his Succeſſor an Opportunity of finiſhing the Work, by ſoftening the Manners of the People, and bringing their Religion into a more exact Form. In this Time ſeveral Colonies from *Corinth*, and other Parts of *Greece*, built *Syracuſe* in *Sicily*; and likewiſe *Cretona* and *Tarentum*, in that Part of *Italy* called *Magna Grecia*, by reaſon of the many *Greek* Colonies already ſettled there. Mean while *Hezekiah* had ſucceeded *Ahaz* in the Throne of *Judah*. He was a Prince renowned for Piety and Juſtice, and ſo much the Favourite of Heaven, that it interpoſed in a miraculous Manner, both in recovering him from a remarkable Sickneſs, and delivering him from the Menaces of *Sennacherib* King of *Aſſyria*. But *Manaſſeh* his Son not treading in his Steps, he was ſold into the Hands of *Eſarhaddon* the Succeſſor of *Sennacherib*. This Prince was wiſe and politic; he re-united the Kingdom of *Babylon* to that of *Nineveh*, and by his many Conqueſts equalled if not exceeded in Extent of Dominion, the ancient *Aſſyrian* Monarchs.

narchs. While *Esarhaddon* was thus enlarging his Empire, the *Medes* were beginning to render themselves considerable by the wise Administration of *Deioces* their first King. He had been raised to the Throne on Account of his Virtue, and to put an End to the Disorders occasioned by the Anarchy under which his Countrymen then lived. He built the City of *Ecbatana*, and laid the Foundations of a mighty Empire. 3296.

Rome begins now to increase in Power and Territory, tho' by slow Advances at first. Under *Tullus Hostilius* her third King, and in the 83d Year of the City, happened the famous Combat of the *Horatii* and *Curiatii*, by which *Alba* was subjected, and its Citizens incorporated with the victorious *Romans*. 3332.

At this Period begins the Reign of *Psammitichus* in *Egypt*. It had some time before been divided into twelve Parts, over which reigned twelve Princes, who as a Monument of their Union built the famous Labyrinth. But *Psammitichus*, who was one of them, incurring the Jealousy of the rest, they expelled him, whereupon he drew an Army together, subdued and dethroned the eleven confederate Princes, and seized on the whole Kingdom for himself. As the *Ionians* and *Carians* had been very serviceable to him in this Revolution, he granted them an Establishment in *Egypt*, hitherto inaccessible to Strangers. On this Occasion began the first Commerce between the *Egyptians* and *Greeks*, which as it was ever after constantly kept up, we are to account this according to *Herodotus* the Æra of true *Egyptian* History; all that goes before being so darkened by the Fables and Inventions of the Priests, that it seems very little worthy of Credit. 3334. 3348.

In *Media*, *Phraortes* succeeded his Father *Deioces*, and after a Reign of 22 Years left the Kingdom to his Son *Cyaxares*, in whose Time happened the Irruption of the *Scythians*, who vanquishing *Cyaxares* in Battle, dispossessed him of all the upper *Asia*, and reigned there twenty-eight Years. In *Judah*, *Ammon* succeeding *Manasseh*, after a short Reign left the Kingdom to his Son *Josiah*, who proved a pious Prince, and thoroughly reformed the *Jewish* State. *Rome* in the mean time was enlarging her Territories under her 4th King *Ancus Martius*, and by the wise Establishment of incorporating the conquered Nations, increased in Power and the Number of her Citizens. *Babylon* we have seen had been re-united to *Nineveh*, and so continued till the Reign of *Chiniladan*; but he proving an effeminate Prince, *Nabopolla-*

jar, whom he had made General of his Armies againſt *Cyaxares* the *Mede*, rebelled againſt him, and joining with *Aſtyages* the Son of *Cyaxares*, inveſted *Nineveh*, took
3378. the Place, and ſlew his Maſter *Chiniladan*, called otherwiſe *Saracus*. After which, to gratify the *Medes*, he utterly deſtroyed that great and ancient City, and from that Time *Babylon* became the ſole Metropolis of the *Aſſyrian* Empire. *Nabopollaſar* was ſuc-
3397. ceeded by his Son *Nebuchadnezzar*, a Prince renowned in hiſtory, and who by his mighty Conqueſts both in the Eaſt and Weſt, raiſed *Babylon* to be the Metropolis of the World. By him was *Jeruſalem* taken three ſeveral Times, and at laſt totally deſtroyed, the whole Land of *Judah* being led into Bondage by the Conqueror. This is the famous *Babyloniſh* Captivity of ſeventy Years, ſo often mentioned in the Writings of the Prophets. *Greece* was at this Time in a very flouriſhing Way, and began to diſcover her Acquirements in Learning and
3410. the polite Arts. Her ſeven Sages rendered her famous, and *Solon* by the wiſe Laws which he eſtabliſhed at *Athens*, reconciling Liberty and Juſtice, introduced ſuch Regulations among the Citizens, as naturally conduced to the forming them a brave and knowing People. *Tarquinius Priſcus* now reigned at *Rome*. He ſubdued Part of *Tuſcany*, and having adorned the City with many magni-
3425. ficent Works, left the Throne to *Servius Tullius*. This Prince is famous for the Inſtitution of the *Cenſus*, and the many Laws he made in favour of the People. In *Egypt*, *Pſammitichus*, after a Reign of 54 Years, was ſucceeded by his Son *Nechus*, the ſame who in Scripture is called *Pharaoh Necho*. It was againſt him that *Joſiah*
3394. King of *Judah* fought that unhappy Battle in the Valley of *Megiddo*, where he received the fatal Wound of which he died. *Nechus* was ſucceeded by *Pſammis*, who left the Kingdom to his Son *Apries*, the *Pharaoh Hophra* of the ſcripture, againſt whom ſo many Prophecies are leveled. The firſt Year of *Apries* was the laſt of *Cyaxares* King of the *Medes*, who after a Reign of 40 Years, was
3410. ſucceeded by his Son *Aſtyages*. *Nebuchadnezzar* in *Babylon* having finiſhed all his Expeditions, and greatly enriched himſelf with the Spoils of the
3434. conquered Nations, ſet himſelf to adorn that City, and raiſed all thoſe ſtupendous Works about it, of which we read with ſo much Wonder in ancient Hiſtory.

Evil

Evilmerodach his Son, after a ſhort Reign of two Years, becoming intolerable even to his own Relations, they conſpired againſt him and ſlew him. *Neri-* 3144.
gliſſar his Siſter's Huſband, who headed the Conſpiracy, ſucceeded him. About this Time *Piſiſtratus* uſurped the ſovereign Authority at *Athens*, which he held with various Change of Fortune thirty Years, and even left it to his Children. The *Medes* mean while were increaſing in Power under *Aſtyages*, which rouzing the Jealouſy of *Nerigliſſar* King of *Babylon*, he declared War againſt them; *Aſtyages* dying leaves both the Kingdom and the Care of the War to *Cyaxares* his Son, called by *Daniel*, *Darius* the *Mede*. As the War wherewith he was threatened was very formidable, he applied to the King of *Perſia*, who had married his Siſter *Mandana*, for Aſſiſtance. *Cambyſes* ſent a good Body of Troops, and with them *Cyrus* his Son, Nephew 3445.
to *Cyaxares*, whom that Prince appointed General of his Armies againſt the King of *Babylon*. *Cyrus* was a young Prince of great Hopes, and had already given ſignal Proofs of Courage and Conduct, in ſeveral former Wars under *Aſtyages* his Grandfather. But his Virtues are now going to diſplay themſelves in all their Luſtre, and preſent us with the Picture of a Hero, who by a Train of the moſt glorious Actions, has juſtly merited to be handed down to Poſterity, as a Pattern of all that is truly great and praiſe-worthy in the Character of a Prince and a Ruler. The very Name of *Cyrus* carried ſuch a Weight of Authority with it, as to draw into the Alliance of *Cyaxares*, almoſt all the Kings of the Eaſt. Nor was it long before he gave Proofs of that Merit, which was already ſo univerſally aſcribed to him. For having by his ſuperior Abilities in the Art of War, vanquiſhed the King of *Babylon* and *Crœſus* his Ally in Battle, he purſued his Advantage over the latter, ſurrounded him in his Capital, and got Poſſeſſion both of his Kingdom 3456.
and immenſe Riches. With the ſame Expedition he ſubdued the other Allies of the King of *Babylon*, made himſelf Maſter of all *Aſia Minor*, and extended his Conqueſts even into *Syria*. In fine, he marched againſt *Babylon* itſelf, took that mighty City, and thereby became Maſter of the whole *Aſſyrian* Empire, which he put under the Dominion and Authority of his Uncle *Cyaxares*; who now equally touched with this ſignal Proof of his Fidelity, as before with his glorious Exploits, gave him his only Daughter in Marriage. *Cyaxares* dying within two Years, as likewiſe *Cambyſes* King of *Perſia*, *Cyrus* ſucceeded to the whole Monarchy. In this

manner was the Empire of the *Eaſt* transferred from the *Aſſyrians* to the *Medes* and *Perſians*. But as *Cyrus* was himſelf a *Perſian*, and all this Succeſſors after him of the ſame Nation, hence it has happened, that this ſecond great Empire, as it ought to be accounted, obtains in ancient Hiſtory the Name of the *Perſian* Monarchy; *Cyrus* and not *Cyaxares* being reputed the Founder thereof. And indeed when we conſider that *Cyrus* alone headed the *Medes* during this long War, that it was to his Valour and Wiſdom they were indebted for all their Conqueſts, and that he in Perſon took the great City of *Babylon*, it ſeems but juſt to aſcribe to him the Honour of this whole Revolution. For theſe Reaſons I have choſen to date the Beginning of this ſecond great Empire, not from the Taking of *Babylon*, but from the Succeſſion of *Cyrus*, who alone can with Juſtice be accounted the Founder thereof.

P. I muſt here beg Leave to interrupt you a little, in order to the clearing up of ſome Doubts that occur, in the Part of Hiſtory you have been juſt explaining. You may remember I told you in the Beginning, that I was not quite a Stranger to ancient Times; having peruſed ſeveral Pieces of Hiſtory, that gave me ſome general Knowledge of Things. Now as far as I can remember, their Account of the ancient Monarchies differs conſiderably from yours. They ſpeak nothing of a ſecond *Aſſyrian* Empire, but make it end altogether in the Death of *Sardanapalus*. Then ſucceeds the Monarchy of the *Medes*, which concludes with *Aſtyages*; and the *Perſians* come in the third in Order, founding their Empire upon the Ruin of the *Medes*.

C. What you obſerve here comes in very ſeaſonably, and I am glad of the Interruption, as it will give me an Opportunity to clear up this dark Part of Hiſtory, and guard you againſt the Miſtakes you might be apt to run into, by a promiſcuous reading of Authors without due Caution. You are to obſerve therefore, that the Affairs of the Eaſtern Nations preceding the Reign of *Cyrus*, are but very confuſedly handed down to us by profane Hiſtorians. The Account you have juſt now recited is indeed that of the greater Part of the *Greek* Writers, and of the *Latins* who copied from them. *Cteſias*, *Diodorus Siculus*, and *Juſtin*, all agree in this Repreſentation of the ancient Monarchies, which can by no means be reconciled to the Relations of Holy Writ, which I have followed as the ſureſt Guide in this dark Period of Time. However, if the *Greek* Accounts differ thus from Scripture, it is remarkable, that they agree as little among themſelves. The Birth and Death of *Cyrus* are variouſly recounted, and

Hero-

Herodotus obſerves, that there were three ſeveral Traditions relating to them, beſides that which he followed in his Hiſtory. *Xenophon*, who was himſelf in *Perſia* in the Service of *Cyrus* the younger, the Brother of *Artaxerxes Mnemon*, had an Opportunity of fully inſtructing himſelf in the Life and Actions of the ancient *Cyrus*, from the Annals and Traditions of the *Perſians* themſelves. And ſure the Relations of that wiſe Philoſopher and able Captain, who made it his Buſineſs to ſearch out the Truth in this Matter, ought to be preferred before that of *Cteſias*, whom ſome of the moſt judicious of his own Nation ſtile a fabulous Writer, unworthy of Credit. And yet from him have *Diodorus* and *Juſtin* copied all they ſay. Even *Herodotus* himſelf ought to give place here, who, though a very judicious Hiſtorian, had a ſtrong Byaſs to the Marvellous, and evidently followed this Bent of his Genius, in the Account he has given of *Cyrus*. But what is ſtill of greater Weight, the Hiſtory of *Xenophon*, as it is itſelf the beſt connected, and the moſt probable of any, ſo does it exactly agree with Scripture, which, on account of its Antiquity, and the near Relation of the Affairs of the *Jews* with thoſe of the other Eaſtern Nations, would evidently deſerve the Preference to the *Greek* Accounts, were we to conſider it as no more than a bare Hiſtory of theſe Times. In reality, the *Greeks* knew but little of the Affairs of the more remote Eaſtern Nations. Probably the *Medes* under *Deioces* and his Succeſſors, though far inferior in Power to the *Aſſyrian* Monarchs, had nevertheleſs extended their Conqueſts into *Aſia Minor*, and the Nations bordering upon the *Greek* Colonies. By this means they became famous in thoſe Parts, and the Empire of all *Aſia* was aſcribed to them, becauſe the other Princes of the *Eaſt* were but little known. That this was but a mere Effect of Ignorance in the *Greeks*, appears not only from the ill Agreement of their Relations with Scripture, but likewiſe from their Contrariety to ſuch of the Writers of their own Nation, as ſeem to have been beſt informed, and to have ſearched into theſe Things with the greateſt Care. *Herodotus* promiſes a particular Hiſtory of the *Aſſyrians*, but no ſuch Work is come down to us; whether it be that the Piece itſelf is loſt, or that he never found Time to compoſe it. We have all the Reaſon in the World however to believe, that he would not have omitted the Kings of the ſecond *Aſſyrian* Monarchy, ſince in thoſe Books of his that ſtill remain, we meet with the Name of *Sennacherib*, who was one of them, and is there ſpoken of as King of the *Aſſyrians* and *Arabians*. *Strabo*, one of the moſt

moſt judicious Authors of Antiquity, relates, that *Megaſthenes*, who lived near the Times of *Alexander the Great*, had written of the famous Exploits of *Nebuchadnezzar* King of the *Chaldeans*. But what puts this Matter beyond Diſpute, is the celebrated Canon of *Ptolemy*, where we have a Liſt of the *Babyloniſh* Kings from *Nabonaſſar* quite down to *Cyrus*; that is, from the Death of *Sardanapalus*, to the Foundation of the *Perſian* Empire. If with all this we conſider, that the ſacred Hiſtorians lived many of them in the very Times of which they write, that they deſcribe the Affairs of a People bordering upon the great Empires, and who were at laſt ſubjected to them, we cannot any longer doubt what Relations and Teſtimonies are moſt worthy of Credit. Here then ſeems to be the Truth of the Matter. The *Medes*, after the Death of *Sardanapalus*, living under Kings of their own, became a very conſiderable People; and being beſt known to the *Greeks*, by reaſon of their Neighbourhood to the Colonies of that Nation ſettled in *Aſia Minor*, were by them little acquainted with what paſſed in the more remote Regions of the *Eaſt*, deemed the Maſters of all *Aſia*. It is certain however, that the Kings of *Aſſyria* and *Babylon* far exceeded them in Wealth and Power. But *Cyrus* having ſubdued the *Babylonians*, by the joint Forces of the *Medes* and *Perſians*, as *Daniel* expreſly tells us, and *Xenophon* deſcribes at large; it is apparent, that this new Empire, of which he became the Founder, ought to take its Name from both Nations; inſomuch that the Monarchy of the *Medes*, and that of the *Perſians*, are in reality one and the ſame, though the prevailing Glory of *Cyrus* hath occaſioned, that his Nation carries away in Hiſtory all the Honour of this Revolution. I have ſtill one Thing more to add upon this Subject, and it is; that, though I acknowledge a new *Aſſyrian* Monarchy riſing out of the Ruins of the former under *Sardanapalus*, I have yet choſen in the View I give of the Succeſſion of the great Empires, to make that of the *Perſians* founded by *Cyrus*, the ſecond in Order, contrary to the Method followed by ſome others. But that this is the moſt reaſonable and natural Diviſion, will eaſily appear to any one who conſiders; that the Revival of the *Aſſyrian* Power in *Nineveh* by *Tiglath-Pileſer*, and the transferring it to *Babylon* by *Nebuchadnezzar*, were not properly the Eſtabliſhment of a ſecond Empire, but merely Revolutions in the old. *Tiglath-Pileſer* is upon good Grounds conjectured to have been of the Race of the ancient *Aſſyrian* Kings, nor is it unlikely that *Nabopallaſſar* was alſo of the Blood Royal. But be that as it will, the

bare

bare Change of the Prince, or the Removal of the Imperial Seat from one City to another, ſhould not induce us to multiply the Number of Empires without Neceſſity, when it is known that the ſame People, and under the ſame Name too, all along held the Dominion of the *Eaſt*.

P. Here I begin to be ſenſible of the great Advantage of Clearneſs of Method. Already I am forming in my Mind an Idea of the four great Empires, riſing in Succeſſion one after another: the *Aſſyrian*, the *Perſian*, the *Grecian*, and the *Roman*. The firſt I think I have got a pretty diſtinct Notion of. I have ſeen its Riſe, Continuance, and Fall; can connect its Hiſtory with that of other Nations, and by viewing it in relation to the ſeveral Periods and Epochas that fall within the Compaſs of its Years, am able to trace in my Mind the moſt remarkable Events and Revolutions of Hiſtory, according to the due Order of Time in which they happened. I mention this that you may ſee how I have improved by your paſt Inſtructions, and what Hopes I may juſtly entertain in regard of thoſe that are to come. But now that you have cleared up this Part of Hiſtory, and removed ſome Miſtakes I had fallen into, in relation to theſe dark Ages, I can liſten with greater Satisfaction to the Account you are next to enter upon of the *Perſian* Monarchy, and ſhall endeavour, as little as poſſible, to diſturb the Courſe of your Narration by unſeaſonable Interruptions.

G. In the 4178th Year of the *Julian* Period, 218 Years after the Building of *Rome*, and 536 before the Birth of *Chriſt*, *Cyrus* ſucceeding to the Throne of *Cyaxares*, and becoming ſole Monarch of all the *Eaſt*, here we are to fix the Beginning of the *Perſian* Empire. In the firſt Year of his Reign he publiſhed the famous Decree for rebuilding the Temple of *Jeruſalem*, the ſeventy Years Captivity being now compleated, according as had been foretold by the Prophets. *Servius Tullius* ſtill reigned at *Rome*. He had greatly enlarged the City, and by his mild and popular Adminiſtration was become the Darling of his Subjects. This excellent Prince fell a Sacrifice at laſt to the Perfidy of his own Daughter, and the ambitious Deſigns of his Son-in-law *Tarquin the Proud*, who ſucceeded him in the Throne. *Cyrus*, after a Reign of ſeven Years, left his Kingdom to his Son *Cambyſes*. Under him the *Perſians* enlarged their Empire by the Conqueſt of *Egypt*. He proved however a very brutal Prince, unworthy to fill the Throne of *Cyrus*. His Brother

Years of the World.

8. Epocha. The Reign of Cyrus.

3468.

3470.

3475.

Brother *Smerdis* he ordered to be killed privately, on Account of a ſuſpicious Dream that had diſturbed his Fancy. He did not long ſurvive him, and upon his Death *Smerdis* the *Magian* uſurped the Throne, under pretence of being the true *Smerdis* the Son of *Cyrus*. However the Cheat was ſoon diſcovered, which gave occaſion to the famous
3483. Confederacy of the ſeven Noblemen, the Reſult of which was, that *Darius* the Son of *Hyſtaſpes* was raiſed to the *Perſian* Throne. During the Reign of this Prince, *Athens* recovered its Liberty. *Harmodius* and *Ariſtogiton* delivered their Country from the Tyranny of *Hipparchus* the Son of *Piſiſtratus*, by ſlaying the Ty-
3494. rant, and *Hippias* his Brother was obliged to throw himſelf into the Arms of *Darius*. This was what gave riſe to the Wars between the *Perſians* and the *Greeks*. From hence are we to date the mighty Glory of *Athens*. We ſhall ſoon ſee this ſmall Commonwealth an Over-match for all the Power of the *Eaſt*; ſo true is it that Liberty ennobles the Mind, and affords the trueſt Foundation whereon to build the Grandeur of a State. About the Time of this Revolution at *Athens*, happened another of the like Nature at *Rome*. *Tarquin* by his Violence and arbitrary Meaſures, had rendered the Royal Power odious, and the Attempt of his Son *Sextus* upon *Lucretia*, compleated the public Indignation. The People, animated by the Speeches and heroic Behaviour of *Brutus*, ſhake off the Regal Tyranny, and declare themſelves a free State. This Æra of the *Roman* Liberty commenceth from the 244th
3494. Year after the Building of the City. *Tarquin* however found means to draw in ſeveral neighbouring Princes to eſpouſe his Quarrel, among whom *Porſenna* King of the *Cluſians* bears the moſt diſtinguiſhed Name in Hiſtory. It is upon this Occaſion that the *Romans* firſt begin to diſcover that noble Ardour for Liberty, that inviolable Love of their Country, which makes a bright Part of the Character of that renowned People. Here we read of the aſtoniſhing Valour of *Horatius Cocles*, the intrepid Spirit of *Scevola*, and the maſculine Boldneſs of *Clelia*. *Porſenna* admiring the Bravery of the *Romans*, would not any longer diſturb them in the Enjoyment of a Liberty, to which their Merit gave them ſo juſt a Title. But they who could not be overcome by any foreign Force, had well nigh ruined themſelves by their inteſtine Diviſions. The Jealouſy between the *Patricians* and *Plebeians* roſe to that Height, that the latter retired from the City, and intrenched themſelves upon a Hill,

called

called afterwards *Mons ſacer*. However, the mild Perſuaſions of *Menenius Agrippa*, and the Conceſſion made by the Senate of new *Plebeian* Magiſtrates, whoſe Office it was to protect the People againſt the Conſuls, appeaſed their Diſcontents, and reſtored Tranquillity to the State. The Law appointing the Inſtitution of theſe Magiſtrates was called the ſacred Law, and the Magiſtrates themſelves had the Title of Tribunes of the People. This remarkable Revolution happened in the 260th Year of the City. *Hippias*, we have ſeen, had retired into *Perſia*, and was ſoliciting *Darius* to make War upon the *Athenians*. 3510.
He at length prevailed, and *Mardonius* was ſent with a numerous Army againſt them: but *Miltiades*, with a handful of Men, gave the *Perſians* Battle in the Plains of *Marathon*, and entirely routed them. This Victory is the moſt renowned in ancient Hiſtory, for the *Athenians* did not exceed ten thouſand, and the *Perſians* have been computed at twenty times their Number. At *Rome* the Feuds between the Nobility and the People ſtill ſubſiſted. The Baniſhment of *Coriolanus* had well nigh proved fatal to the Commonwealth, which owed its Deliverance from the imminent Danger that threatened it, to the Tears of the incenſed Hero's Mother. In the mean time *Xerxes* ſucceeding *Darius* in the Throne of *Perſia*, prepared to revenge the Defeat at *Marathon*, by a new Expedition againſt *Greece*. He is ſaid to have been followed in this Attempt by an Army of ſeventeen hundred thouſand Men. *Leonidas* King of *Sparta*, with only three hundred *Lacedemonians*, encountered his whole Force in the Streights of *Thermopilæ*. For three Days he made good the Paſſes againſt the numerous Army of the *Perſians*; but being at length ſurrounded, he and his Followers were all ſlain upon the Spot. By the wiſe Counſels of *Themiſtocles* the *Athenian* Admiral, the naval Army of the *Perſians* was this ſame Year vanquiſhed near *Salamis*, and *Xerxes*, in great Fear, repaſſed the *Helleſpont*, leaving the Command of his Land-Forces to *Mardonius*. But he too, the Year after, was cut in pieces with his whole Army near *Platæa*, by *Pauſanias* King of the *Lacedemonians*, and *Ariſtides*, ſurnamed the *Juſt*, General of the *Athenians*. This Battle was fought in the Morning, and the Evening of the ſame Day their naval Forces obtained a memorable Victory over the Remainder of the *Perſian* Fleet, at *Mycale* a Promontory on the Continent of *Aſia*. Thus ended all the 3514. 3516. 3519. 3524. 3525.

great

great Deſigns of *Xerxes* in a miſerable Diſappointment, and the utter Deſtruction of that prodigious Army with which the Year before he had marched ſo proudly over the *Helleſpont*. The *Carthaginians*, by this Time a powerful People, had been engaged by *Xerxes* to fall upon the *Greek* Colonies in *Sicily*, whilſt he was employed againſt them in their own Country; but they had no better Succeſs than the *Perſian* Monarch, and being ſhamefully beaten, were obliged to abandon the Iſland. *Xerxes* dying after a Reign
3540. of 21 Years, was ſucceeded in the Kingdom by *Artaxerxes Longimanus*. He is generally ſuppoſed to be the King from whom *Nehemiah* received the Commiſſion to reſtore and rebuild *Jeruſalem*. But it is now Time to turn our Thoughts a little towards the *Romans*, who, having been formed under Kings, were but ill provided with Laws ſuited to the Conſtitution of a Republic. The Reputation of *Greece*, yet more renowned for the Wiſdom of its Government that the Fame of its Victories, determined the *Romans* to draw up a Scheme of Laws upon their Model. Deputies were therefore ſent to examine into the Conſtitutions of the ſeveral *Greek* Cities, particularly thoſe of *Athens*, whoſe Plan of Government ſeemed to have a
3554. greater Reſemblance with that of *Rome*. Ten Magiſtrates were elected with abſolute Authority, to carry this Deſign into Execution. The *Decemvirs* accordingly compoſed a Body of Laws, which having digeſted into twelve Tables, they were propoſed to the People, and received their Approbation. It was natural to think, that theſe Magiſtrates, having finiſhed the Buſineſs for which they were choſen, would, upon the Expiration of their Term of Power, have reſigned their Offices, and ſuffered the Government to return to its former Courſe. But it ſeems they found too many Charms in Authority to quit it ſo readily; they aimed at no leſs than perpetuating their Command, and vainly thought to entail Slavery upon a State whoſe prevailing Paſſion was the Love of Liberty. Power uſurped by unlawful Means, ſeldom abſtains from Violence and Exceſſes; and the very Methods taken to eſtabliſh it, prove often in the End the Cauſe of its Deſtruction. And ſo it happened here; for the *Decemvirs* declining from that Moderation by which they had, in the Beginning of their Authority, recommended themſelves to the Favour of the People, a general Diſcontent aroſe; and the iniquitous Decree of *Appius*, whereby he reduced a Father to the cruel Neceſſity of murdering his own Daughter, ſo effectually rouzed the ancient *Roman* Spi-

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rit, that, disdaining to submit any longer to these Oppressors, they abolished the *Decemvirate*, and restored the Authority of the Consuls. Thus did the Blood of *Virginia* produce a Revolution in the *Roman* State, not unlike what had before happened in the Case of *Lucretia*. About this Time *Cimon* the *Athenian* General rendered himself famous by his many Victories over the *Persians*, insomuch that *Artaxerxes*, weary of so destructive a War, signed a Treaty of Peace highly to the Honour and Advantage of *Greece*. He had resolved to pursue a different Scheme of Politics; and, instead of drawing their whole Forces upon himself, endeavoured to weaken them by fomenting their intestine Divisions. The War that soon after broke out between the *Athe-* 3573.
nians and *Lacedemonians*, made him sensible of the Advantages that might accrue from such a Conduct. It was during this War, described at large by *Thucydides* and *Xenophon*, and known in History under the Name of the *Peloponnesian* War, that we read of *Pericles*, *Alcibiades*, *Thrasybulus*, *Colon*, *Brasidas*, and *Lysander*. So many illustrious Men, all flourishing in the same Age, contributed to raise *Greece* to the highest Pitch of Glory, and spread her Fame to the most distant Nations. This fatal War, after it had lasted 27 Years, ended at length in 3600.
the taking of *Athens* by *Lysander*, who had found means to draw into the Party of the *Lacedemonians*, *Darius Nothus*, the Son and Successor of *Artaxerxes*. But the *Persians* soon became sensible of the Error they had committed in making the *Lacedemonians* too powerful; for that ambitious Republic having now no Rival to fear, began to extend its View to *Asia*, and even promoted the Expedition of young *Cyrus* against his Brother *Artax-* 3603.
erxes Mnemon, who had succeeded *Darius Nothus*. This ambitious Prince fell in Battle by his own Rashness, and left the ten thousand *Greeks* who served under him, exposed to all the Dangers of War, in an unknown Country, several hundreds of Miles distant from their own Homes, and surrounded on every Side with numerous Armies. There is not any thing in History more celebrated than this Retreat, which has been handed down to us by *Xenophon*, who himself conducted it, and was one of the ablest Commanders, and greatest Philosophers of his Time. Thus were the *Greeks* first made sensible of the real Weakness of the *Persian* Empire, hitherto deemed so formidable; and the Exploits of 3608.
Agesilaus in *Asia* soon after, where he bade fair for overturning that mighty Monarchy, had he not been recalled

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by the unhappy Diviſions of his Country, were a plain Proof that nothing was wanting but a good General and Union among themſelves, to compleat the Conqueſt of the *Eaſt*.

Rome was rendering herſelf formidable to all the
3610. Nations around her, and *Vei*, one of the ſtrongeſt and moſt opulent Cities in *Italy*, was taken by *Camillus* after a Siege of ten Years. But this great Increaſe of Territory was ſoon followed by a fatal Calamity that brought the Republick to the Brink of Ruin; I mean the Irruption of the *Gauls*, who defeated the *Roman*
3615. Army, and advancing againſt the City itſelf, burnt it in Aſhes in the 363d Year after it had been founded by *Romulus*. Such of the Senators and Nobles as choſe to ſurvive the Ruin of their Country retired into the Capitol with *Manlius*, where they reſolutely defended themſelves till they were relieved by *Camillus*, whoſe ill Uſage and Baniſhment had not diminiſhed his Regard to his Country. Thus was *Rome* again reſtored to her former Splendor by the Conduct and Bravery of that great Man. In *Greece* the *Lacedæmonian* Power began to decline, and *Thebes*, which hitherto made no Figure in the Hiſtory of that Nation, raiſed herſelf to the higheſt Pitch of Glory by the Wiſdom and Valour of *Epaminondas*. This General is one of the moſt illuſtrious Characters of Antiquity. He was poſſeſſed in an eminent Degree of all the Virtues requiſite in a Warrior and a Statesman. Nor was he leſs diſtinguiſhed by his Abilities as a Philoſopher, and his amiable Qualities in private Life; inſomuch that Hiſtorians unanimouſly repreſent him as a Pattern of all that is great and excellent in human Nature. *Thebes* after his Death, loſt that conſpicuous Figure he had given her, and was no longer able to maintain her Reputation. Indeed all *Greece* is going to ſubmit to a new Power, which beginning in *Philip*, roſe at laſt to the Dominion of all *Aſia* under his Son and Succeſſor *Alexander*. This *Philip* was King of *Macedon*, and had been bred up under *Epaminondas*. As he was of an enterprizing Genius, and gave early Proofs of his unbounded Ambition, all the neighbouring Powers ſet themſelves to oppoſe his growing Greatneſs. But though *Ochus* and his Son *Arſes* Kings of *Perſia* did their utmoſt to thwart his Deſigns; tho' the *Athenians*, rouzed by the Eloquence of *Demoſthenes*, that intrepid Defender of his Country's Liberty, drew almoſt all *Greece* into a Confederacy againſt him; he, notwithſtanding, triumphed over every Difficulty, and the Victory
3665. of *Chæronea* rendered him abſolute in all the *Grecian* States. He was now forming the Plan of an

an Expedition into the *East*, and had projected nothing less than the total Overthrow of the *Persian* Empire, when an untimely Death hurried him out of the World.

Alexander, surnamed the *Great*, his Son, succeeded him; a Prince who from his earliest Years had 3668.

given Proofs of an heroic Soul that seemed destined for the Conquest of the Universe. Much about the same Time *Darius Codomannus* ascended the Throne of *Persia*. He had in a private Station distinguished himself by his Valour and Prudence; but it being his Fate to encounter the prevailing Fortune of *Alexander*, all his Efforts proved insufficient to support him against that formidable Rival. For *Alexander* having first settled the Affairs of *Greece*, over-run all *Asia Minor* with amazing Rapidity, defeated *Darius* in three pitched Battles; and, upon the Death of that Prince, who was treacherously slain by *Bessus*, became sole Monarch of all the *East*.

Here then begins our ninth Epocha, not from *Alexander*'s Succession to the Throne of *Macedonia*, but from the Death of *Darius*, in whom the *Persian* Empire ended. For *Alexander* pursuing his Victories with the utmost Expedition, and having made himself Master of almost all the Provinces of the *East*, became thereby the Founder of the third, or *Macedonian* Empire. This happened in the 4384th Year of the *Julian* Period, 424 Years after the Building of *Rome*, and 330 before the Birth of *Christ*. During this victorious Progress of *Alexander*, *Rome* was engaged in a long War with the *Samnites*, whom after many Battles she at length subdued, chiefly by the Valour and Conduct of *Papirius Cursor*, one of the greatest Generals of his Time. *Alexander*, still continuing his Conquests, penetrated as far as *India*, and returning to *Babylon*, there died in the 33d Year of his Age. After his Death, his Empire was variously divided among his Followers. *Perdiccas*, *Ptolemy* the Son of *Lagus*, *Antigonus*, *Seleucus*, *Lysimachus*, *Antipater*, and his Son *Cassander*, who had been all Commanders under this great Conqueror, and learned from him the Art of War, formed a Design of rendering themselves Masters of the several Provinces over which they were constituted Governors. They sacrificed to their Ambition the whole Family of *Alexander*; his Brother, his Mother, his Wives, his Children, and even his Sisters. Nothing was to be seen but Wars, Bloodshed, and endless Revolutions. During these Disorders several Places of *Asia Minor* shook off

Years of the World.

9. Epocha. Alexander the Great.

3674.

3681.

the *Macedonian* Yoke, and eſtabliſhed themſelves into independent Kingdoms. In this Manner were the Realms of *Pontus*, *Bithynia*, and *Pergamus* formed, which by their advantageous Situation, and a ſteady Application to Traffic, roſe afterwards to great Wealth and Power. *Armenia* too about the ſame time became a diſtinct Kingdom; and *Mithridates*, with his Son of the ſame Name, founded that of *Cappadocia*. But the two moſt conſiderable Monarchies that aroſe upon this Occaſion were, that of *Egypt*, founded by *Ptolemy* the Son of *Lagus*, and that of *Aſia* or *Syria* founded by *Seleucus*; for theſe continued ſteady and permanent, and were inherited by their Poſterity the *Ptolemies* and *Seleucidæ* for many Years. Thus was all the *Eaſt* ſubject to *Greece*, and received its Language and Cuſtoms; inſomuch that though it was not under the Dominion of one Prince as formerly, yet the *Greeks* univerſally bearing Sway in thoſe ſeveral Principalities into which it was divided, this hath ſeemed a ſufficient Reaſon to Hiſtorians, for ſtiling the Times we are ſpeaking of, the Period of the *Grecian* or *Macedonian* Empire. In *Greece* we meet with nothing but a continued Train of Revolutions. *Caſſander*, *Pyrrhus* King of *Epirus*, *Demetrius Poliocertes*, *Lyſimachus*, and *Seleucus*, reigned ſucceſſively in *Macedonia*, each eſtabliſhing himſelf by the Expulſion of his Predeceſſor. The *Romans* were all this while extending their Conqueſts in *Italy*; and, having ſubdued the *Samnites*, *Brutians*, and *Hetrurians*, threatened *Tarentum* with the ſame Yoke. The *Tarentines* finding themſelves too weak to reſiſt that powerful Republic, caſt their Eyes upon *Pyrrhus* King of *Epirus*, whoſe great military Fame made them believe they ſhould be invincible under ſo renowned a Com-
3725. mander. *Pyrrhus* obtained two ſucceſſive Victories over the *Romans*, but in the End was beaten by the Conſul *Curius*, and forced to abandon
3732. *Italy*. *Antigonus Gonatas* got Poſſeſſion of the Throne of *Macedonia*, and left it to his Poſterity, though not without great Oppoſition from *Pyrrhus*, who was killed at length at *Argos*, by a Tile thrown from a Houſe-top. The *Achean* League, projected and ſet on foot by *Aratus*, began about this Time to make a Figure in *Greece*. It was a Confederacy of ſeveral powerful Cities of *Peloponneſus* and the adjoining Regions in Defence of Liberty; and indeed the laſt Effort made by the *Greeks* to maintain their Independency and Freedom. In *Italy*, the *Romans* after the Departure of *Pyrrhus*, found nothing able to oppoſe their Power. They had been enlarging their Territories by an almoſt continual

tinual Series of Wars, for upwards of 480 Years, and now found themſelves Maſters of the whole Country, from the fartheſt Part of *Hetruria* to the *Ionian* Sea, and from the *Tuſcan* Sea croſs the *Apennines* to the *Adriatic*. Thus their Ambition, crowned with Succeſs, inſpired them with ſtill greater Views. The adjoining Iſland of *Sicily* as it lay convenient for them, ſo was it poſſeſſed in part by the *Carthaginians*, a powerful People, whoſe Neighbourhood they began to look upon with an Eye of Jealouſy. We have ſeen the Foundations of this Republic by *Dido*, and that it was conſiderable for Wealth and Extent of Territory, as far back as the Reign of *Xerxes*. At the Time we are ſpeaking of, their Dominions reached a great Way on both Sides of the *Mediterranean* Sea. For beſides the *African* Coaſt, of which they were entirely Maſters, they had alſo made many Conqueſts in *Spain*, ſettled themſelves in *Corſica* and *Sardinia*, and poſſeſſed ſeveral Towns in *Sicily*. This, added to their immenſe Wealth acquired by Commerce, and the Sovereignty of the Sea which no Nation could then diſpute with them, made the *Romans* conſider them as formidable Rivals, who, if not ſpeedily checked, might grow to a Power too mighty even for *Italy* itſelf. Hence the Riſe of the ſeveral *Punic* Wars, which in the End proved ſo fatal to the *Carthaginians*. That we are now to ſpeak of began in the 489th Year of the City, and is remarkable, not only as being the firſt Foreign War in which the *Romans* were engaged, but alſo becauſe herein they formed the Deſign of making themſelves Maſters at Sea; and, which is almoſt beyond Belief, accompliſhed it. The Conſul *Duilius* ventured to fight the *Carthaginian* Fleet, and obtained a compleat Victory. *Regulus* his Succeſſor no leſs diſtinguiſhed himſelf, and landing in *Africa* reduced *Carthage* to the greateſt Extremity; inſomuch that, but for the Arrival of *Xantippus* the *Lacedemonian*, it muſt have been taken. That experienced General, by his wiſe Conduct, gave a great Turn to the Affairs of *Africa*. *Regulus* was vanquiſhed and made Priſoner; but this Reverſe of Fortune ſerved only to add more Luſtre to his Fame. Being ſent into *Italy* to negotiate a Peace and treat of an Exchange of Priſoners, he ſtrenuouſly defended in the Senate that Law by which it was declared inconſiſtent with the Glory of the *Roman* Name to redeem Priſoners taken Captive in a Day of Battle. Upon his Return to *Africa* we are told he ſuffered a cruel Death from the Reſentment of the *Carthaginians*, who were incapable of admiring that Nobleneſs of Soul, which made him prefer the Intereſt of his Coun- 3739.

[illegible] Considerations. The War was maintained [illegible] with various Success, *Hamilcar*, the *Carthaginian* General, distinguishing himself eminently in *Sicily* by his [illegible] Sea, at last the Conful *Lutatius* obtaining a compleat Victory over the Enemy's Fleet near the *Ægatian* Iſles, *Carthage* was compelled to ſubmit, and accept of ſuch Terms of Peace as the *Romans* were [illegible] Immediately after the Conclu[illegible] of this War, which had laſted four and twenty Years, the Republick involved themſelves involved in another, which brought them to the very Brink of Deſtruction. The mercenary Troops of which their Armies were compoſed, revolting for want of their Pay, were joined by almoſt all the Cities of *Africa*, who hated the *Carthaginian* Government. All Endeavours to appeaſe them proved ineffectual, they inveſted *Carthage* itſelf, and that great City was inevitably loſt, but for the Valour and Conduct of *Hamilcar*, ſurnamed *Barcas*. He found Means to reduce all the Rebels, and recover all the revolted Cities; the *Carthaginians* however upon this Occaſion loſt *Sardinia* by the Treachery of the *Romans*, who, taking advantage of their domeſtic Troubles, ſeized that important Iſland, and even augmented the Tribute they had at the End of the War impoſed upon that unhappy State. *Carthage* was obliged to take it in good Part, as not being in a Condition to oppoſe their Pretenſions. They now began to think of extending their Dominions in *Spain*, which had been [illegible] on the late Revolt. *Hamilcar* was ſent to command in that Province, where he carried on the War for nine Years with great Succeſs. His Son the famous *Hannibal* was with the Army with him, and not only learned under that [illegible] to underſtand the whole Art of War, but alſo at this Time conceived that implacable Hatred againſt the *Romans*, which afterwards gave Riſe to ſo many Wars. *Aſdrubal* ſucceeded *Hamilcar* in the Command of the Army. He governed with great Prudence, and, by his mild and peaceable Adminiſtration, thoroughly eſtabliſhed the *Carthaginian* Power in thoſe Parts. Mean while the *Romans* were engaged in a War with *Teuta* Queen of the *Illyrians*, who ſuffered her Subjects to practiſe Piracy on the Sea-Coaſt, but ſhe was ſoon forced to ſubmit, and reſign Part of her Dominions to the Conquerors. Their next War was with the *Gauls*, whom they accounted their moſt formidable Enemies, and therefore, though they began to entertain a Jealouſy of the Increaſe of the *Carthaginian* Power in *Spain*, yet not daring to break with that Republic in the preſent critical Conjunc-

ture,

ture, they ſent Ambaſſadors to *Aſdrubal* to draw him by fair Words into a Treaty, wherein he ſhould covenant not to paſs the *Iberus*, which was accordingly agreed to. Hereupon the *Romans* applied themſelves ſeriouſly to the War againſt the *Gauls*; and, having vanquiſhed them in ſeveral Battles, paſſed the *Po*, puſhed on their Conqueſts on the other Side of that River, and thereby became Maſters of all *Italy*, from the *Alps* to the *Ionian* Sea. About this Time died *Aſdrubal* in *Spain*, and *Hannibal*, at the Age of 25, ſucceeded him in the Command of the Army. He was the Darling of the Soldiers, who fancied they ſaw in him all the Virtues they had ſo often admired in his Father *Hamilcar*. Nor did his Behaviour after his Promotion diſappoint their Expectations; for he compleated the Conqueſt of *Spain* with amazing Rapidity, and thinking himſelf ſtrong enough now to enter upon the long-projected War with the *Romans*, advanced with his Army to the River *Iberus*, and inveſted *Saguntum*. The Complaints of the *Roman* Ambaſſadors were very little regarded at *Carthage*. The Loſs of *Sicily*, the treacherous Behaviour of the *Romans* in ſeizing *Sardinia*, and augmenting the Tribute exacted at the End of the War, and their unjuſt Attempts to abridge their Power and bound their Conqueſts in *Spain*, had ſo irritated the Minds of the *Carthaginians*, that all the Endeavours of the Faction which oppoſed *Hannibal* were fruitleſs. Hereupon War was proclaimed againſt *Carthage* by Order of the *Roman* Senate, in the 535th Year of the City. 3783.

Mean time *Hannibal* was taking all the Meaſures neceſſary to ſecure the Succeſs of his Deſigns. The *Italic Gauls* were gained over by Ambaſſadors, ſecretly diſpatched for that Purpoſe; the Nations through which he was to paſs were for the moſt part prevailed on by Preſents not to oppoſe his March; and the Peace of *Africa* and *Spain* were ſecured by ſtrong Detachments of Troops left in thoſe Parts under the Command of proper Governors. When all Things were now ready for the Expedition, he croſſed the *Iberus*, traverſed the *Pyrenees*, *Tranſalpine Gaul*, and the *Alps*, and came pouring down with all his Forces upon *Italy*, while the *Romans* hardly yet imagined him ſet out from *Spain*. The *Italic Gauls* readily joined him, and thereby very ſeaſonably reinforced his Army, which had ſuffered extremely in its Paſſage over the *Alps*. Four Battles ſucceſſively loſt, made it probable that *Rome* muſt ſoon fall into the Hands of this irreſiſtible Conqueror. *Sicily* too followed the Fortune of the *Carthaginians*. *Hieronymus* King of *Syracuſe* declared againſt the *Romans*; almoſt all *Italy* abandoned them; and the Republic ſeem-

ed deprived of its laſt Reſource by the Death of the two *Scipio*s in *Spain*. In this Extremity *Rome* owed her Safety to the Valour and Conduct of three great Men. The Firmneſs of *Fabius*, who deſpiſing popular Rumours, purſued ſteadily thoſe ſlow Meaſures by which alone he found *Hannibal* could be vanquiſhed, ſerved as a Rampart to his Country. *Marcellus*, who raiſed the Siege of *Nola*, and took *Syracuſe*, revived by Degrees the Courage of the *Roman* Troops. But the Glory of conquering *Hannibal*, and putting a final End to this dangerous War, was reſerved for young *Scipio*. At the Age of twenty-four he undertook to command in *Spain*, where his Father and Uncle had both loſt their Lives. Immediately upon his Arrival, he inveſted *New Carthage*, and took it His Affability and Humanity drew almoſt all the Nations of *Spain* into the Alliance of the *Romans*. The *Carthaginians* were obliged to abandon that rich and fruitful Country; and *Scipio*, not yet ſatisfied with ſo glorious a Triumph, purſued them even into *Africa*. Every Thing gave way to his ſuperior Valour and Abilities. The Allies of the *Carthaginians* forſook them, their Armies were defeated, and that haughty Republic was now made to tremble in its Turn. Even the victorious *Hannibal*, who had maintained his Ground in *Italy* for ſixteen Years, in ſpite of all the Efforts of the *Romans*, was found unable to ſtop the Progreſs of this young Conqueror: *Scipio* defeated him in a pitched Battle, and forced the *Carthaginians* to ſubmit to the Terms of Peace he had preſcribed to them. In this Manner ended the ſecond *Punic* War in the 552d Year of the City, juſt 17 Years after its Commencement. *Scipio* was honoured with the Surname of *Africanus*; and *Rome*, having thus ſubjected the *Gauls* and *Africans*, ſaw no Rival from whoſe Power ſhe had Reaſon to apprehend any Danger.

3802.

If we now look back a little into the Affairs of *Aſia*, which, during the Times we have been ſpeaking of, were entirely disjoined from thoſe of *Europe*, we find that about the Middle of the firſt *Punic* War, while *Antiochus Theos* King of *Syria*, the Son of *Antiochus Soter*, was engaged in a War with *Ptolemy* King of *Egypt*, *Theodotus* Governor of *Bactria* revolted, and declared himſelf King of that Province. It was now a rich and populous Country, and had in it no leſs than a thouſand Cities; all which he got under his Obedience; and while *Antiochus* delayed to look that Way, by reaſon of his Wars with *Egypt*, made himſelf too ſtrong in them to be afterwards reduced. This Example was followed by almoſt all the other Nations

Nations of the *Eaſt*, particularly the *Parthians*, who, headed by *Arſaces*, expelled the *Macedonians*, 3754.
and laid the Foundations of an Empire, which in Time extended itſelf over all the *Higher Aſia*, and grew to that Strength and Power, that not even the *Romans* themſelves, when arrived to their higheſt Pitch of Grandeur, were able to ſhake the Throne of the *Arſacidæ*, for ſo the *Parthian* Kings were called from *Arſaces*, the Founder of their Race and Empire. Theſe Revolts greatly weakened the Empire of the *Syrian* Kings, for henceforth they were almoſt entirely ſecluded from all the Provinces that lay beyond the *Tigris*. Several Attempts were indeed made to recover them, but in vain, which obliged them to turn their Thoughts towards thoſe Parts of their Dominions that bordered upon *Egypt*, inſomuch that *Judea*, which lay between the two Kingdoms, became a Ground of endleſs Wars and Contentions, and occaſioned the Shedding of Torrents of Blood. The *Romans*, after the Peace with *Carthage*, began to turn their Thoughts towards *Greece*. *Philip* King of *Macedon* had entered into an Alliance with *Hannibal* when in *Italy*, and this was looked upon as a ſufficient Ground for a War. The Conſul *Flaminius* was ſent againſt him, who, by 3808.
his Victories, reduced the Power of that Prince, and reſtored the ſeveral Cities of *Greece* to their Liberty. Though every thing thus gave way to the *Roman* Power, they could not yet be eaſy while *Hannibal*, whom they ſtill looked upon as their moſt formidable Enemy, was alive. They dreaded the Bravery and enterprizing Genius of that great Man. Their Endeavours to deſtroy him brought upon them a new War; for being reduced to fly his Country, he took Refuge with *Antiochus*, ſurnamed *the Great*, King of *Syria*; and inſpiring him with a Jealouſy of the *Roman* Power, perſuaded him to oppoſe their growing Greatneſs. In the Management of the War however, he rejected the wiſe Counſels of this experienced General, and was therefore diſappointed in all his Deſigns. Beaten by Land and Sea, he was compelled to ſubmit to the Terms of Peace impoſed by *Lucius Scipio*, the Brother of *Scipio Africanus*. 3815.
Hannibal now ſought Protection from *Pruſias* King of *Bithynia*, where finding himſelf ſtill perſecuted by Embaſſies from the *Romans*, to avoid falling into their Hands, he ended his Days by a Doſe of Poiſon. Upon the Death of *Seleucus*, the Son of *Antiochus the Great*, *Antiochus Epiphanes*, who had been ſome time a Hoſtage at *Rome*, got Poſſeſſion of the Throne of *Syria*. He is remarkable for ſetting on foot a cruel

a cruel Perſecution againſt the *Jews*, which driving them to Extremities, many of them united in their own Defence under *Mattathias*, the Father of *Judas Maccabeus*, ſo renowned for the many Victories he obtained over the numerous Armies of the King of *Syria*. In the mean time *Perſeus* had ſucceeded *Philip* in the Kingdom of *Macedonia*, and preſuming too much on his Wealth and numerous Armies, ventured to engage in a War with the *Romans*. But he was ſoon made ſenſible of his unequal Strength; and being van-
3836. quiſhed in Battle by *Paulus Emilius*, was conſtrained to ſurrender himſelf into his Hands. Thus the Kingdom of *Macedon*, which had for near two hundred Years given Maſters not only to *Greece*, but to all the Kingdoms of the *Eaſt*, was now reduced to the Form of a *Roman* Province, which leads us to the tenth and laſt Period of our Hiſtory.

P. Let me here ſtop you a Moment, to enquire why you fix the Beginning of the *Roman* Empire to this Period, when they were evidently long before the moſt powerful People in the World, and had given Law to *Europe*, *Aſia*, and *Africa*.

G. The *Roman* Greatneſs indeed commenceth properly from the total Reduction of *Italy*, and the Superiority they gained over the *Carthaginians* in the firſt *Punic* War. Nevertheleſs, in regulating the Succeſſion of the great Empires, the moſt natural Order ſeems to be that which repreſents them riſing one after another, and eſtabliſhing each its Power and Greatneſs, upon the entire Ruin of that which went before. This is the Method I have hitherto followed, and indeed the only one that, according to my Apprehenſion, preſerves a due Order and Diſtinctneſs in ancient Hiſtory. Thus, though upon the Death of *Sardanapalus*, the *Aſſyrian* Monarchy was diſſolved, yet reviving again in the Kings of *Nineveh* and *Baſſora*, that Revolution was not conſidered as the Æra of a new Empire. But when the Power of the *Aſſyrians* was utterly broken, and the Dominion of *Aſia* wholly transferred to another People by *Cyrus*, there I fixed the Beginning of the *Perſian* Empire. In like manner, though the *Perſians* were greatly weakened under *Xerxes*, and his Son *Artaxerxes Longimanus*, and forced to accept of ſuch Terms of Peace as *Greece* was willing to grant them; inſomuch that the *Greeks* under *Cimon* may be juſtly ſaid to have given Law to the *Perſian* Empire; yet as that Monarchy ſtill ſubſiſted under Kings of its own; and was not finally ſubdued till *Alexander* paſſed with an Army into *Aſia*, and overthrew *Darius* in the Plains of *Arbela*; and Hiſtorians extend its Duration to the Period

Period we are ſpeaking of. But after that Defeat, the Sovereignty of *Aſia* paſſing from the *Perſians* to the *Macedonians*, here begins the third great Empire, which continued under *Alexander* and his Succeſſors. The ſame Reaſons induce us to lengthen out the Times of the *Macedonian* Greatneſs to the Defeat of *Perſeus* by *Paulus Emilius*; for tho' the *Romans* had long before given Laws to *Greece*, and even to the Kings of *Macedon*, yet that Kingdom was not utterly deſtroyed till the Time of the above Overthrow, when becoming a Province of the *Roman* Empire, all the Power and Dominion that had formerly belonged to it, was transferred to the Conquerors, and *Rome* thereby advanced to the Sovereignty of the World. Thus we have a regular Succeſſion of Empires, eſtabliſhing themſelves one upon the Ruins of the other, and being now arrived at the laſt and greateſt, we ſhall trace it in its Progreſs and gradual Advancement, which will compleat the Plan of ancient Hiſtory, and furniſh ſuch a View of paſt Times, as may be ſufficient for enabling you to purſue the Train of Ages in an exact connected Series.

Years of the World.

10. *Epocha. The Defeat of Perſeus.*

In the 4546th Year of the *Julian* Period, which anſwers to the 586th Year of *Rome*, and the 168th before *Chriſt*; *Paulus Emilius* having vanquiſhed *Perſeus*, and reduced his Kingdom to the Form of a *Roman* Province, the *Macedonian* Empire ceaſed, and that of *Rome* ſucceeded in its Stead. The Conſul *Emilius* was honoured with a ſplendid Triumph, and the *Romans*, who were now Maſters of all *Greece*, began to think themſelves more nearly intereſted in the Affairs of *Aſia*. *Antiochus Epiphanes* dying, his Son *Antiochus Eupator* a Minor of nine Years old ſucceeded under the Tuition of *Lyſias*. *Demetrius Soter* the rightful Heir was then an Hoſtage at *Rome*, but could not obtain Leave of the Senate to go and take Poſſeſſion of the Kingdom, it being judged more for the Advantage of the *Romans* to have a Boy reign in *Syria*, than a grown Man of mature Underſtanding, as *Demetrius* then was. Under *Antiochus Eupator*, the Perſecution of the *Jews* ſtill continuing, *Judas Maccabeus* ſet himſelf to oppoſe it, and ſignalized his Valour by the many Victories he obtained over the *Syrians*. Mean while *Demetrius Soter* eſcaping from *Rome*, is acknowledged by the *Syrians* for their King, and young *Antiochus* with his Governor *Lyſias* ſlain. This however made no Alteration with regard to the *Jews*; they were ſtill perſecuted as before,

3836.

3840.

and

and *Demetrius* ſending numerous Armies one after another againſt them, they were all ſeverally defeated by *Judas*; but being at length overpowered by the Multitude of
3843. his Enemies, he was ſlain fighting with aſtoniſhing Bravery. His Brother *Jonathan* ſucceeded in the Charge of defending the *Jews*, and no leſs diſtinguiſhed himſelf by his Valour, and a Firmneſs that no Misfortunes were able to ſhake. The *Romans* pleaſed to ſee the Kings of *Syria* humbled, readily granted the *Jews* their Protection, and declared them their Friends and Allies. *Alexander Balas* pretending to be the Son of *Antiochus Epiphanes*, and ſupported by *Ptolemy Philometer* King of *Egypt*, claimed the
3855. Throne of *Syria*, and having ſlain *Demetrius*, got Poſſeſſion of the Kingdom. The *Carthaginians*, who had now recovered in ſome meaſure the great Loſſes ſuſtained during the ſecond *Punic* War, could not by all their Submiſſions ward off the Jealouſy of the *Romans*; who ſtill dreading the Power of that warlike Republic, declared War againſt it, with a Reſolution of deſtroying it utterly, that they might rid themſelves for ever of ſo formidable a Rival. In *Syria*, *Demetrius Nicator* the Son of *Demetrius Soter*, ſetting himſelf to recover his Father's Kingdom, vanquiſhed *Alexander Balas* in Battle, and got Poſſeſſion
3858. of the Throne. This ſame Year was rendered famous by the Deſtruction of two celebrated Cities, *Carthage* and *Corinth*. The former was taken by *Scipio Emilianus*, after a War of three Years, who thereby confirmed the Sirname of *Africanus* in his Family, and revived the Glory of the great *Scipio* his Grandfather. *Corinth* was reduced to Aſhes by *L. Mummius* the Conſul, and with it ended the famous *Achean* League. This Confederacy in Defence of Liberty had ſome time before riſen to great Renown, by the Valour and Abilities of *Philopœmen*, one of the moſt renowned Generals that *Greece* ever produced. And indeed after him we read of no other of that Nation, who diſtinguiſhed himſelf by any eminent Accompliſhments; which made the Hero we are ſpeaking of, to be ſtiled, as *Plutarch* tells us, *The laſt of the* Greeks. After his Death the *Achean* League no more ſupported itſelf with the ſame Reputation as formerly, and the *Romans* growing jealous of it, it was this Year, as we have ſeen, diſſolved by the Deſtruction of *Corinth*. All the famous Statues, Paintings, and other curious Works of Art, wherewith that City had been ſo richly adorned, being upon this Occaſion tranſported to *Rome*; theſe Maſters of the World, who had hitherto boaſted of no other Knowledge

than that of War, Politics, and Agricultute, began henceforth to value themſelves upon a polite Taſte, and the Reliſh of what was excellent in the fine Arts. Thus Learning became honourable at *Rome*, the liberal Sciences were encouraged, and ſuch Advances were made in all the various Branches of Knowledge, that we ſhall ſee the *Auguſtan* Age no leſs diſtinguiſhed by the Productions of the Men of Genius, than by the Exploits and Bravery of the many Heroes wherewith it abounded. *Syria* in the mean time was the Scene of new Revolutions. *Antiochus Theos* the Son of *Alexander Balas*, under the Tuition of *Diodotus Tryphon*, dethroned *Demetrius Nicator*, who by his ill Conduct in the Government, had incurred the Hatred of his Subjects. He recovered his Authority however ſoon after, and declared *Judea* a free and independent State, in Conſideration of the Services he had received from *Simon* the Brother and Succeſſor of *Jonathan*. By this Grant *Simon* was conſtituted High Prieſt, and Sovereign Prince of the *Jews*, the Land releaſed from all Taxes, Tolls and Tributes, and every thing that bore the Stamp of a foreign Yoke being aboliſhed, *Judea* henceforth became a diſtinct Kingdom, under Princes of its own. About this Time the Empire of the *Parthians* began to grow formidable, by the Victories of *Mithridates*, who having ſubdued *India* and *Bactria*, was advancing with an Army towards the *Euphrates*, to puſh his Conqueſts on that Side. Whereupon the Inhabitants of thoſe Parts, calling in *Demetrius Nicator* to their Aſſiſtance, he conceived the Deſign of again reducing the *Parthians*, whom the *Syrians* ſtill regarded as Rebels. He obtained many Victories over *Mithridates*, but preparing to return into *Syria* to chaſtiſe *Tryphon*, who after murdering *Antiochus Theos*, had himſelf uſurped the Crown, he unfortunately fell into an Ambuſcade, and was made Priſoner by the *Parthians*. *Tryphon*, who thought himſelf ſecure by this Diſaſter of his Adverſary, was ſuddenly abandoned by his Subjects, to whom he had rendered himſelf inſupportable by his Pride. As *Demetrius* was ſtill a Priſoner in *Parthia*, and his Children by *Cleopatra* were under Age, it was neceſſary to look out for a Protector, and this Office naturally fell to the Share of *Antiochus Sidetes* the Brother of *Demetrius*. But *Cleopatra* ſtopt not here, for underſtanding that *Nicator* had married *Rodaguna* the Daughter of *Phraates*, who had ſucceeded *Mithridates* in the Throne of *Parthia*, ſhe out of Revenge made *Antiochus Sidetes* her Huſband. When he had ſettled himſelf in the Kingdom, and put an End to the Uſurpation of *Tryphon*, 3861.

[illegible] be engaged [illegible] a War with the *Parthians*.

3913. [illegible] *Parthians* [illegible] besieging the capital Berytus. At first he [illegible] Success [illegible] Overthrew *Pheraxes* [illegible] three Battles and [illegible] the *Euphrates*. *Medes* and the other Eastern [illegible] formally belonging to the *Syrian* Kings [illegible] [illegible] where *Phraates* was related [illegible] [illegible] [illegible] the *Parthian* Kingdom. [illegible] [illegible] [illegible] engaged by their Love, [illegible] the [illegible] [illegible] the *Syrian* Army's going into Winter Quarters [illegible] [illegible] great [illegible] [illegible] Country, [illegible] [illegible] Numbers, [illegible] [illegible] them [illegible] [illegible] [illegible] [illegible] against [illegible], who was [illegible] [illegible] [illegible] [illegible]

of *Pergamus* dying, left the *Romans* Heirs to his immenſe Wealth, who not ſatisfied with the Dominion of *Italy*, *Greece*, and *Africa*, were now beginning to extend their Conqueſts beyond the *Alps*, where *Sextius* having ſubdued the *Saluvians*, eſtabliſhed the firſt *Roman* Colony at *Aix* in *Provence*. *Fabius* defeated the *Allobrogians*, and *Narboneſe Gaul* was reduced into the Form of a Province. But tho' the Republic was thus enlarging her Territories abroad, ſhe was far from enjoying that domeſtic Tranquillity which makes the Security and Strength of a State. The Avarice, Uſurpation, and Ambition of the *Patricians*, had encroached ſo far upon the Properties and Privileges of the People, that they ſtood in need of new Defenders to ſave them from abſolute Ruin. The two *Gracchi* who generouſly undertook that Office, being over-powered by the Faction of the Nobility, periſhed in the glorious Attempt. After them few Tribunes aroſe poſſeſſed of that noble Spirit of Liberty, which hitherto makes ſo eminent a Part of the Character of this brave People. Faction, Bribery, and Corruption, began to prevail univerſally among them, and we ſhall ſoon ſee theſe Conquerors of the World, themſelves made Slaves to the worſt of Tyrants. *Jugurtha* King of *Numidia*, infamous by the Murder of his Brothers, who had been left under the Protection of the *Romans*, defended himſelf a long time, more by his Largeſſes than by Arms. *Marius* was at length ſent againſt him, and having put an End to that troubleſome War, ſignalized himſelf next by the Defeat of the *Teutones* and *Cimbri*, who threatened all the Provinces of the *Roman* Empire, and even *Italy* itſelf with Deſtruction. No ſooner were theſe Enemies quelled, than a new and more formidable one aroſe in *Mithridates* King of *Pontus*, who having made himſelf Maſter of all *Aſia Minor*, paſſed into *Greece*, and was not without great Difficulty driven thence by *Sylla*. Mean while *Italy* habituated to Arms, and exerciſed in War, endangered the *Roman* Empire by an univerſal Revolt; and to add to all thoſe Calamities, *Rome* ſaw herſelf at the ſame time torn by the Factions of *Marius* and *Sylla*, one of whom had by his Victories, ſpread his Fame to the remoteſt Quarters of the North and South, and the other ſignalized himſelf as the Conqueror of *Greece* and *Aſia*. *Sylla* ſtiled the *Fortunate*, was but too much ſo againſt his Country, over which he aſſumed a tyrannic Sway, and laid the Foundation of all

3885.

3904.

3913.

the

the ending Troubles by the unhappy Precedent
3935. of his perpetual Dictatorship. Every one in his Turn aimed at Dominion. *Lepidus* a restless Partizan of *Marius* fixed himself in *Spain*, and entered into a Treaty with *Mithridates*. It was in vain to think of opposing Force to a General of his Reputation and
3931. Experience, and *Pompey* himself could no otherwise matter him, than by introducing Dissensions among his Enemies. *Rome* found a yet more formidable Enemy in *Spartacus* the Gladiator, who brought her to the very Brink of Ruin, and was found invincible till the great *Pompey* was sent against him. *Lucullus* in the
3936. mean time made the *Roman* Arms to triumph in the *East*. *Mithridates* was beaten in every Encounter, and retiring beyond the *Euxine*, found himself still greater and pursued by his victorious Enemy. But the General unable to Battle, found it impossible to retain the Soldiers in Obedience, and repels that Discontent, which like a Pestilence seized the whole *Roman* Army. *Mithridates* not discouraged by his many Defeats, was again preparing to make head against his Enemies, and *Pompey*, the last Hope and Refuge of the Armies, was thought alone capable of terminating this long and destructive War. It was on this Occasion that his Genius rose to the highest; he finally subdued this valiant and prudent Prince, reduced *Armenia* whither he had fled for Refuge, and pursuing his Advantage, add-
3942. ed *Asia* the *Less*, *Syria*, and *Judea* to the *Roman* Empire. While *Pompey* was thus employed in gaining Laurels in the *East*, *Cicero* was intent on crushing a dangerous Conspiracy at Home. This renowned Orator, who had devoted so much of his Time in the Study of Eloquence, found now a glorious Opportunity of exerting it in Defence of his Country, and by it more than by the Arms of the Republic *Armies*, were the dark and dangerous Machinations of *Catiline* defeated. Could *Arms* have been found more Slavish, the Eloquence of *Cicero*, and the Virtue of *Cato*, those intrepid Defenders of Liberty and the Laws, deserved to suffer for it. But their Efforts availed little to save a State that was rushing headlong into Ruin; and where Luxury, Ambition, and Avarice, getting universal Possession of the Minds of Men, rendered them insensible to all great and generous Designs, and wholly stifled the noble Spirit of Freedom. *Pompey* reigned without a Rival in the Senate, and his great Authority and Power

Power made him abſolute Maſter of all its Deliberations. *Cæſar* by his Victories in *Gaul* was endeavouring to get him a Name and Intereſt that might bring him upon a Level with *Pompey* and *Craſſus*. Theſe three combining in the Deſign to oppreſs their Country, governed with abſolute Authority; and *Cicero*, whoſe Eloquence and Zeal for Liberty gave them Umbrage, was baniſhed that City he had ſo lately ſaved from utter Ruin. In the mean time *Craſſus* being bent upon an Expedition againſt the *Parthians*, had the Misfortune to be cut off with his whole Army; a Loſs by ſo much the more fatal to the *Roman* State, as it was chiefly by him that the Rival Factions of *Cæſar* and *Pompey* were kept united. His Death was followed by a bloody Civil 3955.
War, and *Rome* loſt her Liberty for ever in the Plains of *Pharſalia*. *Cæſar* victorious, and now Maſter of the Univerſe, traverſed with incredible Expedition almoſt all the Countries of the known World. *Egypt*, *Aſia*, *Mauritania*, *Spain*, *&c.* beheld this mighty Conqueror triumphing over all his Oppoſers. *Brutus* and *Caſſius*, animated by a Zeal for Liberty, endeavoured to reſcue their Country from Slavery by killing the Uſurper; 3961.
and the Eloquence of *Cicero* ſeconding the glorious Deſign, gave at firſt ſome Hopes that *Rome* might yet ſee better Days. But it was the Fate of that unhappy City to fall ſoon after into the Hands of *Antony*, *Lepidus*, and young *Octavius*, who by their bloody Proſcriptions almoſt totally extirpated the *Roman* Nobility. Even *Cicero*, whoſe Credit with the Senate had chiefly contributed to the Advancement of *Octavius*, was abandoned by that ungrateful Monſter, to the Reſentment of *Antony* his implacable Enemy. In the Diviſion of the Empire, *Italy* and *Rome* fell to the Share of *Octavius*, who affecting to govern with great Clemency and Moderation, endeavoured to throw the Odium of all the late Cruelties upon his Collegues. In fine, *Brutus* and *Caſſius*, the laſt Refuge of the Republic, both falling in the Battle of *Philippi*, *Rome* after them never made ſo much as an Effort for the Recovery of her Liberty, but quietly ſubmitted to the Dominion of the Conquerors. They did not however remain long united. *Antony* and *Cæſar* 3973.
combining to ruin *Lepidus*, turned next their Arms one againſt the other. The Battle of *Actium* decided the Empire of the World in favour of *Cæſar*; for *Antony* upon that Diſaſter was abandoned by all his Friends, and even by his beloved *Cleopatra*, for whoſe Sake he had brought all theſe

theſe Misfortunes upon himſelf. *Herod* the *Idumean*, who owed his All to that General, was conſtrained to ſubmit to the Conqueror, and thereby confirmed himſelf in the Poſſeſſion of the Throne of *Judea*. Thus did *Octavius* triumph over all Oppoſition: *Alexandria* opened its Gates to him; *Egypt* became a *Roman* Province; *Cleopatra* diſdaining
3977. to adorn the Victor's Triumph, ended her Days by Poiſon; and *Antony* ſenſible that he could no longer withſtand the Power of his Adverſary, by a voluntary Death left *Cæſar* in the unrivalled Poſſeſſion of the *Roman* Empire. This fortunate Prince, under the Name of *Auguſtus*, and with the Title of Emperor, took Poſſeſſion of the Government. Thus was the *Roman* Commonwealth, 727 Years after the Foundation of that City by *Romulus*, converted into an abſolute Monarchy. *Auguſtus* now ſet himſelf to reform the many Abuſes that had crept into the State during the Wars, and knowing that the Republican Spirit of the *Romans*, tho' greatly weaken'd, was not yet altogether broken, he endeavoured by the Mildneſs and Juſtice of his Government, to reconcile his Countrymen to that Power, which it was in vain for them any longer to oppoſe. With this View he introduced among them Learning and the polite Arts, which by the Encouragement they met with from him and *Mæcenas*, began to lift up their Heads and flouriſh. *Horace*, *Virgil*, *Ovid*, and *Livy*, adorned the Age we are ſpeaking of, and do it more Honour by their inimitable Writings, than all the Victories of the Prince under whom they lived. Eloquence alone, of all the ſeveral Branches of Literature, lay uncultivated. That expired with *Cicero* and the free State; nor need we wonder at it, ſince Liberty, which had hitherto animated the Orator, ceaſing, the Art itſelf became uſeleſs, and was regarded with an Eye of Jealouſy by the Men in Power. *Auguſtus* having by this wiſe and politic Management, ſecured the Tranquillity of *Italy* and *Rome*, began to look abroad into the Provinces, with a View to check the Enemies of the *Roman* Name, who taking Advantage of the inteſtine Diviſions of the Empire, had committed many Outrages. He ſubdued the *Cantabrians* and *Aſturians* bordering upon the *Pyrenees*: *Ethiopia* ſued for
Peace: the *Parthians* dreading his Power, ſent
3980. back the Standards taken from *Craſſus*, and all the *Roman* Priſoners in their Hands: *India* ſought his Alliance: *Pannonia* ſubmitted to his Power: and *Germany* trembled

trembled at the Name of this mighty Conqueror. Victorious every where, both by Land and Sea, he ſhut the Temple of *Janus*, and gave Peace to all the *Roman* Empire. This happened in the 754th Year after the Building of *Rome*, and the 4714th of the *Julian* Period, which coincides with the firſt Year of the *Chriſtian* Æra, according to the Computation in uſe in theſe Weſtern Parts. 4004.

I have now compleated my original Deſign, which was to lay before you a ſhort View of ancient Hiſtory from the Creation of the World to the Birth of *Chriſt*. I have thrown together all the material Tranſactions of the different Nations of the World, and by referring them as near as poſſible to the Years in which they happened, have I hope given you a pretty diſtinct Notion of the coincident Periods of Hiſtory. By keeping this general Plan conſtantly in Mind, you will be enabled to read either ancient or modern Writers upon this Subject with all the Advantage to yourſelf you can deſire. For whether they make Choice of a longer or ſhorter Portion of Time, within which to limit their Detail of Tranſactions, or in whatever Order different Authors occur to your Study, the Knowledge you have of the general Courſe of Ages, and to what Part of univerſal Hiſtory every particular Period belongs, will preſerve all your Acquiſitions unconfuſed, and enable you to digeſt your whole Treaſure of Reading under thoſe Heads and Diviſions to which each Part properly refers. Nor is this an Advantage to be lightly accounted of, inaſmuch as Men, according to their different Views and Aims in Life, find it their Intereſt ſometimes to apply themſelves more particularly to one Part of Hiſtory, and ſometimes to another; in which Caſe nothing is more uſeful than ſuch a general View of Things, as ſhall enable them to connect and tie together thoſe ſeveral Parts of Knowledge, which Intereſt or Neceſſity has at different Times added to their Stock of Learning. This is ſo evident that I need not enlarge upon it, and therefore having now finiſhed all I intended on this Part, I ſhall here conclude the Head of Hiſtory and Chronology.

PART V.

*RHETORIC AND POETRY.

CHAP. I.

RHETORIC is the Art or Faculty of Speaking and Writing with Elegance and Dignity, in order to inſtruct, perſuade, and pleaſe. *Grammar* only teaches Plainneſs and Propriety: *Rhetoric* lays theſe for its Foundation, and raiſes upon them all the Graces of *Tropes* and *Figures*. Elegance conſiſts in the Purity and Clearneſs of the Language. Purity requires choice and proper Words; a Command of which may be gained by ſtudying the beſt *Authors*, by converſing with refined Company, and by frequent and careful Compoſition: To obtain Perſpicuity or Clearneſs, a full Knowledge of our Subject, and frequent cloſe Meditation upon it, are neceſſary. You muſt likewiſe avoid ambiguous Words, a dry Brevity, a confuſed Length of Periods, and too large a Train of *Metaphors* together. Dignity ariſes from ſublime Thoughts, noble *Tropes*, and moving *Figures*. *Tropes* alter and affect ſingle Words: *Figures* affect and enliven whole Sentences.

* I found this Subject ſo conciſely and ſenſibly handled by Mr. *Blackwel*, in the ſecond Part of his Introduction to the Claſſics; that, deſpairing to get any thing better, or more to my Purpoſe, I prevailed with the Proprietor of the Book, to give me leave to make ſuch uſe of it as ſhould be thought proper. Some ſmall Alterations therefore have been made, and many Examples from the Poets to explain and illuſtrate the Rules, exchanged or added; in which laſt Particular alone this Treatiſe ſeemed defective.

A Trope is a Word removed from its firſt and natural Signification, and apply'd with Advantage to another Thing, which it does not originally mean; but only ſtands for it, as it has Relation to or Connection with it: As in this Sentence, *God is my Rock.* Here the *Trope* lies in the Word Rock; which, 'tis plain, in its primary and proper Senſe ſignifies nothing leſs than the Hope and Truſt Mankind have in that *adorable Being:* Yet becauſe a Rock is firm and immoveable, and a Building founded on it will not ſink, it excites in our Minds the Notion of *God*'s unfailing Power, and the ſteady Support which good Men receive from their Dependence on him. The Neceſſity and Uſe of *Tropes* will be made plain in a few Words.

1. No Language furniſhes us with a ſufficient Number of proper and plain Words fully to expreſs all our Thoughts. The *Mind* of Man is of an aſtoniſhing Capacity, and has a numberleſs Store of Notions; therefore being often diſtreſs'd for want of allowed and proper Terms to utter her Conceptions in, ſhe turns things all Ways; conſiders them in their different Relations; and views them in all their various Aſpects and Appearances: that ſhe may be enabled to declare her Meaning in ſuitable Terms, and communicate herſelf intelligibly and *forcibly* to Perſons ſhe has Converſation with. When we know not a Man's Name which we have occaſion to ſpeak of, we deſcribe him by his Features, Profeſſion, Habit, Place of Abode, Acquaintance, and other Circumſtances; till by ſuch a Deſcription he is as well known to the People we ſpeak to, as if we had at firſt given him his peculiar Name, and diſtinguiſhing Title.

2. *Tropes* are uſed for the ſake of an agreeable Variety; they divert the Mind, and revive Attention when it begins to flag and be weary. In many Caſes there is an abſolute Neceſſity for the *Writer* or *Speaker* to repeat the ſame thing ſeveral times; therefore to prevent the Offence which the Repetition of it in the ſame Words might probably give, he carefully diverſifies his Expreſſion, and judiciouſly intermixes plain and figurative Language. So he carries on his *Reader* or *Hearer* with ſuch continual Pleaſure, that he is inſenſible of the Length of the Diſcourſe; and when 'tis concluded, only wiſhes it had been longer. As a Traveller, if he has a good Road and fair Weather, if he be entertained as he paſſes along, with variety of Landſcapes, and pleaſant Proſpects of Groves, Meadows, Parks, and fine Houſes, never conſiders or regrets the Length of the Way; but comes in freſh and chearful to his Journey's End. *Tropes* increaſe the Stores of Lan-

Language, by exchanging, or borrowing what it has not; 'Tis by the help of *Tropes* that nothing in *Nature* wants a Name.

3. *Tropes* add wonderful Ornament and Emphaſis to a Diſcourſe; and often give the *Mind* a brighter and ſtronger *Idea* of a Thing than proper Words. We receive much of our Knowledge into the *Mind* by the outward Senſes: and *Compariſons* drawn from Things ſenſible and pleaſant, come eaſy and agreeable to the *Mind*; as exempting it from that ſevere Study and Application, which is neceſſary for the Diſcovery of thoſe Truths which do not immediately fall under the Notice of our Senſes. Such are the Properties and ſublime Powers of human *Souls*, the Attributes and Majeſty of *Almighty God*; which are in themſelves the moſt venerable Truths of Nature, and of the higheſt Importance to Mankind. A good and beautiful *Trope* often gives us a clearer Apprehenſion of theſe Things, than large Diſcourſes that are obſcured and cumbered by perplexed Reaſoning, and endleſs Diviſions. *Virgil* calling the two *Scipio's* the *Thunder-bolts* of War, repreſents the rapid Speed and victorious Progreſs of their Arms with more Emphaſis than all the plain Terms of the *Roman* Language could have done. When to deſcribe the Pleaſantneſs of a rich Harveſt, the *Writer* ſays, the Fields *laugh and ſing*; he raiſes in the Mind a more gay and delightful Imagination both of the Fruitfulneſs of the Crop, and the Chearfulneſs of the Seaſon, than a long and particular Relation in the beſt choſen plain Words could have raiſed. *Tropes* at firſt, in the rude Times of the World, uſed for Neceſſity, were ſoon found to be ornamental, and to give Strength and Gracefulneſs to the Turn of Men's Thoughts. As Garments firſt put on for the neceſſary Defence of the Body againſt the Severities of the Weather, were quickly found to be ſerviceable to ſet off the comely Proportions, and add to the Dignity of the Body itſelf.

4. Mankind are mightily pleaſed with a happy and beautiful *Trope*, becauſe it expreſſes the Boldneſs and Felicity of an *Author's* Fancy, which is not content with Things near and vulgar only; but ſteps out of the common Way to fetch in ſomething noble, new, and ſurprizing. By an expreſſive and beautiful *Trope* a freſh Notion is ſtarted to entertain the Mind, and yet it is not taken off from the Subject before it; only ſees it placed in a better and ſtronger Light. That you may make uſe of *Tropes* ſeaſonably and with Advantage, theſe following Directions may be carried in Mind.

1. Be ſparing and cautious in the Uſe of them, and omit them when they are not either as plain as proper Words, or more expreſſive. *Tropes* are the Riches of a *Language*, and therefore it will be an Imputation upon a Man to laviſh them away without Diſcretion. Too thick a Crowd of them encumber a Diſcourſe, and make it obſcure and heavy; and that is juſt contrary to the Nature and Deſign of *Tropes*; which is to illuſtrate dark Truths, and relieve the labouring Thoughts.

2. Care muſt be taken that *Tropes* hold a Proportion to the *Ideas* intended to be raiſed by them. And this may be taken in two Senſes. Firſt, there ought to be an eaſy and unforced Relation betwixt the *Trope* and the proper Word it is put for, or the Thing intended to be expreſſed by it. When there is not this Suitableneſs and Relation, the Expreſſion at beſt will be harſh and unpleaſant, but often barbarous and ridiculous. Such was that Saying of the *Roman* expos'd by *Tully*: — "The *Commonwealth* was caſtrated by "the Death of *Cato*." The Connexion between the *Trope* and the proper Word, ought to be ſo cloſe and evident, that the one cannot be well mentioned without raiſing the *Idea* of the other. This Connexion is either natural or artificial. *The natural is when the Things expreſs'd by their proper and metaphorical Names naturally reſemble one another.* When 'tis ſaid a Man has Arms of Braſs, that Expreſſion readily and naturally conveys to one's Underſtanding, a Notion of the extraordinary Strength and Firmneſs of that Man's Arms. *The artificial Connexion depends upon Uſe and eſtabliſhed Cuſtom.* The *Turks* are generally eſteemed a barbarous and cruel People; a rude and unrelenting Perſon is by Cuſtom called a *Turk*; and the frequent Uſe of it in this Senſe makes the *Idea* of the Word *Turk* raiſe in the Mind the *Idea* of a rude and unrelenting Man. The other Way of preſerving the Proportion above-mentioned is, that a *Trope* do not expreſs more or leſs than the Thing requires: That things capable of Heightening and Ornament be not debaſed and vilify'd by low Expreſſions; nor ſmall Matters over-magnify'd by pompous and ſwelling Words. *Euripides* is cenſured by *Ariſtotle* for calling Rowing the Exerciſe of the Empire of the Oar: and ſo may *Cato* for calling a Hill covered with Brakes and Thickets, by the Name of a Wart. But if a *Trope* ſeem to be a little harſh, and yet is neceſſary and very ſignificant, you may mollify and ſmooth it by a good *Epithet*; or in few Words without Formality, begging the *Reader* or *Hearer* to pardon the Expreſſion.

3. A *Trope* ought to be obvious and intelligible; and therefore muſt not be fetched from Things too remote, ſo as to require much Reading and Learning to apprehend it. If a Man, ſpeaking of a Houſe of Debauchery, ſays 'tis a dangerous Rock of Youth, the Relation lies plain to an ordinary Capacity: But if he calls it the *Syrtes* of Youth, 'tis far-fetch'd and obſcure, becauſe few know that the *Syrtes* are Sands on the Coaſts of *Afric*, which inevitably ſwallow up all the Ships that fall into them.

4. No *Tropes* are to be uſed which convey a ſordid or lewd *Idea* to the Mind. Vile and debauched Expreſſions are the ſure Marks of an abject and groveling Mind. He who ſo far forgets the Deſign and Dignity of Speech as to endeavour to poiſon and debauch by it, inſtead of inſtructing in Virtue, and pleaſing Men in order to do them good, acts againſt Reaſon, and all the Decencies and Modeſty of *human Nature*.

To conclude, *Tropes* and *metaphorical* Expreſſions are uſed either for *Neceſſity*, *Emphaſis*, or *Decency*. For *Neceſſity*, when we have not proper Words to declare our Thoughts; for *Emphaſis*, when the proper Words we have are not ſo comprehenſive and ſignificant; for *Decency*, when plain Language would give Offence and Diſtaſte to the *Reader*.

CHAP. II.

Containing a particular Account of the chief TROPES *of Language.*

§. 1. METaphor *is a Trope by which we put a ſtrange Word for a proper Word, by Reaſon of its Reſemblance and Relation to it.* All *Tropes* are in ſtrict ſpeaking *Metaphors* or *Tranſlations*; yet *this* is more peculiarly called ſo by reaſon of its conſtant Uſe, and peculiar Beauty. But more plainly to diſtinguiſh this particular *Trope* from the general Name, it may be thus defined. *A Metaphor is a Simile or Compariſon intended to enforce and illuſtrate the Thing we ſpeak of, without the Signs or Forms of Compariſon.* Thus if we ſay, *God* is a Shield to good Men; 'tis a *Metaphor*, becauſe the Sign of *Compariſon* is not expreſs'd, tho' the Reſemblance, which is the Foundation of the *Trope*, is plain: As a Shield guards him that bears it againſt the Attacks and Strokes of an Enemy; ſo the Providence and Favour of God protects

good Men from Malice and Misfortune. But if the Sentence be put thus, *God* is as a Shield to good Men—then it becomes a *Simile* or *Compariſon*. So in ſhort, a *Metaphor is a ſtricter or cloſer Compariſon*; and a *Compariſon a looſer and leſs compact Metaphor*. The *Metaphor* is very vigorous and beautiful in that noble Paſſage of my Lord *Roſcommon*. [a]

For who did ever in French *Authors ſee*
The comprehenſive Engliſh *Energy?*
The weighty Bullion of one ſterling Line,
Drawn in French *Wire, wou'd thro' whole Pages ſhine.*

This *Trope* may be taken from any thing which is the Object of any of our Senſes; but that is generally the moſt agreeable and ſprightly, which ariſes from the Senſe of *Seeing*: Becauſe of all the Senſes, *Seeing* is the moſt perfect and comprehenſive; the moſt unwearied and inquiſitive; the moſt deſirable and delightful. That is a fine Paſſage of Archbiſhop *Tillotſon* [b], "Piety and Virtue in Perſons of emi-"nent Place and Dignity are ſeated to great Advantage, "ſo as to caſt a Luſtre upon their very Place, and by a "ſtrong Reflection double the Beams of Majeſty." This lively Way of Expreſſion is of extraordinary Uſe in *Deſcriptions* of conſiderable Length; it keeps the Mind pleaſed, and the Attention awake. If therefore an *Author* is obliged to give a large Account of Things plain and of common Obſervation, he muſt raiſe and ennoble them by ſtrong and graceful *Metaphors*.

This Rule *Tully* has obſerved, in his Deſcription of the ſeveral Parts of this habitable World in his Books concerning the *Nature* of the *Gods*. So has *Virgil* in his *Georgics*; where he has made his meaneſt and coarſeſt Subjects fine and admirable by his judicious Uſe of *Metaphors*. The little Affairs of Shepherds and Farmers in his perfect Lines appear with Dignity. His Deſcriptions make the Country a Paradiſe, and his Touch, as a noble *Wit* [c] expreſſes it, turns every thing into Gold. Theſe are admirable and very beautiful *Metaphors* when the Properties of rational Creatures are apply'd to Animals, and thoſe of Animals to Plants and Trees: This Way of treating a Subject gives Life and Beauty to the whole Creation. We receive the ſtrongeſt Pleaſure from thoſe bold and com-

[a] *Eſſay on Tranſlated Verſe*, v. 51, &c.
[b] Sermons, *Folio*, Lond. 1696. p. 45.
[c] Boileau.

comprehenſive *Metaphors*, which beſides the Illuſtration of the Subject they are intended to raiſe and improve, convey to us a freſh and lively Image.

Thus *Agamemnon* (after all his Dangers, murdered by the Hands of Villains in his own Kingdom) is not ſaid barely to *die*, but to *end*

——*the ſad Evening of a* STORMY *Life.*

I know no Caſe in which *Metaphors* of a bold Sound are more proper than in arrogant Speeches; when Men defy the Gods, or quarrel with the Diſpenſations of Providence. *Philætius* in the *Odyſſey* is no arrogant Character; yet in one Place (upon conſidering the Afflictions of his Prince, whoſe Piety and Virtue he was ſo well aſſured of) he falls into a Rant againſt Providence; in which the Language is as lively and vigorous, as the Sentiment is ill-grounded and abſurd.

O Jove! *for ever deaf to human Cries;*
The Tyrant, not the Father of the Skies!
Unpiteous of the Race thy Will began:
The Fool of Fate, thy Manufacture, Man,
With Penury, Contempt, Repulſe, and Care,
The GALLING LOAD *of Life is doom'd to bear.*

§. 2. Allegory *is a Continuation of ſeveral* Metaphors *all through the ſame Sentence or Diſcourſe, when one thing is ſaid, and ſomething different is underſtood.*

Did I but purpoſe to embark with thee,
On the ſmooth Surface of a Summer's Sea,
While gentle Zephyrs play with proſp'rous Gales,
And Fortune's Favour fills the ſwelling Sails;
But wou'd forſake the Ship and make the Shore,
When the Winds whiſtle, and the Tempeſts roar[d]*?*

The Uſe of an *Allegory* is to convey our Meaning under diſguiſed Terms, when to ſpeak it out in plain, may not be ſo ſafe, ſo ſeaſonable, or effectual upon the Perſon we deſign to inſtruct by it. 'Tis often likewiſe uſed for Magnificence and Loftineſs, to raiſe Wonder and gratify Curioſity.

To prevent Confuſion, and Want of Decorum and Propriety in a Diſcourſe, an *Allegory* muſt end as it begun; and the

[d] Prior's Henry *and* Emma, *p.* 187 *of Poems*, Lond. 1711.

the ſame *Metaphor* which was choſen at firſt, be continued to the laſt. Several *Allegories* may be brought into one Diſcourſe at a ſmall Diſtance one from another; but every Particular muſt be in a Sentence diſtinct from the reſt, and muſt admit nothing foreign. To this may be referred *Apologue* or *Fable*, which is aſcribing the Actions, Paſſions, and Diſcourſe of Mankind to the irrational and even inanimate Creation, with a Deſign to inſtruct and affect People with a uſeful *Moral* dexterouſly conveyed.

§. 3. Metonymie *is a Trope whereby one Name is put for another, which it may properly ſtand for by reaſon of the near Relation or mutual Dependence there is between both.*

—— *as* Jupiter
On Juno *ſmiles, when he impregns the Clouds,*
That ſhed May-flowers——[e].

By this *Trope* any of the moſt ſignificant Circumſtances or Appendages of a Thing are put for the Subject or chief Thing to which they belong, or on which they depend. But I think this *Trope* is uſed with much more Vigour and Advantage in the following Caſes.

1. When the Narration or Counſel ſtands for the Action, and what the *Poet* or *Hiſtorian* deſcribes he is ſaid to do; which is a vehement Way of Expreſſion, exceeding the common as much as Action goes beyond Deſcription; and Life excels Painting.

Againſt bold Turnus *the great* Trojan *Arm,*
Amidſt their Strokes the Poet gets no Harm;
Achilles *may in* Epic Verſe *be ſlain,* &c. [f]

2. When the Name of any Relation is put for the Duty which that Relation requires, and the Benevolence and Tenderneſs which may be expected from it. *Anacreon* [g], ſpeaking of Money ſays, that through it there's no longer any ſuch thing as Brethren, or Parents in the World. When the Love of Riches is the reigning *Paſſion* in a Man, it baniſhes Humanity; confounds Right and Diſtinction; and tramples upon the moſt ſacred and endearing Relations in Nature.

3. *Rivers,*

[e] Milton's *Par. Loſt*, 4*to*. 500, 501.
[f] Dryden's *Juvenal, Sat.* i. *v.* 145.
[g] Ode xlvi. *v.* 744, 745. Barnes's *Ed.*

3. *Rivers*, which contribute ſo much to the Plenty and Pleaſantneſs of a Country, are often mentioned by the *Poets* to expreſs the whole Country in which they ariſe, or through which they take their Courſe [h]. A Branch of the *Metonymie* is *Antonomaſia* or *Exchange of Names, which put a ſignificant and emphatical Epithet, Title, or Character, for the proper and moſt diſtinguiſhing Name.* The Word which is uſed for the principal and moſt proper Name, is either taken from the Perſon's Country, Family, Relation, Profeſſion, perſonal Circumſtances, Reſemblance to ſome other Perſon, or from the Virtue or Vice for which he is remarkable. *Sardanapalus* was a Monſter of Debauchery; *Nero* of Cruelty: Therefore to call a very debauched Perſon *Sardanapalus*, and a cruel one *Nero*, brands them much deeper than to call one debauched, and the other cruel.

§. 4. Synecdoche *or* Comprehenſion *is a Trope which puts the Name of the Whole for a Part, or of a Part for the Whole; a General for a Particular of the ſame Kind, or a Particular for a General.* By this *Trope* a round and certain *Number* is often ſet down for an uncertain one. The *Plural* uſed for the *Singular* generally gives an Elevation and turn of Grandeur to the Diſcourſe.

Leave Earth, my Muſe, *and ſoar a glorious Height,*
Tell me what Heroes *ſlew the gallant* Hector,
Cycnus, *and* Memnon *terrible in Arms* [i].

When 'tis plain the *Poet* only ſpeaks of *Achilles*; but he uſes the *Plural* Number to magnify the Strength and Courage of his *Hero*; and to ſhew that one ſuch brave Man is of more Value and Importance in War than Troops of common Warriors. The treacherous *Sinon* emphatically uſes the *Plural* for the *Singular*, when he would aggravate his Danger of being ſacrificed by his Countrymen, and raiſe the Horror of their Preparations for thoſe inhuman Rites,

Ye curſed Swords and Altars which I 'ſcap'd [k]!

Sometimes a ſingle *collective Word* expreſſes Multitudes with more Clearneſs and Vehemence than *Plurals* would do; as in that Paſſage of *Herodotus* [l], when *Phrynichus* repreſented the Deſtruction

[h] *See* Theoc. Idyl. iv. 6. [i] Virg. G. iv. 560, 561.
[k] Virg. Æn. ii. 155. [l] *Lib.* vi. *p.* 441.

Deſtruction of *Miletus* on the Stage, the *Theatre* burſt out into Tears. If the Author had ſaid, all the People in the *Theatre* burſt out into Tears, who ſees not that the Expreſſion would have been comparatively looſe and languid?

But whether *Plurals* be uſed for *Singulars*, or on the contrary, there is need of Judgment and great Conſideration to diſcern, that the Way of Speaking preferred to the other be in that Place and upon that Occaſion more proper and beautiful: That it more ſtrongly deſcribe the Paſſion, more agreeably diverſify and adorn the Period, and more effectually contribute to the Surprize and Pleaſure of the *Reader*.

§. 5. Hyperbole *is a Trope that goes beyond the Bounds of ſtrict Truth, in repreſenting Things greater or ſmaller, better or worſe than really they are, in order to raiſe Admiration or Love, Fear or Contempt.*

——— Camilla
Outſtript the Wind in Speed upon the Plain,
Flew o'er the Fields, nor hurt the bearded Grain:
She ſwept the Seas, and as ſhe ſkim'd along,
Her flying Foot unbath'd in Billows hung [m].

Human Nature is ſeldom content with Things as they are, but is apt to magnify what it admires to the Height of Wonder; and ſink what it deſpiſes or hates to the loweſt Degree of Contempt. Things great, new, and admirable, extremely pleaſe the *Mind* of Man; but Trifles dreſt up in gaudy Ornaments, and a counterfeit Sublime, give the utmoſt Averſion to a Man of clear Reaſon and elegant Taſte. Therefore Temper and Judgment are to be uſed in both Branches of this *Trope*, in *Exceſs*, and *Defect*; that we neither fly too high nor ſink too low, that we neither miſapply nor carry too far our Wonder, nor our Contempt. For to admire worthleſs Things, and deſpiſe Excellencies, is a ſure Sign of Weakneſs and Stupidity; and in the latter Caſe, of Ill-nature and Malice beſides. There are various Ways of expreſſing an *Hyperbole*: I ſhall name three which ſeem to be the Chief.

1. In plain and direct Terms, which far exceed the Strictneſs of Truth.

The Giant's *lofty Head o'ertops the Clouds* [n].

2. By

[m] Dryd. Virg. Æn. vii. *in fine.*
[n] Virg. Æn. iii. 620.

2. By *Similitude* or *Compariſon.*

It ſeems as if the Cyclades *again*
Were rooted up and juſtled in the Main:
Or floating Mountains floating Mountains meet:
Such is the firſt Encounter of the Fleet [o].

3. By a ſtrong *Metaphor:* As the Poet in the Place above-mentioned, inſtead of ſaying that *Camilla* ran very ſwiftly, heightens the Expreſſion, and makes her fly. Two or three of theſe *Tropes* added together raiſe our Wonder and Pleaſure, by carrying up the Diſcourſe to the utmoſt Point of Sublimity. *Pindar* ſpeaking of *Hercules* invading the Inhabitants of *Cos*, ſays, that Hero's Attack upon them was not like Winds, or Seas, or Fire, but like a Thunder-bolt; as if the Fury of *thoſe* was leſs, of *this* only equal. There are the ſame Steps and Degrees of ſinking what is to be rendered contemptible and ridiculous, as of raiſing what ſhould appear great and wonderful. 'Tis a bold *Trope*, and muſt be uſed with Caution and Judgment. In comical Characters and Pieces of Humour and Drollery, more Liberty is allowed than in ſerious and grave Subjects. Not only *Plautus* in the Character of *Euclio* [p], but *Horace* in the Deſcription of his *Miſer* [q], carries it to a Degree of Extravagance.

§. 6. Irony *is a Trope whereby a Man ſpeaks contrary to his Thoughts, that he may ſpeak with more Force and Advantage.* As when a notorious Villain is ſcornfully complimented with the Titles of a *very honeſt and excellent Perſon:* The Character of the Perſon *ironically* commended, the Air of Contempt that appears in the *Speaker* or *Writer*, and the Exorbitance of the Commendations, ſufficiently diſcover the Diſſimulation. *Milton* repreſents *God Almighty* addreſſing his bleſſed *Son* upon the Revolt of *Lucifer*, and laughing to ſcorn the Attempts of thoſe moſt ungrateful and infatuated Rebels in a very *majeſtic Irony.*

Son! Thou in whom My Glory I behold
In full Reſplendence, Heir of all my Might,

Nearly

[o] Dryd. Virg. Æn. viii. 691, 692.
[p] *In* Aulularia. [q] *Sat.* ii. 3.

Nearly it now concerns Us to be ſure
Of our Omnipotence [r]!

And *Dryden* finely ridicules the *Egyptian* Worſhip, in a laughing ironical Commendation of their Leek and Onion Gods.

Th' Egyptian *Rites the* Jebuſites *embrac'd;*
Where Gods were recommended by their Taſte.
Such ſavory Deities muſt needs be good,
As ſerv'd at once for Worſhip, and for Food.
ABSALOM *and* ACHITOPHEL.

This Way of Expreſſion has great Force in correcting Vice and Hypocriſy, and *daſhing* Vanity and Impudence out of Countenance. To dreſs up a ſcandalous Wretch in all the Virtues and amiable Qualities that are directly contrary to the vicious Diſpoſitions that have rendered him infamous; only makes him ridiculous in theſe Mock-ornaments; and more effectually expoſes him for a public Mark of Deriſion. A lively and agreeable kind of this *Trope* is *ironical Exhortations*: By this, when a Man has largely reckoned up the Inconveniencies and Miſchiefs that attend any Practice or Way of Living, he concludes with feigned Encouragement and Advice to act after that Manner, and purſue that very Courſe of Life.

So when *Horace* [s] has beautifully deſcribed the Tumults, Noiſe, and Dangers of *Rome*, he cloſes his Deſcription with this drolling Application,

Go now, and ſtudy tuneful Verſe at Rome!

When a dying or dead Perſon is inſulted with Scoffs and *ironical* Tartneſs, it is uſually called a *Sarcaſm*, which proceeds from Heat of Blood, Eagerneſs of Reſentment, and that Arrogance and Pride which poſſeſſes the Heart of Man upon Victory and Succeſs. Thus *Pyrrhus* the Son of *Achilles*, when *Priam* reproached him with Cruelty, and put him in Mind of his Father's contrary Behaviour, inſults him with the following *Sarcaſm*:

Thou then be firſt, replies the Chief, to go
With theſe ſad Tidings to his Ghoſt below:
Begone,

[r] Parad. Loſt, ver. 719, &c.
[s] *Ep.* ii. 2. 67.

Begone,—acquaint him with my Crimes in Troy,
And tell my Sire of his degenerate Boy.

PIT's VIRGIL.

Cuſtom has prevailed that any keen Saying, which has the true Point of *Satire*, and cuts deep, is called a *Sarcaſm*.

§. 7. Catachreſis *or* Abuſe, *is a bold Trope, which borrows the Name of one thing to expreſs another; which either has no proper Name of its own, or, if it has, the borrowed Name is more ſurprizing and acceptable by its Boldneſs and Novelty.* *Milton's* Deſcription of *Raphael's* Deſcent from the *Empyreal Heaven* to *Paradiſe*, affords us a beautiful Example of this *Trope*.

—— Down thither prone in Flight
He ſpeeds, and thro' the vaſt Etherial Sky
Sails between Worlds and Worlds —[t].

The firſt Way of uſing this *Trope* may be illuſtrated by this Inſtance. A *Parricide* is ſtrictly and properly a Murderer of his Father; but there is no appropriate and authorized Name in *Engliſh* for a Murderer of his Mother, Brother, Siſter, *&c.* therefore we call all thoſe bloody unnatural Wretches by the Name of *Parricides:* And tho' at firſt there be a ſeeming Impropriety in the Word ſo applied; yet, upon a little Conſideration, we find that the Senſe runs clear, and the Connexion is juſt and obvious. 'Tis no Treſpaſs againſt Reaſon and Propriety of Language to give the ſame odious Name to Monſters, who are involved in the ſame enormous Guilt.

By this ſhort Account 'tis plain, that there is a general Analogy or Relation between all *Tropes*, and that in all of them a Man uſes a foreign or ſtrange Word inſtead of a proper one; and therefore ſays one thing, and means ſomething different. When he ſays one thing, and means another almoſt the ſame, 'tis a *Synecdoche* or *Comprehenſion:* When he ſays one thing, and means another mutually depending, 'tis a *Metonymie:* When he ſays one thing, and means another oppoſite or contrary, 'tis an *Irony:* When he ſays one thing, and means another like to it, it is a *Metaphor:* A *Metaphor* continued and often repeated, becomes an *Allegory:* A *Metaphor* carried to a great Degree of Boldneſs, is an *Hyperbole*; and when at firſt Sound it ſeems a little harſh and ſhocking, and may be imagined to carry ſome Impropriety in it, 'tis a *Catachreſis*.

CHAP.

[t] Parad. Loſt, Lib. v. ver. 266, *&c.*

CHAP. III.

Giving an Account of the Nature, Neceſſity, and Uſe of FIGURES *in general.*

§. 1. A Figure *is a Manner of Speaking different from the ordinary and plain Way, and more emphatical; expreſſing a Paſſion, or containing a Beauty.*

The beſt and moſt lively Figures do both. The Impreſſions of Wonder, Love, Hatred, Fear, Hope, *&c.* made upon the Soul of Man, are characteriz'd and communicated by *Figures*; which are the *Language* of the *Paſſions*.

The Soul has ſuch a mighty Command over that curious Organ the human Body, that it can make all the Impreſſions upon it, (while it is in Health and Harmony) whereby all the different *Affections* and *Paſſions* are expreſſed. It can by its ſovereign Pleaſure ſo move and alter the Blood and Spirits, ſo contract or relax the Nerves, that in Sorrow, a Deadneſs and Heavineſs ſhall make the Countenance ſour: In Anger, a brutal Fierceneſs ſhall enflame the Eyes, and ruffle the Looks into Deformity: In Joy and Chearfulneſs, a ſprightly Gayety ſhall ſmile in the Eye, and enliven every Feature. The Soul likewiſe tunes the *Organs* of Speech, and ſets them to that *Key* which will moſt effectually expreſs her preſent Sentiments. So that in Joy the Voice ſhall be tender, flowing and rapturous; in Anger ſhrill, eager, and full of Breaks: In Fear low, confus'd, and ſtammering.

§. 2. The Neceſſity of *Figures* may appear from the following Reaſons.

1. Without *Figures* you cannot deſcribe a Man in a *Paſſion*; becauſe a Man in a cool and ſedate Temper, is quite another Thing from himſelf under a Commotion and vehement Diſturbance. His Eyes, his Motions and Expreſſions are entirely different; and why ſhould not the *Deſcription* of him in ſuch contrary Poſtures be ſo? Nay, the ſeveral *Paſſions* muſt be as carefully diſtinguiſhed, as a State of Indolence and Tranquillity from any one *Paſſion*. For inſtance, the ſame *Hector* taking leave of his Lady and only Son, and afterwards purſuing the *Greeks* with Fire and Sword to their Ships, muſt be painted with very different Colours. *There* he muſt lay aſide all the Fierceneſs and Terror of the *Warrior*, and appear with all the Condeſcenſion and Goodneſs of a tender *Huſband*

Huſband and indulgent *Father*. *Here* he muſt reſume all his military Ardour; a noble Rage muſt ſparkle in his Face, and his very Smiles muſt be terrible.

2. If *Writers* and *Speakers* deſire to affect their *Readers* and *Hearers*, they muſt not only appear to be concerned, but muſt really be ſo.

When a Man is vehemently moved with the *Paſſion* which he would inſpire other People with, he ſpeaks with Spirit and Energy; and will naturally break out into ſtrong *Figures*, and all the ſuitable and moving Expreſſions of an undiſſembled Eloquence. Unlearned People, in Grief, Anger, Joy, *&c.* utter their *Paſſion* with more Vehemence and Fluency, than the moſt learn'd, who are not heartily intereſted in the Matter, nor thoroughly warmed with the *Paſſion* which they deſcribe. What the Speaker is, for the moſt part the Audience will be: If he be zealouſly concerned, they will be attentive; if he be indifferent, they will be perfectly careleſs and cold. Fire kindles Fire; Life and Heat in the Speaker, enliven and inſpirit the Hearer. As we ſee by common Experience, that one very gay and pleaſant Perſon propagates his chearful Humour where-ever he comes; and gives Vivacity to a whole Company. So on the contrary, a ſour and ſullen Wretch damps the Livelineſs of all about him, and infects them with his own melancholy and gloomy Temper.

3. *Figures* are highly ſerviceable to clear difficult Truths; to make a Style pleaſant and pathetical; and to awaken and fix Attention.

§. 3. I ſhall now only mention ſome of the Directions which are given by our great *Maſters* for the prudent and proper Uſe of *Figures*.

1. Let your Diſcourſe always be founded upon Nature and Senſe, ſupported with ſtrong Reaſon and Proof; and then add the Ornaments and Heightening of *Figures*. A Man of clear Underſtanding will deſpiſe the Flouriſh of *Figures*, without Senſe; and Pomp of Words, that wants Truth and Subſtance of Things. The regular Way is to inform the *Judgment*, and then to raiſe the *Paſſions*. When your *Hearer* is ſatisfy'd with your Argument, he is then at leiſure to indulge his *Paſſions*; and your Eloquence and pathetical Addreſs will ſcarce fail to have Power and Prevalence over him.

2. Be ſparing in the Uſe of *Figures*. A *Paſſion* deſcribed in a Multitude of Words, and carried on to a diſproportionate Length, fails of the End propos'd, and tires inſtead of pleaſing. Contract your Force into a moderate Compaſs, and be

CHAP. III.

Giving an Account of the Nature, Neceſſity, and Uſe of FIGURES *in general.*

§. 1. A Figure *is a Manner of Speaking different from the ordinary and plain Way, and more emphatical; expreſſing a Paſſion, or containing a Beauty.*

The beſt and moſt lively Figures do both. The Impreſſions of Wonder, Love, Hatred, Fear, Hope, *&c.* made upon the Soul of Man, are characteriz'd and communicated by *Figures*; which are the *Language* of the *Paſſions*.

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Husband and indulgent *Father*. *Here* he must resume all his military Ardour; a noble Rage must sparkle in his Face, and his very Smiles must be terrible.

2. If *Writers* and *Speakers* desire to affect their *Readers* and *Hearers*, they must not only appear to be concerned, but must really be so.

When a Man is vehemently moved with the *Passion* which he would inspire other People with, he speaks with Spirit and Energy; and will naturally break out into strong *Figures*, and all the suitable and moving Expressions of an undissembled Eloquence. Unlearned People, in Grief, Anger, Joy, &c. utter their *Passion* with more Vehemence and Fluency, than the most learn'd, who are not heartily interested in the Matter, nor thoroughly warmed with the *Passion* which they describe. What the Speaker is, for the most part the Audience will be: If he be zealously concerned, they will be attentive; if he be indifferent, they will be perfectly careless and cold. Fire kindles Fire; Life and Heat in the Speaker, enliven and inspirit the Hearer. As we see by common Experience, that one very gay and pleasant Person propagates his chearful Humour where-ever he comes; and gives Vivacity to a whole Company. So on the contrary, a sour and sullen Wretch damps the Livelinesss of all about him, and infects them with his own melancholy and gloomy Temper.

3. *Figures* are highly serviceable to clear difficult Truths; to make a Style pleasant and pathetical; and to awaken and fix Attention.

§. 3. I shall now only mention some of the Directions which are given by our great *Masters* for the prudent and proper Use of *Figures*.

1. Let your Discourse always be founded upon Nature and Sense, supported with strong Reason and Proof; and then add the Ornaments and Heightening of *Figures*. A Man of clear Understanding will despise the Flourish of *Figures*, without Sense; and Pomp of Words, that wants Truth and Substance of Things. The regular Way is to inform the *Judgment*, and then to raise the *Passions*. When your *Hearer* is satisfy'd with your Argument, he is then at leisure to indulge his *Passions*; and your Eloquence and pathetical Address will scarce fail to have Power and Prevalence over him.

2. Be sparing in the Use of *Figures*. A *Passion* described in a Multitude of Words, and carried on to a disproportionate Length, fails of the End propos'd, and tires instead of pleasing. Contract your Force into a moderate Compass, and be

nervous rather than copious: But if at any time there be Occaſion for you to indulge a Copiouſneſs of Style, beware it does not run into Looſeneſs and Luxuriance.

3. *Figures* muſt not be over-adorned, nor affectedly labour'd, and ranged into nice and ſcrupulous Periods. By Affectation and Shew of Art, the *Orator* betrays and expoſes himſelf; and 'tis apparent, that he is rather ambitious to ſet off his Parts and Wit, than to expreſs his ſincere Concern and *Paſſion*. His Hearer will deſpiſe him as a Trifler, and hate his Hypocriſy, who attempts to delude him with falſe Reaſoning; and perſuade him to the Belief of what he himſelf does not believe. Therefore he will ſtand upon his Guard againſt a Man, whom he ſuſpects to have Deſigns upon him; and who propoſes to triumph over his Weakneſs. Sprightlineſs of Thought and Sublimity of Senſe moſt naturally produce vigorous and tranſporting *Figures*; and moſt beautifully conceal the Art, which muſt be us'd in cloathing them in ſuitable Expreſſions. The Thought is ſo bright, and the Turn of the Period ſo eaſy, that the *Hearer* is not aware of their *Contrivance*, and therefore is more effectually influenced by their *Force*.

CHAP. IV.

Of the chief and moſt moving FIGURES *of Speech.*

§. 1. EXclamation *is a Figure that expreſſes the Breaking out and Vehemence of any Paſſion.*

> *O unexpected Stroke, worſe than of Death!*
> *Muſt I thus leave thee,* Paradiſe? *Thus leave*
> *Thee, native Soil; theſe happy Walks and Shades*
> *Fit Haunt of* Gods [p]!

Some *Figures* are the proper *Language* of ſome particular *Paſſions*; but this expreſſes them all. 'Tis the Voice of *Nature* when ſhe is in Concern and Tranſport. The Paſſion of *Andromache*, upon the News of her *Son*'s being ſentenced to be thrown from a Precipice and daſh'd in pieces, and that of *Hecuba*

[p] Milton's Par. Loſt, xi. ver. 268, &c.

Hecuba upon the View of his mangled Body, are as maſterly Touches as any in *Euripides* [a]: On that Occaſion the *tragic Muſe* put on her Robe of deepeſt Mourning, and deplored the untimely and cruel Fate of the *Royal Innocent* in the tendereſt and moſt melting Strains of Sorrow.

§. 2. Doubt *expreſſes the Debate of the Mind with itſelf upon a preſſing Difficulty.* A Man in a ſevere Strait and Perplexity firſt takes up one Reſolution, and then lays it aſide; after thinks another Method more convenient, and then changes again. He is toſſed to and fro with ſtrong Tides of *Paſſion*; and at laſt, after terrible Struggles, ſcarce fixes upon a final Determination. Thus *Dido* after the Departure of her *Lover.*

What ſhall I do? What Succour can I find?
Become a Suppliant to Hiarba's *Pride?*
And take my Turn to court and be deny'd?
Shall I with this ungrateful Trojan *go?*
Forſake an Empire, and attend a Foe?
Then ſhall ſeek alone the churliſh Crew;
Or with my Fleet their flying Sails purſue?
Rather with Steel thy guilty Breaſt invade,
And take the Fortune thou thyſelf haſt made [b].

This *Figure* keeps us in eager *Attention*, and moves all our Tenderneſs and Compaſſion for the unhappy Sufferer.

§. 3. Correction *is a Figure, whereby a Man earneſtly retracts and recalls what he had ſaid or reſolved.*

——————— *Firſt and laſt*
On me, me only, as the Source and Spring
Of all Corruption, all the Blame lights due:
So might the Wrath! Fond Wiſh! could'ſt thou ſupport
That Burthen heavier than the Earth to bear;
Than all the World much heavier [c]?

When what an *Author* hath ſaid appears too much, he abates by correcting himſelf, and uſing ſome leſſening Expreſſion.

[a] Troades, 735, &c. 1167, &c.
[b] Dryd. Virg. Æn. iv.
[c] Adam *in* Milt. Par. Loſt, x. 831, &c.

preſſion. " What is it then can give Men the Heart and " Courage,—but I recall that Word, becauſe it is not true " Courage, but Fool-hardineſs, to outbrave the Judgments " of *God*[a]?" When what has been ſaid appears too little, he ſtrengthens the Expreſſion, and enlarges the Thought. " *This* was a great Trouble to me, but *that* much more, " that before my Face they thus entertained, careſſed, and " kiſſed my Enemy: My Enemy did I ſay? Nay, the Ene- " my of the Laws, the Courts of Juſtice, of Peace, his Coun- " try, and all good Men[b]." An *Author* thus correcting and checking himſelf, prevents Cavils and Objections; and by the unexpected Quickneſs of the Recollection and Turn pleaſingly ſurprizes the *Reader*, and all of a ſudden fires him with his own *Paſſion*.

§. 4. Suppreſſion *is a Figure whereby a Perſon in Rage, or other Diſturbance in Mind, ſpeaks not out all he means, but ſuddenly breaks off his Diſcourſe.*

The Gentleman in *Terence*, extremely incens'd againſt his Adverſary, only accoſts him with this abrupt Saying, *Thou of all* ——: The Exceſs of his Indignation and Rage choaked the Paſſage of his Voice, and would not ſuffer him to utter the reſt: But in theſe Caſes, though the Diſcourſe is not complete, the Meaning is readily underſtood; and the Evidence of the Thought eaſily ſupplies the Defect of Words.

Suppreſſion ſometimes proceeds from Modeſty, and Fear of uttering any Word of ill and offenſive Sound.

§. 5. Omiſſion *is, when an Author pretends that he conceals and omits what he declares.* " I do not mention my Adver- " ſary's ſcandalous Gluttony and Drunkenneſs: I take no no- " tice of his brutal Luſts; I ſay not a Syllable of his Trea- " chery, Malice, and Cruelty." In eager *Paſſion* and Conteſts, Variety of Arguments crowd into a Man's Thoughts; but he is ſo moved and diſturbed that he cannot regularly enlarge upon them. Beſides, he has ſome Fear, that if he ſhould ſay all his Indignation would dictate, he might treſpaſs upon the Patience of his *Hearer*; therefore he only gives ſhorter Hints, and pretends that Time and Reverence for them will not allow him to be more copious and expreſs. This *Figure* is ſerviceable to an *Orator* in propoſing his weaker Arguments; which yet he knows lie more level to the Capacities of ſome Part of his *Audience*; which he deſires to have an

[a] Tillotſon. [b] Cicero.

an Intereſt in. Therefore he does not quite omit them, becauſe they may make Impreſſions on thoſe People to his Advantage: And yet he mentions them with an Air of Modeſty and Caution; leſt he ſhould diſguſt another Part of his *Audience*, to whom they don't appear of equal Force and Conviction.

§. 6. Addreſs *or* Apoſtrophe *is, when in a vehement Commotion a Man turns himſelf on all Sides, and applies to the Living and Dead, to Angels and Men, to Rocks, Groves, and Rivers.*

O Woods, O Fountains, Hillocks, Dales, and Bowers,
With other Echo late I taught your Shades
To anſwer, and reſound far other Song [f].

When the *Paſſion* is violent, it muſt break out and diſcharge itſelf. By this *Figure* the Perſon mov'd deſires to intereſt *univerſal Nature* in his Cauſe; and appeals to all the *Creation* for the Juſtneſs of his Tranſport. *Adam*'s Morning Hymn in *Milton* [g] is a Chain and Continuation of the moſt beautiful and charming *Apoſtrophes*.

When the *Poets* addreſs a *Muſe* or ſome divine Power to aſſiſt and direct them, this Kind of *Apoſtrophe* or Poetical Prayer is called *Invocation*. By which they gain Eſteem both to their Perſons and Poems; *They* are look'd upon as favoured, and their *Poems* as inſpir'd, by *Heaven*. In the Progreſs of their Poems they often repeat theſe pious *Addreſſes*; eſpecially when a Difficulty ariſes that ſurmounts human Power; or a Secret is to be reveal'd that could not be found out by human Sagacity.

A Species of this *Figure* I take *Communication* to be; *when the Speaker applies to the Judges and Hearers, and entreats their Opinion upon the Queſtion in Debate.* By this a Man declares his hearty and unfeigned Concern for the Cauſe; and pays Deference and Honour to thoſe he addreſſes. They are pleaſed with his Modeſty and Submiſſion, and ſo inclin'd to hear and judge with Favour. There is a Sort of *Communication* ſomething different from this, *when a Perſon excuſes his Conduct, gives Reaſons for it, and appeals to thoſe about him, whether they are not ſatisfactory.*

Let envious Jealouſy, and canker'd Spite,
Produce my Actions to ſevereſt Light,
And tax my open Day, or ſecret Night,

[f] Adam *in* Milt. *Par. Loſt*, x. 860, *&c.*
[g] *Par. Loſt*, v. ver. 153, *&c.*

Did e'er my Tongue ſpeak my unguarded Heart
The leaſt inclin'd to play the Wanton's Part?
Did e'er my Eye one inward Thought reveal,
Which Angels might not hear, and Virgins tell?
And haſt thou in my Conduct, Henry, known
One Fault but that which I muſt ever own,
That I, of all Mankind, have lov'd but thee alone?

PRIOR.

§. 7. Suſpenſion *begins and carries on a Period or Diſcourſe in ſuch a manner as pleaſes the Reader all along; and keeps him in Expectation of ſome conſiderable thing in the Concluſion.* With what infinite Sweetneſs does *Eve* carry on, with what grateful Surprize cloſe up that rapturous Speech to *Adam*?

Sweet is the Breath of Morn, her Riſing ſweet,
With Charm of earlieſt Birds; pleaſant the Sun,
When firſt in this delightful Land he ſpreads
His orient Beams on Herb, Tree, Fruit and Flower,
Gliſt'ring with Dew: fragrant the fertile Earth
After ſoft Showers: and ſweet the coming on
Of grateful Evening mild: then, ſilent Night,
With this her ſolemn Bird, and t'is fair Moon,
And theſe the Gems of Heaven, her ſtarry Train.
But neither Breath of Morn when ſhe aſcends
With Charm of earlieſt Birds, nor riſing Sun
In this delightful Land, nor Herb, Fruit, Flower,
Gliſt'ring with Dew, nor Fragrance after Showers,
Nor grateful Evening mild, nor ſilent Night
With this her ſolemn Bird, nor Walk by Moon,
Nor glittering Starlight—without thee is ſweet [b].

This beautiful *Figure* makes People attentive; and when 'tis perfect, as here, amply rewards the cloſeſt Attention. Great Care muſt be taken that the Expectation which is rais'd be not diſappointed: For nothing is more vain and contemptible than to promiſe much and perform little; to uſher in an errant Trifle with the Formality of Preface and ſolemn Preparation.

§. 8. Interrogation *is, when the Writer or Orator raiſes Queſtions and returns Anſwers; not as if he was in a Speech or continu'd Diſcourſe, but in Dialogue or Conference with his Reader, Auditor, or Adverſary.*

"Tell

[b] Milt. *Par. Loſt*, iv. ver. 641, &c.

" Tell me, will you go about and aſk one another, *What* " *News?* What can be more aſtoniſhing News than this, " that the *Man* of *Macedon* makes War upon the *Athenians*, " and diſpoſes the Affairs of *Greece? Is* Philip *dead?* No; " *but he's ſick.* What ſignifies it to you whether he be dead " or alive! For if any thing happen to this *Philip*, you'll " immediately raiſe up another [j]." All this delivered without *Interrogation* had been faint and ineffectual; but the Suddenneſs and Fervor of Queſtion and Anſwer imitates the Tranſport of *Paſſion*; makes the Diſcourſe to ſound with Probability, and to be heard with Attention. What is ſaid after ſuch a warm and eager Manner does not ſeem the Effect of Study and Premeditation, but the natural Reſult and Effuſion of a Man's unfeigned Concern. The *Orator* conceals his Art and Deſign, and ſo gains the Eſteem of the *Audience* for his Sincerity and Heartineſs; they lie open to him, and are carried along with the Torrent of his *Paſſion*, and reſiſtleſs Eloquence. Scarce any *Paſſion* can be nam'd but may be put into the Form of *Interrogation*, and may appear with Beauty and Advantage in it.

Expoſtulation is nearly related to this vigorous and preſſing *Figure:* Whereby the injured Perſon urges the Offender with all the proper Queſtions he thinks can be propos'd, and pleads with him from all the Topics of Reaſon; that he may convince him of his Injuſtice, and make him aſham'd of his Folly and Ingratitude; that he may beat him off his Excuſes and Pleas of Abatement, that he may reduce him to an ingenuous Promiſe and ſteady Reſolution for the future to obſerve his Duty.

" For what have you left unattempted, what have you " eſteemed ſacred theſe late Days? What Name ſhall I be- " ſtow on this Aſſembly? Shall I call you Soldiers? Who " have beſieged your *General* and *Emperor's Son* with Trenches " and Arms? *Citizens?* who ſo contemptuouſly inſult the " Authority of the *Senate* [k]?

§. 9. Prevention *is, when an Author ſtarts an Objection, which he foreſees may be made againſt any thing he affirms, deſires or adviſes to; and gives an Anſwer to it.*

[j] Demoſthenes *quoted by* Longinus.

[k] Germanicus *in his noble Speech to his mutinous Soldiers*, Tacit. Annal. i. 27, *&c. See alſo* Scipio's *noble Speech to the Mutineers at* Sucro, Liv. *Vol.* 3. *lib.* 28. *p.* 360. Edit. Hearne.

What then remains? Are we depriv'd of Will?
Muſt we not aſk for fear of aſking ill?
Receive my Counſel, mild ſecretly move;
Intruſt thy Fortune to the Pow'rs above.
Leave God *to manage for thee, and to grant*
What his unerring Wiſdom ſees thee want [l].

This generally gets the *Author* the Reputation of Foreſight and Care; of Diligence and a generous Aſſurance of the Reaſon and Juſtice of his Cauſe. When he puts the Objections againſt himſelf in their full Force, it is plain that he does not fear the cleareſt Light, nor declines the ſtricteſt Examination. By it likewiſe ſome Advantage is gain'd over an Adverſary: He is foreſtall'd and prevented in his Exceptions; and either ſilenced, or obliged to a Repetition; which is not ſo grateful as the Mention of a thing freſh and untouch'd.

To this *Figure* may be refer'd *Præmunition*, whereby the Speaker, eſpecially in the Entrance and Beginning of his Diſcourſe, cautiouſly guards himſelf againſt Prejudice and Miſapprehenſion: That he may neither leſſen his Intereſt with his Friends, nor enflame the Malice, and increaſe the Power of thoſe who watch to do him Miſchief.

§. 10. Conceſſion *freely allows ſomething that yet might bear Diſpute, to obtain ſomething that a Man would have granted to him, and which he thinks cannot fairly be denied.*

This *Figure* is ſometimes favourable in the Beginning, but ſevere and cutting in the Cloſe; as *Tully* upon the *Greeks*.—"I allow the *Greeks* Learning, and Skill in many Sciences; "Sharpneſs of Wit, and Fluency of Tongue; and if you "praiſe them for any other Excellencies, I ſhall not much "contradict you: but *that Nation* was never eminent for "Tenderneſs of Conſcience, and regard to Faith and Truth." Sometimes the firſt Parts are fretting and ſevere, but the Concluſion healing.—"I am, Sir, I own, a Pimp, the common "Bane of Youth, a perjured Villain, a very Peſt: but I ne"ver did *you* an Injury [m]." The Shew of Candour and Veracity a Man makes by this *Figure* in frankly granting ſo much, removes from him the Suſpicion of Partiality, and gives him more Credit and Authority in what he denies.

Another

[l] Dryd. Juv. *Sat.* x. ver. 346, &c.
[m] Sannio *to* Æſchinus *in* Terence Adelphi, a. 2. ſ. 34, 35.

Another Sort of Conceſſion *is, when fearing we cannot obtain all we deſire, we give up one Part to carry the reſt.* When *Dido* deſpairs of prevailing with *Æneas* to ſettle with her at *Carthage*, ſhe only intreats he would ſtay a little longer, to allow her ſome time to aſſwage her Grief, and prepare to bear his Departure.

Tell my perfidious Lover, I implore
The Name of Wedlock he diſclaims, no more:
No more his purpos'd Voyage I detain
From beauteous Latium, *and his deſtin'd Reign.*
For ſome ſmall Interval of Time I move,
Some ſhort, ſhort Seaſon to ſubdue my Love,
Till reconcil'd to this unhappy State,
I grow at laſt familiar with my Fate,
This Favour if he grant, my Death ſhall pleaſe
His cruel Soul, and ſet us both at Eaſe [n].

'Tis by this *Figure* that oppreſſed People in the Extremity of their Indignation provoke their Enemies to do them all the Miſchief they can, and proceed ſtill to farther Degrees of Barbarity; that ſuch lively Repreſentations of their Injuſtice and Cruelty, may ſtrike them with Horror and Shame, and diſpoſe them to relent. The Complaints and Upbraidings of jarring Friends and Lovers, are moſt emphatically expreſſed in this *Figure:* The Deſign of which is to give the guilty Perſon a deep Senſe of his Unkindneſs, and to kindle all the old Paſſion and Tenderneſs.

Proceed, inhuman Parent, *in thy Scorn,*
Root out my Trees, with Blights deſtroy my Corn;
My Vineyards ruin, and my Sheepfolds burn:
Let looſe thy Rage, let all thy Spite be ſhown,
Since thus thy Hate purſues the Praiſes of thy Son [o].

To this *Figure* may be referred that eloquent *Inſinuation*, whereby the *Orator*, after he has uſed all his Arguments to perſuade his Hearers, as it were once more ſets them at Liberty, and leaves them to their own Election; it being the Nature of Man to ſtick more ſtedfaſtly to what is not violently impoſed, but is our own free and deliberate Choice. "If it ſeem evil "unto you to ſerve the *Lord*, chuſe you this Day whom you "will

[n] Pitt's Virg. Æn. iv.
[o] Dryd. Virg. G. iv. 329, &c.

" will ſerve?." When the great *Joſhua* had, under *God*, in the moſt aſtoniſhing Manner, conquered the People of *Canaan*, and conducted the *Iſraelites* into their Land; he exhorts them to a ſteady Adherence to the Worſhip of the true *God*, who had ſo viſibly appeared for them; and made them ſo gloriouſly triumph over their Enemies. In the Concluſion of his Speech, well knowing the Advantage and Merits of his Cauſe, and that he might ſafely appeal to their Conſcience and Experience for the Truth of what he ſaid, he leaves them to their own Liberty and Choice. As if that brave Man had ſaid, **My Friends and Countrymen! if I ſhould enlarge on a Matter ſo plain, it might ſeem a Diſtruſt upon both your Underſtanding and Ingenuity. I leave all to you, not in the leaſt ſuſpecting that you can reſiſt ſuch Arguments as cannot fail to work upon any one, who has either Reaſon or Gratitude.**

§. 11. Repetition *is a Figure which gracefully and emphatically repeats either the ſame Word, or the ſame Senſe in different Words.* Care is to be taken that we run not into inſipid *Tautologies*, nor affect a trifling Sound and Chime of inſignificant Words. All *Turns* and *Repetitions* are ſo, that do not contribute to the Strength and Luſtre of the Diſcourſe; or at leaſt one of them. The Nature and Deſign of this *Figure* is to make deep Impreſſions on thoſe we addreſs. It expreſſes Anger and Indignation; full Aſſurance of what we affirm, and vehement Concern for what we have eſpouſed.

The moſt charming *Repetitions* are thoſe, whereby the principal Words in a Sentence, either the ſame in Sound or Signification, are repeated with ſuch Advantage and Improvement, as raiſes a new Thought, or gives a muſical Cadence and Harmony to the Period. Theſe in *Engliſh* are called fine *Turns*; and are either upon the Words or the Thought, or both. A dextrous *Turn* upon Words is pretty; the Turn upon the Thought ſubſtantial; but the Conſummation and Crown of all, is, when both the Sound of the Words is grateful, and their Meaning comprehenſive; when both the Reaſon and the Ear are entertain'd with a noble Thought vigorouſly expreſſed, and beautifully finiſhed. That in Mr. *Prior*'s *Henry* and *Emma* is a very agreeable *Turn*.

Are there no Poiſons, Racks, and Flames, and Swords,
That Emma *thus muſt die by* Henry's *Words?*
Yet what could Swords, or Poiſons, Racks, or Flame,
But mangle and diſjoint this brittle Frame?
More fatal Henry's *Words: They murder* Emma's *Fame*[q].

Strong

[p] Tillotſon on Joſhua xxiv. 15. *Serm.* 27. *p.* 308.
[q] Prior's Poems, p. 192.

Strong and vehement *Paſſions* will not admit *Turns* upon Words; nor ought they to have Place in *Heroic Poems*, or in grave Exhortations, and ſolemn Diſcourſes of *Morality*. To this *Figure*, which has great Variety and many Branches, may be referred the uſing of many Words of the ſame Signification to expreſs one important Thing. When a Man is full of his Subject, and eager to communicate his Thoughts with Vigour, he is not ſatisfy'd with one Expreſſion, though never ſo ſtrong; but uſes all the ſignificant Variety he can recollect. So *Tully* for *Milo*[t], "The Aſſaſſin was baffled, "Force repell'd by Force, or rather Boldneſs overcome by "Bravery. If Reaſon preſcribes this to the Learned, and Ne- "ceſſity to *Barbarians*, Cuſtom to Nations, and Nature itſelf "to brute Beaſts, always to beat off all Manner of Violence, "by all poſſible Ways from their Body, from their Head, "from their Life; you cannot judge this to be a criminal and "wicked Action, but at the ſame time you muſt judge that "all Perſons, who fall amongſt Robbers and Bravoes, muſt "either periſh by their Weapons, or your Sentence." An *Orator* in the Heat of his Engagement, in the Vehemence of his Indignation againſt an inſolent and unreaſonable Adverſary, and his earneſt Concern for the Preſervation of a dear Friend in Danger, exerts the utmoſt Power of his Eloquence, redoubles his Strokes, and eagerly puſhes on all his Advantages.

§. 12. Periphraſis *or* Circumlocution *uſes more and ſometimes leſs plain Words, to avoid ſome Inconvenience and ill Effect which would proceed from expreſſing a thing in fewer and plainer Words.*

When *Tully*[u] could not deny the Death of *Clodius*, and was defending *Milo* charged with his Murder, he ſays, *Milo*'s Servants, without the Command, Knowledge, or Preſence of their Maſter, *did what every Maſter would expect his Servants ſhou'd do in the like Caſe.* He avoids the Word *kill'd* or *ſtabbed*, for fear of offending the *People*. This Method of treating a Subject gives the *Audience* a good Opinion of the Prudence and Modeſty of the *Pleader*: One unguarded and diſtaſteful Word, has ſometimes loſt the Speaker the Favour of the *Audience* before well inclin'd to him; and ruin'd a promiſing Cauſe.

Very

[t] *Select. Orat. in uſum Del.* Lond. 1706. p. 316. §. 7.
[u] *Orat. pro Mil.* §. 6. p. 316.

Very often *Circumlocution* is us'd, not merely out of Prudence or Neceſſity to conceal a Secret, or cover an Indecency; but for Variety and Ornament, to give Pomp and Dignity to our Expreſſions, to enrich a Diſcourſe with new Thoughts, and to multiply the Graces of a *Deſcription.*

The Night's *bright* Empreſs *in her golden Car,*
Darting full Glories from her lovely Face,
Kindles freſh Beauties in the Eye of Heſper.

§. 13. Amplification *is, when every chief Expreſſion in a Period adds Strength and Advantage to what went before; and ſo the Senſe all along heightens, till the Period be vigorouſly and agreeably clos'd.*

" 'Tis pleaſant to be virtuous and good, becauſe that is to " excel many others: 'Tis pleaſant to grow better, becauſe " that is to excel ourſelves: Nay 'tis pleaſant even to mor- " tify and ſubdue our Luſts, becauſe that is Victory: 'Tis " pleaſant to command our Appetites and Paſſions, and to " keep them in due Order, within the Bounds of Reaſon and " Religion, becauſe this is Empire." * When an *Author* thus improves upon us in his Diſcourſe, we are extremely pleas'd and attentive while he continues it; and perfectly ſatisfy'd when he concludes. We are edify'd and charm'd with the Inſtruction of one, whom we find to be complete Maſter of his Subject. What Reputation muſt it be to the *Writer*, what Pleaſure to the *Reader*, when one ſays every thing in the beſt manner it can be ſaid; and the other is entertained with every thing that can be deſired? But 'tis the utmoſt Reproach to an *Author*, and a moſt intolerable Diſappointment to the *Reader*, when the one flags and faulters every Step; and ſo the other is fatigu'd and mortify'd, with a continual Series of heavy and lifeleſs Periods. There are various Ways of contriving and forming this *Figure*, which have great Force and Elegance; tho' perhaps they cannot nicely be adapted to every Part of the *Definition*, I ſhall name three very lively Ways of expreſſing an *Amplification.*

1. We amplify or raiſe a Diſcourſe by ſelecting a Number of the moſt emphatical and ſtrongeſt Words of the Language we uſe; every one of which add ſomething new to the Sentence; and all joined, heighten it to the utmoſt Degree

* *Archbiſhop* Tillotſon, *Serm.* 12. p. 138.

gree of Perfection. That Paſſage in *Terence* [x] is upon this Account univerſally admir'd.

Hæc verba meherculè una falſa lacrymula,
Quam oculos terendo miſerè, vix vi expreſſerit
Reſtinguet——

2. This *Figure* is ſometimes expreſs'd by way of Compariſon or Appoſition. —— " When that great Man *P. Scipio*, " tho' but a private Perſon, kill'd *Tiberius Gracchus*, making " ſome ſmall Innovation and Diſturbance in the *State*; ſhall " we who are *Conſuls*, bear *Catiline*, who is endeavouring and " plotting to lay the *World* waſte with Fire and Sword [y]?

3. A Diſcourſe is very happily and beautifully heighten'd by way of Argument or rational Inference. *Quintilian* [z] excellently obſerves, that *Homer* gives us a very exalted *Idea* of *Helen*'s ſovereign Charms, when he introduces *Priam*'s grave Counſellors owning, that it was not to be complain'd of or reſented, that the *Trojans* and *Greeks* had ſuſtain'd the Calamities of a long and cruel War for *ſuch a Woman*; and makes the King himſelf place her by him, call her, Dear Child, and treat her with all poſſible Tenderneſs and Reſpect. Muſt not every judicious *Reader* infer that her Beauty muſt be incomparable, which was admir'd and prais'd to ſuch a Degree by Men cool and unpaſſionate, of mature Wiſdom and great Age, who had been deep Sufferers by it? Muſt not that Face be ſuperlatively lovely, and thoſe Eyes ſparkle with reſiſtleſs Luſtre, that could be view'd with Pleaſure and Veneration by that miſerable *Prince*; though they had kindled the Flames of War in his Country, and blaſted the Proſperity, and all the Hopes of his late flouriſhing Family?

To this we may refer *Climax* or *Gradation*.——*Which is, when the Word or Expreſſion which ends the firſt Member of a Period, begins the ſecond, and ſo on; ſo that every Member will make a diſtinct Sentence, taking its Riſe from the next foregoing, till the Argument and Period be beautifully finiſhed.* Or in the Terms of the Schools, *'Tis when the Word or Expreſſion, which was Predicate in the firſt Member of a Period, is Subject in the ſecond, and ſo on, till the Argument and Period be brought to a noble Concluſion.* This *Figure*, when natural and vigorous, furniſhes the Mind with variety of *Ideas*, and accuſtoms

[x] Eunuch. I. i. ver. 22, *&c.*
[y] Tully *againſt* Catiline.
[z] *Inſtitut.* lib. viii. cap. 4. p. 405.

accuſtoms it to Attention and cloſe Thinking. The Art and Contexture of a *Gradation* often appears plain, and lies in too open View; therefore Care muſt be taken that the *Gradations* we uſe be unforc'd, and abound with good Senſe; be ſignificant and dextrouſly turn'd. I am pleas'd with that in Dr. *Tillotſon*[a]. "After we have practis'd good Actions a while, "they become eaſy; and when they are eaſy, we begin to "take Pleaſure in them; and when they pleaſe us, we do "them frequently; and by Frequency of Acts a Thing grows "into a Habit; and a confirm'd Habit is a ſecond Kind of "Nature; and ſo far as any thing is natural, ſo far it is ne-"ceſſary, and we can hardly do otherwiſe; nay, we do it "many times when we do not think of it."

§. 14. *Omiſſion of Copulative, is when the Conjunctions or little Particles that connect Words together are left out, to repreſent Haſte, or Eagerneſs of Paſſion.*

When *Dido* in the Violence of her Rage and Reſentment for the abrupt Departure of *Æneas*, charges her People to arm themſelves and purſue the *Trojan* Fleet.

Haſte, haul my Gallies out, purſue the Foe,
Bring flaming Brands, ſet ſail, impetuous row[b].

The Members of the *Period* are looſe and unconnected; which moſt naturally paints the Hurry and Diſtraction of her Thoughts. The Conjunctions put between the Words would have cramp'd and fetter'd the Period, ſo that it would have mov'd ſlow and unwieldy, and have been far from a Repreſentation of the raging *Queen*'s Diſturbance of Mind, and Vehemence of *Paſſion*.

Salluſt[c] excellently and very naturally repreſents the Rout and precipitate Flight of the *Moors* in theſe Words —— *Tum ſpectaculum horribile in campis patentibus: Sequi, fugere, occidi, capi.*

The contrary to the former —— *Multitude of Copulatives is when the little Particles are properly put in before every principal Word in the Period.*

Livy, giving an Account how the Pleaſures and Luxury of *Capua* corrupted and ſoftened the Army of *Annibal*, amongſt others has this beautiful Paſſage—"For Sleep, and Wine, "and Feaſts, and Strumpets, and Bagnios, and Reſt, that "thro'

[a] *Serm.* x. p. 111. [b] *Æn.* iv.
[c] *Bell. Jugurth.* p. 106. Edit. Mattaire.

" thro' Cuſtom grow every Day more bewitching, had ſo " weakened both their Bodies and their Minds, that the Re- " putation of their paſt Victories protected them more than " their preſent Strength [d]." This *Figure*, when aptly and judiciouſly uſed, makes a Diſcourſe ſtrong and ſolemn, fixes an Emphaſis upon every Word, and points it out as worthy of Obſervation.

§. 15. *Oppoſition is a Figure whereby things very different or contrary are compar'd and plac'd near, that they may ſet off each other.* White placed near Black ſhines brighter: Innocence compar'd with Guilt appears with double Charms and Lovelineſs.

The *Poets*, *Hiſtorians*, and *Orators* improve their Subject, and much heighten the Pleaſure of their *Reader* by the beautiful Oppoſition of their Characters and Deſcriptions.

Tacitus [e] deſcribes the exceſſive Dalliances and frantic Revels of the Empreſs *Meſſalina* with *Silius* a little before their Death, in wonderful Pomp and Gayety of Expreſſion; that the Reader may be the more ſurpriz'd and aſtoniſh'd at the Suddenneſs and terrible Circumſtances of her Fall. The Poet [f] in his fine Deſcription of *Dido*'s Deſpair the Night before her Death, repreſents all the Creation enjoying profound Tranquillity and ſweet Reſt, to render that miſerable *Queen*'s Diſquietudes more moving. She was depriv'd of the common Privilege indulg'd to the pooreſt and moſt deſpicable Creatures; Sleep fled from her Eyes, and Quiet was baniſh'd from her Breaſt.

In *Virgil*'s ſecond *Georgic* there is a very agreeable Contraſt and Oppoſition in that fine *Compariſon* between the Court and Country. The Pomp and Hurry of State, and the Freedom and pure Pleaſures of Retirement and Agriculture. Upon a full Enumeration of the ſeveral Conveniences and Enjoyments of both Ways of living, what Advantage and Over-ballance does the *Poet* give to the latter! The very Manner of his Expreſſion, and Turn of his Poetry, are with great Judgment and Dexterity vary'd, and made ſuitable to his different Subjects. The Deſcription of the Pride and Statelineſs of the Great is drawn to the Life in a pompous Run of Verſe, and variety of very bold *Tropes*.

—*In-*

[d] Liv. *Hiſt.* 3 Vol. *Edit.* Hearne. lib. xxiii. p. 77.
[e] *Annal.* xi. p. 252.
[f] Virg. *Æn.* iv. ver. 522.

—Ingentem foribus domus alta ſuperbis,
Mane ſalutantûm totis vomit ædibus undam;
—Varios inhiant pulchrâ teſtudine poſtes,
Illuſaque auro veſtes———[g].

But you have the Innocence and Plainneſs, the Sweetneſs and undiſturb'd Quiet of the Country, naturally repreſented in proper Words, in plain and eaſy Expreſſion, and in the ſmoothеſt and ſweeteſt Numbers.

At ſecura quies, & neſcia fallere vita,
Dives opum variarum, at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugituſque boum, molleſque ſub arbore ſomni
Non abſunt———[h].

§. 16. *Compariſon beautifully ſets off and illuſtrates one thing by reſembling and comparing it to another, to which it bears a manifeſt Relation and Reſemblance.*

—She never told her Love,
But let Concealment, like a Worm i'th' Bud,
Feed on her Damaſk Cheek: ſhe pin'd in Thought,
And ſate, like Patience on a Monument,
Smiling at Grief. SHAKESPEAR.

The *Poet* wonderfully praiſes the Bravery of his *Hero*, with perfect Serenity and Preſence of Mind, giving Orders of Battle in the Hurry and Heat of the bloody Action, when he compares him to an *Angel* riding upon the Wings of the Wind, and directing a Storm where to pour out its Fury.

So when an Angel *by divine Command*
With riſing Tempeſts ſhakes a guilty Land,
(Such as of late o'er pale Britannia *paſt)*
Calm and ſerene he drives the furious Blaſt;
And glad th' Almighty's Orders to perform,
Rides in the Whirlwind, and directs the Storm[i].

Compariſons mightily ſtrengthen and beautify a Diſcourſe; for ſome Time take off the *Reader* from the principal Subject, and ſtart new and agreeable *Images* to divert and entertain him, that he may return to it with freſh Pleaſure and Eagerneſs. In *Compariſons* theſe things are to be obſerved.

1. The

[g] *Georg.* ii. ver. 461, *&c.*
[h] *Ib.* ver. 467
[i] *Mr.* Addiſon's *Campaign.*

1. The chief and eſſential Parts of the *Compariſon* muſt bear an exact and true Proportion. Some ſmall Diſagreement in a leſs conſiderable Circumſtance will not ſpoil the Grace, nor take away the Strength of the *Figure*. Though the greater Agreement and exacter Parallel there is in all Particulars, the more lively the *Figure* is. And therefore, generally ſpeaking, *Compariſons* ought to be ſhort. In running into minute Circumſtances, beſides the Tedioufneſs, there is Danger of diſcovering ſome unagreeable Diſproportion.

2. *Compariſons* need not always be drawn from very noble and lofty Subjects. Thoſe taken from meaner things are ſignificant and agreeable, if they be ſet off in noble Words, if they give clear Notions, and paint in ſtrong and fine Colours the Thing we intend to repreſent by them. In great Subjects, *Compariſons* from leſſer Things relieve and refreſh the Mind; as when *Shakeſpear* illuſtrates the Government of a Kingdom by comparing it with that of Bees.

——So work the Honey Bees;
Creatures that, by a Rule in Nature, teach
The Art of Order to a peopled Kingdom.
They have a King, and Officers of State;
Where ſome like Magiſtrates correct at Home;
Others, like Merchants, venture Trade Abroad;
Others, like Soldiers armed in their Stings,
Make boot upon the Summer's Velvet Buds,
Which they with merry March bring Home
To the Tent-Royal of their Emperor:
Who, buſy'd in his Majeſty, ſurveys
The ſinging Maſon building Roofs of Gold,
The civil Citizens kneading up the Honey,
The poor mechanic Porters crowding in
Their heavy Burthens at his narrow Gate,
The ſad-ey'd Juſtice, with his ſurly Hum,
Delivering o'er to Execution pale
The lazy yawning Drone.

And common Subjects may be heighten'd and improv'd by ſtrong and ſublime *Compariſons:* as when the ſame Author compares the Reſtoration of a lawful King, to the Riſing of the Sun, after a dark Night.

——Know'ſt thou not
That when the ſearching Eye of Heaven is hid
Behind the Globe, and lights the lower World;

Then Thieves and Robbers range Abroad unſeen,
In Murders, and in Outrage bloody here.
But when from under this terreſtrial Ball,
He fires the proud Tops of the Eaſtern Pines,
And darts his Light thro' every guilty Hole;
Then Murders, Treaſons, and deteſted Sins,
The Cloak of Night being pluck'd from off their Backs,
Stand bare and naked, trembling at themſelves.
So when this Thief, this Traitor, Bolingbroke,
Who all this while hath revell'd in the Night,
Whilſt we were wand'ring with the Antipodes,
Shall ſee us riſing in our Throne, the Eaſt;
His Treaſons will ſit bluſhing in his Face,
Not able to endure the Sight of Day,
But, ſelf-affrighted, tremble at his Sin.

For more Examples of both Kinds, I refer you to ſome beautiful Paſſages marked below [k].

Thoſe alſo are very ſtrong and glowing *Compariſons*, where the nobleſt *Beings* of the natural and moral World, where *Angels*, good or bad, are compared to the *Luminaries* of *Heaven*. How ſublime is *Milton* in his Compariſon of *Lucifer*'s diminiſhed Splendor, and faded Beauties, to the *Sun* over-clouded or eclips'd!

——— *His Form had not yet loſt*
All its original Brightneſs, nor appear'd
Leſs than Archangel *ruin'd, and th' Exceſs*
Of Glory obſcur'd: As when the Sun *new riſen*
Looks thro' the horizontal miſty Air
Shorn of his Beams, or from behind the Moon
In dim Eclipſe diſaſtrous Twilight ſheds
On half the Nations, *and with Fear of Change*
Perplexes Monarchs. *Darkned ſo, yet ſhone*
Above them all th' Archangel [l].

§. 17. *Lively* Deſcription *is ſuch a ſtrong and beautiful Repreſentation of a Thing, as gives the Reader a diſtinct View and ſatisfactory Notion of it.*

How animated and beautiful is *Shakeſpear*'s Deſcription of the Queen of the *Fairies*, and her Power of cauſing Dreams?

She

[k] Hom. *Il.* iv. 130, 131. Milton's *Par. Loſt*, i. 768, &c. Virgil *Geor.* iii. 279, &c.

[l] *Par. Loſt*, i. 591, &c.

She is the Fancy's Midwife, and ſhe comes
In Size no bigger than an Agate-ſtone
On the fore Finger of an Alderman;
Drawn with a Team of little Atomies,
Athwart Men's Noſes as they lie aſleep.
Her Waggon Spokes made of long Spinner's Legs;
The Cover, of the Wings of Graſhoppers;
The Traces, of the ſmalleſt Spider's Web;
The Collars, of the Moonſhine's watry Beams;
Her Whip, of Cricket's-bone; the Laſh, of Film;
Her Waggoner, a ſmall grey-coated Gnat,
Not half ſo big as a round little Worm,
Prick'd from the lazy Finger of a Maid;
Her Chariot is an empty Hazle-nut,
Made by the Joiner Squirrel, *or old* Grub,
Time out of mind the Fairies Coachmakers.
And in this State ſhe gallops, Night by Night,
Through Lovers Brains, and then they dream of Love;
On Courtiers Knees, that dream on Cur'ſies ſtrait;
O'er Lawyers Fingers, who ſtrait dream on Fees;
O'er Ladies Lips, who ſtrait on Kiſſes dream;
Which oft the angry Mab *with Bliſters plagues,*
Becauſe their Breaths with Sweetmeats tainted are.
Sometimes ſhe gallops o'er a Courtier's Noſe,
And then dreams he of ſmelling out a Suit:
And ſometimes comes ſhe with a Tythe-Pig's Tail,
Tickling the Parſon as he lies aſleep;
Then dreams he of another Benefice.
Sometimes ſhe driveth o'er a Soldier's Neck,
And then he dreams of cutting foreign Throats,
Of Breaches, Ambuſcadoes, Spaniſh *Blades,*
Of Healths five Fathom deep; and then anon
Drums in his Ears, at which he ſtarts and wakes;
And being thus frighted, ſwears a Prayer or two,
And ſleeps again.

In *Deſcriptions* a judicious *Author* will omit low and vulgar Circumſtances, and chiefly beſtow his Pains to complete and beautify all the eſſential and maſterly Strokes. 'Tis the Manner of little Verſifyers to take every Hint that preſents itſelf, and run out into long *Common Places*. A Writer that would live and pleaſe, will cut off Superfluities, and reject the moſt pleaſing Thoughts and florid Lines, which would come in abruptly, and quite foreign to his Subject. Many Things

muſt be left to the Imagination of the *Reader*, and *ſeaſonable Silence* has its *Emphaſis*. *Virgil* [m] tells his *Reader*, that *Eurydice* was killed by a Serpent lurking in a Bank, but ſays nothing more of that venomous Creature. A Poetaſter would probably have ſpent as many Lines in a horrid *Deſcription* of it, as compoſe that admirable *Poem*: But that *divine Poet* knew there was no room for ſuch a Liberty here, his Deſign in this ſhort and exquiſite Piece being only to give a moving Pattern of true conjugal Affection, and to ſhew the rapturous Force which good *Muſic* and *Poetry* have over the moſt fierce and ſavage Tempers.

But he deſcribes the two Serpents which deſtroyed *Laocoon* [n] and his Sons in ſuch particular Circumſtances, and paints the devouring Monſters in ſuch ſtrong and frightful Colours, that they amaze and chill the *Reader*. Here his only Buſineſs was to raiſe Terror, and give his *Reader* a due Notion of the Diſpleaſure of the *Gods* againſt *Troy*, which was ſo fixt and implacable that they thus ſignally cut off an innocent Man and his Family, for giving his Countrymen Advice, which tended to the oppoſing their ſevere Decree, and the Preſervation of that devoted *City*. The *Deſcription* of a *Perſon* is called a *Character*, in drawing which the true Proof of Art and Judgment is to hit a beautiful Likeneſs; and with a delicate Touch to give thoſe Features and Colours which are peculiar to the *Perſon*, and diſtinguiſh him from the reſt of Mankind. In every good and lively *Deſcription* a Man muſt come to an Enumeration of the chief Particulars; for Generals are often obſcure and faint; a judicious Account of Particulars ſets every thing in full View, and makes a ſtrong and laſting Impreſſion upon the *Reader*.

§. 18. *Viſion or Image is a Repreſentation of Things abſent and unſeen, in order to raiſe Wonder, Terror, or Compaſſion, made with ſo much Life and Emphaſis, that as the Poet has a full View of the whole Scene he deſcribes, ſo he makes the* Reader *ſee it in the ſame ſtrong Light.*

Or mad Oreſtes, *when his* Mother's *Ghoſt*
Full in his Face infernal Torches toſt;
And ſhook her ſnaky Locks: He ſhuns the Sight,
Flies o'er the Stage ſurpriz'd with mortal Fright;
The Furies *guard the Door, and intercept his Flight* [o].

This

[m] Geor. iv. 457, &c. [n] Æn. ii. 203, &c.
[o] Dryd. Virg. Æn. iv. 683, &c.

This noble *Image* raiſes Conſternation and Terror: An Inſtance of tender *Image* to move Pity we have in thoſe ſoft and ſweet Lines of *Spenſer* [p].

——Not one Word more ſhe ſaid;
But breaking off the End for want of Breath,
And ſliding ſoft, as down to Sleep her laid,
And ended all her Woe in quiet Death.

The *Poet*, or *Orator*, upon theſe Occaſions is ſo fully poſſeſſed of, and vehemently intent upon his Subject, that he is really tranſported with thoſe *Paſſions* which he wou'd inſpire his *Readers* or *Hearers* with; and by that Strength and noble *Enthuſiaſm* of *Imagination*, he is happily qualified to captivate their *Affections*. A commanding Genius can impreſs his own *Images* upon thoſe he addreſſes; can move the inmoſt Springs of their Soul; and with a pleaſing Power triumph over the whole Man.

§. 19. Proſopopeia, *perſonifying, or raiſing Qualities or Things inanimate into Perſons, has two Parts.*

1. *When good and bad Qualities, Accidents, and Things inanimate are introduced in Diſcourſe, and deſcrib'd as living and rational Beings.* *Virtue* and *Pleaſure* addreſs young *Hercules* as two bright Ladies of oppoſite Parties: The one would fain induce him to decline the Toils of War, and indulge himſelf in Eaſe and Luxury: The other earneſtly exhorts him to ſhake off Sloth, and purſue true Fame and ſolid Glory. Take the Deſcription of them from an elegant Poem which Mr. *Spence* has given us in his *Polymetis*.

The firſt, in native Dignity ſurpaſs'd;
Artleſs and unadorn'd, ſhe pleas'd the more:
Health, o'er her Looks, a genuine Luſtre caſt;
A Veſt, more white than new-fall'n Snow, ſhe wore.
Auguſt ſhe trod, yet modeſt was her Air;
Serene her Eye, yet darting heavenly Fire.
Still ſhe drew near; and nearer ſtill more fair,
More mild appear'd: yet ſuch as might inſpire
Pleaſure corrected with an aweful Fear;
Majeſtically ſweet, and amiably ſevere.

[p] Fairy Queen, ii. 1. 56.

The other Dame seem'd e'en of fairer Hue;
But bold her Mein; unguarded roll'd her Eye:
And her flush'd Cheek confess'd a nearer View,
The borrow'd Blushes of an artful Die.
All soft and delicate, with airy Swim
Lightly she danc'd along; her Robe betray'd
Thro' the clear Texture every tender Limb,
Heightening the Charms it only seem'd to shade:
And as it flow'd adown, to loose Array,
Her Stature grew'd more tall, more snowy-white her Skin.

And in the same Poem, how animated and striking is the Description of their different Effects and Consequences, by being put into the Mouth of *Virtue* as a Person, and address'd to *Vice* as a Person also!

Vain Happiness enjoy thy gay Allies!
A Train of Follies, an old Age of Cares;
Young, yet enervate; old, yet never wise:
Vice wastes their Vigour, and their Mind impairs.
Pain, sick'ning Anguish, in tempestuous Tide,
Rolling their Veins thro' Age, their Prime to spend,
Add wretched, hopeless, to the evil Days
With Sorrow to the Verge of Life to tend.
Grief with the present; of the past afraid;
Joy flies, and fore-despair'd: they wait, no more are aid.

But with the Gods, and gentle Men I dwell:
Me, his supreme Delight, th' almighty Sire
Regards well pleas'd: whatever Words excel,
All or divine or human, I inspire.
Crown'd with Strength, and Industry with Art,
In Union most conjoin'd, with me reside:
My Dictates arm, instruct, and mend the Heart;
The purer Policy, the wiser Guide.
With me true Friendship dwells: for deigns to bind
The generous Souls alone, whom I before have join'd.

Nor need my Friends the various costly Feast:
Hunger to them the Effects of Art supplies:
Labour prepares their wearied Limbs to rest;
Sweet is their Sleep: light, cheerful, flying they rise.
Their Health, their Joy, their Pleasure, and Renown,
They trust my Power; and by a just Descent,
Strength to Age all gently sinking down,
Leave calm unto Death's gentle Stroke a Life well spent:

Vice

In which, no Hour flew unimprov'd away;
In which, ſome generous Deed diſtinguiſh'd every Day.

And when, the deſtin'd Term at length compleat,
Their Aſhes reſt in Peace; eternal Fame
Sounds wide their Praiſe: triumphant over Fate,
In ſacred Song for ever lives their Name.

The Invention and Deſcription of theſe *imaginary Perſons*, if manag'd with Judgment, raiſes Admiration, and gives Grace and Grandeur to a Diſcourſe. The *Poets*, who were the *Divines* of ancient Ages, finding that every Part of the World was influenced by a ſuperior intelligent *Power*, and every where obſerving bright and manifeſt Marks of Art and Wiſdom, feigned a vaſt Number of *Deities*, to all which they aſſigned their peculiar Provinces. The *Rivers* had their *Guardian Gods*; the Fountains their *Nymphs*; *Flora* preſided over the Flowers, *Pomona* over the Fruits, *&c.* The *Fable* was gayly deck'd up to amuſe and pleaſe the People; but the great *Moral* and Truth, that lay at the Bottom of the *Fiction*, was, that a wiſe and powerful and bounteous *Providence* over-rul'd and preſerved the Univerſe.

Some of the fineſt *Apoſtrophes*, and boldeſt *Metaphors*, are founded upon the *Fiction of a Perſon.*

—— *Now gentle* Gales
Fanning their odoriferous Wings diſpenſe
Native Perfumes; and whiſper whence they ſtole
Thoſe balmy Spoils—[q].

2. The ſecond Part of this lively *Figure*, *is when we give a Voice to inanimate Things; and make Rocks, Woods, Rivers, Buildings,* &c. *to expreſs the Paſſions of rational Creatures.*

As when the Walls and Pillars of a *Temple* are brought in trembling at, or inveighing againſt the daring Profanation of Blaſphemy utter'd, of Sacrilege or Debauchery committed within their hallowed Bounds.

She foul blaſphemous Speeches forth did caſt,
And bitter Curſes, horrible to tell;
That ev'n the Temple *wherein ſhe was plac'd,*
Did quake to hear, and nigh aſunder braſt [r].

[q] Milton's *Par. Loſt*, iv. 156, *&c.*
[r] Spenſer's *Fairy Queen*, ver. 11, 28.

Either *feign'd Perſons* are repreſented as uttering the Reſentments of Mankind in expreſs Terms; or 'tis ſuppos'd they would cry out upon Occaſion; or 'tis affirmed in general that they do utter their Concern and *Paſſion*, but the Words are not ſet down. Of the firſt Kind, which is the moſt moving and ſprightly, is that *Repreſentation of Tully*[a], wherein he introduces *Rome* as a venerable *Matron*, the common Mother of all the *Romans*, in a pathetical Speech expoſtulating with *Catiline*, who then was engaged in a bloody and unnatural Conſpiracy to deſtroy his native Country, and preſſing him to depart and deliver her from her preſent terrible Apprehenſions and Danger. There is an Exceſs of *Paſſion*, a Degree of *Enthuſiaſm* in this ſublime *Figure*; and therefore 'tis dangerous and ridiculous to uſe it, but when the Importance and Grandeur of the Subject requires ſuch a noble Vehemence. A Man of Underſtanding will keep his boldeſt Flights within the Bounds of common Senſe; and guide himſelf by the Rules of Probability and Decorum in his moſt adventurous Sallies of Imagination. It is very tender and moving when in *Paſtoral* and *mourning Poems*, Rivers, Groves, and Mountains are brought in languiſhing for the Abſence, or lamenting the Loſs of ſome very valuable Perſon, that before frequented them and chear'd them with his Preſence.

No more the mounting Larks, while Daphne *ſings,*
Shall liſtening in mid Air ſuſpend their Wings;
No more the Nightingales repeat their Lays,
Or hufht with Wonder, hearken from the Sprays;
No more the Streams their Murmurs ſhall forbear,
A ſweeter Muſic than their own to hear;
But tell the Reeds, and tell the vocal Shore,
Fair Daphne's *dead, and Muſic is no more!*
Her Fate is whiſper'd by the gentle Breeze,
And told in Sighs to all the trembling Trees;
The trembling Trees in every Plain and Wood,
Her Fate remurmur to the Silver Flood;
The Silver Flood, ſo lately calm, appears
Swell'd with new Paſſion, and o'erflows with Tears;
The Winds and Trees and Floods her Death deplore,
Daphne, *our Grief! our Glory now no more!*

POPE.

This

[a] *Orat.* i. *in* Catil p. 86. *in* 2*am Ed.*

This *Figure* animates all Nature; gratifies the Curiosity of Mankind with a constant Series and Succession of Wonders; raises and creates new Worlds and Ranks of rational Creatures, to be Monuments of the *Poet*'s Wit, to espouse his *Cause* and speak his *Passion*. To discern how much Force and Sprightliness this *Figure* gives to a Sentence or Expression, we need but first set down that Line.

Aut conjurato descendens Dacus ab Istro[r];

And then after it thus,

Aut conjuratus descendens Dacus ab Istro;

And so make a Comparison. In the *Plain* Way it is not above the humble Style of *Phædrus*; in the *Figurative* it rises up to the Loftiness and Majesty of *Virgil*.

§. 20. Change of Time *is when Things done and past are described as now doing and present*. This Form of Expression places the Thing to be represented in a strong and prevalent *Light* before us, and makes us *Spectators* rather than *Hearers*.

My Mother, *with that curst Partaker of her Bed,*
My Royal Father's *Head in Pieces cleaves,*
As sturdy Woodmen fell a stately Oak:
By Treason's Blow the Victor Hero *falls*
To Woman's Rage, and Coward's Guilt a Victim.
While thus the Lord of Greece *expiring lies,*
No Pity touches any Breast but mine[s].

Here the *Princess* presents you with a mournful Scene of *Agamemnon*'s Murder, and gives you a View of the Horrors of that guilty Night and bloody Supper. She moves every generous Breast to sympathize with her; to boil with Indignation against the treacherous and barbarous Murderers; and bleed with Compassion for the Royal Sufferer.

§. 21. *Change of Persons* has some Variety.——*'Tis most commonly when the Writer on a sudden breaks off his Relation, and addresses his Reader.*

Again

[r] Georg. ii. 497.
[s] *From the* Elect. *of* Soph.

Again a fierce Engagement by the Ships arose;
You'd think that neither Weariness nor Wounds
Cou'd touch the fearless Warriors ——— [1].

This *Figure*, when we have it in Perfection, takes off the Tediousness of a long direct Narration; makes the *Reader* attentive, as if he saw the Place where the Thing was transacted; and raises his *Passions* as if he himself was in the Hurry and Heat of the Action.

'Tis of peculiar Grace and Advantage in the Description of Places: It leads the *Reader* pleasantly into them; heightens his Imagination; and to use a bold Expression, gives him the Delight of safe and easy Travelling in a fine Country. Sometimes for Variety's Sake, to smooth a harsh Expression, to pay Reverence to the Reader, or to avoid supposing that any thing may happen which is shocking or of dangerous Consequence, the *Author* appropriates and applies that to himself, which he designs for the *Reader*'s Warning or Instruction. So *Virgil* of the mischievous Serpent in *Calabria*.

O! let not Sleep my closing Eyes invade
In open Plains or in the secret Shade;
When he renew'd in all the speckled Pride
Of pompous Youth has cast his Slough aside [2].

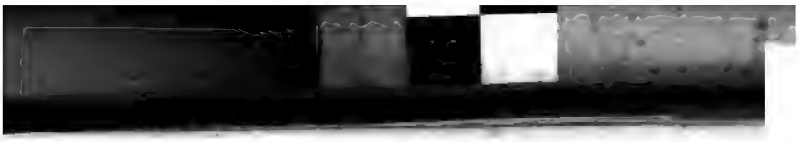
Charge of Persons is common and very natural in eager Contests and strong *Passions*; when Adversaries breathe mutual Rage and Scorn; or a deserted Lover inveighs against the Perjuries, and aggravates the Barbarity of the guilty and treacherous Person.

Turnus in *Virgil* [3] enraged at the malicious Harangue of *Drances*, first smartly replies to him, and then turns his Discourse to King *Latinus* and his Council, then attacks *Drances* again with Variety of severe and satyrical Language.

Dido, upon notice of the Departure of *Æneas*, distracted with Rage and Despair, first furiously falls upon him, then disdainfully turning from him, speaks of him as an absent Person; after exclaims against the Cruelty of Heaven and Earth; then reproaches and condemns herself for her own Credulity and Weakness, and again with Scorn and eager Indignation turns her Speech to *Æneas*.

False

[1] Iliad xv. 696, &c.
[2] Dryd. Virg. Geor. iii. 475, 480.
[3] Æn. xi. 381, 392, &c.



False as thou art, and more than false, forsworn;
Not sprung from noble Blood, nor Goddess-born;
Why should I fawn; what have I worse to fear?
Did he once look, or lent a list'ning Ear;
Sigh'd when I sobb'd, or shed one kindly Tear?
Nor Juno *views my Wrongs with equal Eyes;*
Faithless is Earth, and faithless are the Skies!
I sav'd the shipwreck'd Exile on my Shore———
With needful Food his hungry Trojans *fed:*
I took the Traytor to my Throne and Bed.
Fool that I was!
But go; thy Flight no longer I detain:
Go, seek thy promis'd Kingdom thro' the Main [x].

What a Storm is here, and how inimitably painted!

§. 22. *Transition* is of two Sorts;

1. The *first is when a Speech is introduced abruptly, without express Notice given of it.* As when *Milton* [y] gives an Account of our first Ancestors Evening Devotions.

Both turn'd, and under open Sky ador'd
The God *that made both Sky, Air, Earth, and Heaven—*
———Thou also mad'st the Night,
Maker Omnipotent, *and thou the Day!*

Had it been introduced in a formal Manner,

Adam *presents their joint Petition thus;*
O God! *thou mad'st both Sky,* &c.

it had lost all its Sprightliness and Grace. After the *Greek Poet* [z] has finished the Narration of *Hector* putting to flight the *Grecians*, and vehemently urging his *Trojans* to pursue their *Advantage*, and forbear the Spoil of the Field till they had burned the Enemies Ships, without any Notice he immediately makes the *Hero* utter his own Passion in an impetuous Speech; wherein he threatens Disgrace and Death to any Man that should disobey his Orders, and neglect this promising Season of a compleat Victory. The Speech that breaks from a Warrior in the Speed of his glorious Success, in the full

[x] Virg. Æn.
[y] Par. Lost, iv. 721.
[z] Hom. Iliad, xv. ver. 38, &c.

full Proſpect of Revenge upon his Enemies, and the final Deliverance of his Country and Kingdoms after a long and bloody War, comes rapid and reſiſtleſs like a pointed Shot out of an Engine, and ſtrikes the *Reader* with Surprize and Terror.

Leaving out the heavy Formality of, *He ſaid*, and, *He replied*, is very graceful in Stories and *Dialogues*, renders the Relation clear and full, and the Recitative quick and lively.

Horace is extremely happy in this ſort of *Tranſition*; as indeed he is in every Delicacy of Turn, and Beauty of Language.

2. *The ſecond Sort of Tranſition is when a Writer leaves the Subject he is upon, and paſſes to another with which it ſeems very different at firſt View; but has but a Relation and Connection with it, and ſerves to illuſtrate and enlarge it.*

Horace in the thirteenth *Ode* of the ſecond Book gives us a very lively Account of the Danger he was in of being deſtroyed by the Fall of a Tree, and after makes wiſe and moral Remarks on the Accident. Then he falls into an Account of the other World, upon which he was to near entering; and beautifully expatiates upon the Praiſes of his illuſtrious Predeceſſors in *Lyric Poetry*; who were heard with Pleaſure and Wonder *there*, as they uſed to be in this *World*. In theſe Caſes the *Poet* does not diſappoint his *Reader* of the Inſtruction and Pleaſure he propoſes, but multiplies and increaſes both; nor does he ſo much take him off from the View of his Subject, as he gives him a delightful Proſpect of it every way, and in the beſt Light. A Guide cannot be ſaid to miſlead the Traveller, who brings him ſafely and pleaſantly to his Journey's End; and only takes him out of the common Road, to ſhew him a Palace or a Paradiſe, to entertain him with a Wonder or ſurprizing Curioſity.

§. 23. Sentence *is an inſtructive or lively Remark made on ſomething very obſervable and agreeably ſurprizing; which contains much Senſe in few Words.*

'Tis either direct and plain; as, *In all the Affairs of the World ſo much Reputation is really ſo much Power*[a]. Or indirect and diſguiſed; as,

——— *Fool, not to think how to reſiſt*
Againſt the Omnipotent to riſe in Arms[b]!

This

[a] Tillotſon. [b] Milton's Par. Loſt, vi. 115, 116.

This is a very dextrous and prevalent Way of bringing in a *Sentence*. You are entertained with a noble Reflection when you did not expect it; and pleasantly surpriz'd and instructed without the Appearance and Formality of *Art*. Not to come down to useless Nicety and Distinction, a *Sentence* appears with most Beauty and Advantage when it is put into some of these following Forms.

1. When it is express'd in any way of *Exclamation*, but peculiarly of Wonder or Indignation; as,

How advantageous it is to pass through Adversities to the Enjoyment of Prosperity [a]*!*

How sharper than a Serpent's Tooth it is to have a thankless Child [b]*!*

2. When it is put into a moving *Expostulation*, or pressing *Interrogation*.

Are these our Scepters? These our due Rewards?
And is it thus that Jove *his plighted Faith regards* [c]*?*

3. When the *Sentence* is delivered, and a Reason immediately added to support it. *In a* Government *it is much better to be unmindful of good Services than bad: For a good Man only becomes more slow, when you take no Account of him; a bad Man more daring and insolent* [d].

4. When a *Sentence* is made up of a short Relation, and a clear and pertinent Remark upon it.

Messalina *desir'd the Name of Matrimony (with her Adulterer* Silius*) purely for the Greatness of the Infamy; which is the last Pleasure of profligate People* [e].

And this is near akin to the *Epiphonema*, of which we shall presently speak two or three Words.

Sentences must not stand aukward and bulky out of the Discourse, but be neatly interwoven and wrought into it.

They must be unaffected and significant; and such as the Subject easily suggests to a thoughtful and distinguishing Man.

Sentences are the Ornaments and *Lights* of a Discourse; and therefore as *Lights* and *Shades* are in a good *Picture*, so ought *Sentences* to be so exactly and judiciously mixt with the other Parts of the Discourse, that all together may make up one uniform *Beauty*, one regular and consummate *Piece*.

§. 24.

[a] Pliny *Panegyr. p.* 125. *Edit.* Lipsi 1652.
[b] Shakespear. [c] Dryd. Virg. *Æn.* 1
[d] Sallust, *Bel. Jugurth. p.* 61.
[e] Tacit. Annal. 11. *c.* 9. *f.* 250.

§. 24. *Epiphonema* is an Acclamation, containing a lively Remark placed at the End of a Diſcourſe or Narration. So *Milton*, on the Obſtinacy of the Rebel *Angels*, who were ſo infatuated that they would not ſubmit, though they knew *Almighty Power* and *Majeſty* came arm'd againſt them.

In heavenly Minds can ſuch Perverſeneſs dwell!

This Figure cloſes a Narration in a very advantageous and taking Manner, deeply impreſſes the Thing related upon the Memory of the *Reader*; and leaves him in a good Humour, well ſatisfy'd and pleas'd with the Senſe and Sagacity of his *Author*.

PART VI.

OF

DRAWING.

THOUGH ſome may look upon Drawing as one of thoſe Accompliſhments that are rather ornamental than uſeful, yet ſo elegant and agreeable an Amuſement for leiſure Hours, as the Art of Drawing affords, ſhould by no means be neglected in the Education of Youth; eſpecially where any Genius or Inclination that Way is diſcovered in the Pupil. And I am far from being of Opinion that it is merely ornamental; for beſides the great Uſe it is of to Painters, Engravers, Architects, Engineers, Gardeners, Cabinet-makers, Carvers, Embroiderers, Statuaries, Tapeſtry-Weavers, and many others concerned in Deſigning; how very uſeful and agreeable muſt it be to any one to be able on the Spot to take the Sketch of a fine Building, or a beautiful Proſpect; of any curious Piece of Art, or uncommon Appearance in Nature! I ſhall therefore think a ſmall Portion of my Time extremely well employed in giving you ſome ſhort Rules for the Attainment of ſo much of this Art, as is proper for a Gentleman, or a Man of common Buſineſs; and in laying before you ſome few Examples for your Entertainment and Improvement therein, ſo far as is neceſſary for one who does not intend to make the Art of Drawing his Employment.

LESSON I.

Of the proper Materials, and the Manner of uſing them.

THE firſt Thing neceſſary is to furniſh yourſelf with proper Materials, ſuch as Black Lead Pencils, Crayons of black, white, or red Chalk, Crow-quill Pens, a Rule and Compaſſes, Camel's-hair Pencils, and *Indian* Ink. Accuſtom yourſelf to hold your Pencil farther from the Point than you

do

do a Pen in Writing; which will give you a better Command of it, and contribute to render your Strokes more free and bold. The Uſe of your Pencil is to draw the firſt Sketches or Out-lines of your Piece, as any Stroke or Line that is amiſs, may in this be more eaſily rubb'd out than in any other thing; and when you have made your Sketch as correct as you can with the Pencil, you may then draw carefully the beſt Out-line you have got, with your Crow-quill Pen and * Ink; after which you may diſcharge your Pencil-lines by rubbing the Piece gently with the Crumb of ſtale Bread. Having thus got your Out-line clear, your next Work is to ſhade your Piece properly (for which I ſhall give you more particular Directions in another Leſſon) either by drawing fine Strokes with your Pen where it requires to be ſhaded, or by waſhing it with your Hair Pencil and the *Indian* Ink. As to your Rule and Compaſſes, they are never, or very rarely, to be uſed, except in meaſuring the Proportions of your Figures after you have drawn them, to prove whether they are right or not; or in Houſes, Fortifications, and other Pieces of Artichecture. *See* the *Proportions of a Human Body*, Leſſon VII.

LESSON II.

Of drawing Lines, Squares, Circles, and other regular and irregular Figures.

HAVING got all theſe Implements in *readineſs*, your firſt Practice muſt be to draw ſtrait and curve Lines, with Eaſe and Freedom, upwards and downwards, ſideways to the right or left, or in any Direction whatſoever. You muſt alſo learn to draw by Command of Hand, Squares, Circles, Ovals, and other Geometrical Figures; for as the Alphabet, or a Knowledge of the Letters, is an Introduction to Grammar; ſo is Geometry to Drawing. The Practice of drawing theſe ſimple Figures till you are Maſter of them will enable you to imitate, with greater Eaſe and Accuracy, many things both in Nature and Art. And here it will be proper that you take

* The Ink made uſe of for this Purpoſe muſt not be common, but *Indian* Ink: which is much ſofter than the other, and does not *run*: By mixing it with Water it may be made of any Degree of Strength, and uſed in a Pen like common Ink.

take one Piece of Advice, and that is, never to be in a Hurry. When we walk ſlowly, we walk ſecurely; but if we run, we are in Danger of ſtumbling or falling. Be ſure therefore to make yourſelf perfectly Maſter of one Figure before you proceed to another; the Advantage, and even Neceſſity of this, will appear as you proceed. If you turn to the Plate which correſponds with this Leſſon, you will find many Examples, all which I would have you imitate with great Care; for it is Practice more than Precepts that muſt teach you the Art of Drawing; and from time to time I will direct you. Two Obſervations more may be proper with regard to Drawing: One is, that the Pupil accuſtom himſelf to draw all his Figures very large, which is the only Way of acquiring a free bold Manner of deſigning; the other is, that he practiſe Drawing till he has gained a tolerable Maſtery of his Pencil, before he attempts to ſhadow any Figure or Object of any kind whatever.

LESSON III.

Of Light and Shade.

AFTER you have made yourſelf in ſome meaſure perfect in drawing Out-lines, your next Endeavour muſt be to ſhade them properly. It is this which gives an Appearance of Subſtance, Shape, Diſtance, and Diſtinction, to whatever Bodies you endeavour to repreſent, whether animate or inanimate. Your beſt Rule for doing this, is to conſider from what Point, and in what Direction the Light falls upon the Objects which you are delineating, and let all your Lights and Shades be plac'd according to that Direction throughout the whole Work. That Part of the Object muſt be lighteſt, which hath the Light moſt directly oppoſite to it; if the Light falls Sideways on your Picture, you muſt make that Side which is oppoſite to it lighteſt, and that Side which is farthest from it darkeſt. If you are drawing the Figure of a Man, and the Light be placed above the Head, then the Top of the Head muſt be made lighteſt, the Shoulders next lighteſt, and the lower Parts darker by Degrees. That Part of the Object, whether in naked Figures, or Drapery, or Buildings, that ſtands fartheſt out, muſt be made the lighteſt, becauſe it comes neareſt to the Light; and the Light loſeth to much of its

its Brightneſs, by how much any Part of the Body bends inward, becauſe thoſe Parts that ſtick out, hinder the Light and full Brightneſs of the Light from ſtriking on thoſe Parts that lie in. I have uſed to ſay, that he knew no better Rule for the Diſtribution of Lights and Shadows, than his Obſervations drawn from a Bunch of Grapes. Satins and Silks, and all other ſhining Stuffs, have certain glancing Reflections, exceeding bright, where the Light falls ſtrongeſt. The like is ſeen in Amber, Pitch-pots, or any other glittering Metal, where you ſee a ſudden Brightneſs in the middle of the Light, which diſcovers the ſhining Nature of ſuch Things. Obſerve alſo, that a ſtrong Light requires a ſtrong Shade, a tanner Light a tanner Shade; and that a true Ballance be preſerv'd throughout the Piece between the Lights and Shades. Thoſe Parts which muſt appear round, require but one Stroke in ſhading, and that ſometimes but very little; ſuch Parts as ſhould appear deep or hollow, require two Strokes acroſs each other, or ſometimes three, which is ſufficient for the deepeſt Shade. Take care alſo to make your Outlines faint and ſmall in ſuch Parts as recede; but where the Shades fall, your Outline muſt be ſtrong and bold. Begin your Shadings from the Top, and proceed downwards, and uſe your utmoſt Endeavours both in Practice and Obſervation to learn how to vary the Shadings properly, for in this conſiſts a great deal of the Beauty and Elegance of Drawing. Another Thing to be obſerv'd is, that the human Sight is weaken'd by Diſtances, ſo Objects muſt appear more or leſs confus'd or clear according to the Diſtance they hold in the Piece: Thoſe that are very diſtant, weak, faint, and confus'd: thoſe that are near and on the foremoſt Ground, clear, ſtrong, and accurately finiſh'd.

LESSON IV.

Of drawing Flowers, Fruit, Fish, Birds, &c.

I Would have you proceed now to make ſome Attempts at drawing Flowers, Fruits, Birds, Beaſts, and the like; for tho' this will be a more pleaſing Employment, but as I think it no eaſier. Pick out the drawing of Hands and Feet, and other Parts of the human Body, which require not only more Care, but greater Exactneſs and nicer Judgment. I

have very few Rules or Inſtructions to give you upon this Head; the beſt Thing you can do is to furniſh yourſelf with good Prints or Drawings by way of Examples, and with great Care and Exactneſs to copy them; a few ſuch are here laid before you by way of Specimen, which you will do well to beſtow ſome Study and Pains upon before you proceed any farther. If it is the Figure of a Beaſt, begin with the Forehead, and draw the Noſe, the upper and under Jaw, and ſtop at the Throat. Then go to the Top of the Head and form the Ears, Neck, Back, and continue the Line till you have given the full Shape of the Buttock. Then form the Breaſt, and mark out the Legs and Feet and all the ſmaller Parts. And laſt of all finiſh it with the proper Shadows. It is not amiſs by way of Ornament to give a ſmall Sketch of Landſkip, and let it be ſuitable and natural to the Place or Country of the Beaſt you draw. Much the ſame may be ſaid with regard to Birds.

LESSON V.

Of drawing Eyes, Ears, Legs, Arms, Hands, Feet, &c.

AS to the drawing of Eyes and Ears, Legs and Arms, you will have very little more to do than to copy carefully the Examples which are given you in theſe *Plates*. But the Actions and Poſtures of the Hands are ſo many and various, that no certain Rules can be given for drawing them, that will univerſally hold good. Yet as the Hands and Feet are difficult Members to draw, it is very neceſſary, and well worth while, to beſtow ſome Time and Pains about them, carefully imitating their various Poſtures and Actions, ſo as not only to avoid all Lameneſs and Imperfection, but alſo to give them Life and Spirit. To arrive at this, great Care, Study, and Practice are requiſite; particularly in imitating the beſt Prints or Drawings you can get of Hands and Feet, (ſome pretty good Examples of which you have at the End of the Leſſons in *Plate* 4, 5 and 6;) for as to the mechanical Rules of drawing them by Lines and Meaſures, they are not only perplexed and difficult, but alſo contrary to the Practice of the beſt Maſters. One general Rule however may be given (which is univerſally to be obſerved in all Subjects) and that is, not to finiſh perfectly at firſt any ſingle Part, but to

ſketch out faintly and with light Strokes of the Pencil, t Shape and Proportion of the whole Hand, with the Ach and Turn of it; and after conſidering carefully whether th firſt Sketch be perfect, and altering it wherever it is amiſ you may then proceed to the bending of the Joints, th Knuckles, the Veins, and other ſmall Particulars, whic when you have got the whole Shape and Proportion of th Hand or Foot, will not only be more eaſily, but alſo mor perfectly deſign'd.

LESSON VI.

Of drawing Faces.

THE Head is uſually divided into four equal Parts 1. From the Crown of the Head to the Top of the Fore head. 2. From the Top of the Forehead to the Eye-brows 3. From the Eye-brows to the Bottom of the Noſe. 4. Fro thence to the Bottom of the Chin. But this Proportion i not conſtant: thoſe Features in different Men being ofte very different as to Length and Shape. In a well-proportione Face, however, they are nearly right. To direct you there fore in forming a perfect Face, your firſt Buſineſs is to dra a compleat Oval, in the Middle of which, from the Top t the Bottom, draw a perpendicular Line. Thro' the Cente or Middle of this Line draw a diameter Line, directly acro from one Side to the other of your Oval. On theſe tw Lines all the Features of your Face are to be placed as fol lows. Divide your perpendicular Line into four equal Parts the firſt muſt be allotted to the Hair of the Head, the ſecon is from the Top of the Forehead to the Top of the Noſe be tween the Eye-brows; the third is from thence to the Botto of the Noſe, and the fourth includes the Lips and Chin Your diameter Line, or the Breadth of the Face, is alway ſuppoſed to be the Length of five Eyes, you muſt therefor divide it into five equal Parts, and place the Eyes upon it; as to leave exactly the Length of one Eye betwixt them This is to be underſtood only of a full front Face; for if it is to either Side, then the Diſtances are to be leſſened o that Side which turns from you, leſs or more in Proportio to its Turning. The Top of the Ear is to be parallel to th Eye-brows, at the End of the diameter Line, and the Bot

tom

tom of it muſt be equal to the Bottom of the Noſe. The Noſtrils ought not to come out further than the Corner of the Eye in any Face, and the Middle of the Mouth muſt always be placed upon the perpendicular Line.

There is an ingenious Device which perhaps may ſomewhat aſſiſt you in forming the Face according to its different Turnings, and in placing the Features properly thereon. Procure a Piece of Box, or other ſmooth even-coloured Wood, and get it turned in the Shape of an Egg, which is pretty nearly the Shape of the human Head. Draw a Line upon it from Point to Point longways, as you ſee in *Fig.* 1. *Plate* the 7th. Divide this Line into two equal Parts, and draw another through that Point, directly acroſs it at right Angles, as you ſee in *Fig.* 2. The Features being drawn on theſe two Lines according to the Rules given you above, will produce a fore-right Face, as you ſee in *Fig.* 3. Turn the Oval a ſmall Matter from the left Hand to the right, and the Perpendicular will appear bent like a Bow or Arch, as you ſee in *Fig.* 4. upon which the particular Features are to be drawn as in *Fig.* 5. always obſerving in what Manner the Noſe projects beyond the Round of the Oval. The ſame muſt be obſerv'd if you turn the Oval from the right to the left, as in *Fig.* 6. If you incline the Oval downwards and to the right, the croſs Lines will appear as in *Fig.* 7. and the Features drawn on them as in *Fig.* 8. If you turn it upwards reclining to the left, the Lines of the Croſs will appear as in *Fig.* 9, and a Face drawn on them, as in *Fig.* 10. A great Variety of Faces may be ſhewn on this Oval, according as you incline, recline, or turn it more or leſs: and a Side-Face may be drawn by means of a Perpendicular, as in *Fig.* 11. on which the Forehead, Noſe, Mouth, and Chin are to be deſcrib'd, as you ſee in *Fig.* 12.

Theſe Rules being thoroughly underſtood, and imprinted in your Mind by frequent Practice, I doubt not but you will be able in a little Time to draw Faces from your own Fancy and Invention. And you will be better grounded in the Art than thoſe who merely draw from Prints or Pictures, without underſtanding any thing of the Rules. But after this, I would have you carefully ſtudy and copy after the beſt Drawings or Pictures you can procure. In the mean time, thoſe that are here before you are well worthy of your beſt Attention, and moſt careful Imitation.

From the Crown of the Head to the Forehead, is the firſt Part of a Face.

The Face begins at the Root of the loweſt Hairs which lye upon the Forehead, and ends at the Bottom of the Chin.

The Face is divided into three proportionable Parts; the firſt contains the Forehead, the ſecond the Noſe, and the third the Mouth and Chin.

From the Chin to the Pit betwixt the Collar-Bones, are two Lengths of a Noſe.

From the Pit betwixt the Collar-Bones to the Bottom of the Breaſt, one Face.

From the Bottom of the Breaſt to the Navel, one Face.

From the Navel to the Genitors, one Face.

From the Genitors to the upper Part of the Knee, two Faces.

The Knee contains half a Face.

From the lower Part of the Knee to the Ancle, two Faces.

From the Ancle to the Sole of the Foot, half a Face.

A Man when his Arms are ſtretch'd out, is, from the longeſt Finger of his right Hand, to the longeſt of his left, as broad as he is long.

From one Side of the Breaſts to the other, two Faces.

The Bone of the Arm called *Humerus*, is the Length of two Faces, from the Shoulder to the Elbow.

From the End of the Elbow to the Root of the little Finger, the Bone called *Cubitus*, with Part of the Hand, contains two Faces.

From the Box of the Shoulder-Blade, to the Pit betwixt the Collar-Bones, one Face.

If you would be ſatisfied in the Meaſures of Breadth from the Extremity of one Finger to the other, ſo that this Breadth ſhould be equal to the Length of the Body, you muſt obſerve that the Boxes of the Elbows, with the *Humerus*, and of the *Numerus* with the Shoulder-Blade, bear the Proportion of half a Face, when the Arms are ſtretch'd out.

The Sole of the Foot is the ſixth Part of the Figure.

The Hand is the Length of the Face.

The Thumb contains a Noſe.

The Inſide of the Arm, from the Place where the Muſcle diſappears, which makes the Breaſt, called the pectoral Muſcle, to the Middle of the Arm, four Noſes.

From the Middle of the Arm to the Beginning of the Hand, five Noſes.

The longeſt Toe is a Noſe long.

The two utmoſt Parts of the Teats, and the Pit betwixt the Collar-Bones of a Woman, make an equilateral Triangle.

For

For the Breadth of the Limbs, no preciſe Meaſures can be given; becauſe the Meaſures themſelves are changeable according to the Quality of the Perſons; and according to the Movement of the Muſcles.

LESSON VIII.

Of Drapery.

IN the Art of cloathing your Figures, or caſting the Drapery properly and elegantly upon them, many Things are to be obſerved. 1. The Eye muſt never be in doubt of its Object, but the Shape and Proportion of the Part or Limb which the Drapery is ſuppoſed to cover, muſt appear; at leaſt ſo far as Art and Probability will permit; and this is ſo material a Conſideration, that many Artiſts draw firſt the naked Figure, and afterwards put the Draperies upon it. 2. The Drapery muſt not ſit too cloſe to the Parts of the Body; but let it ſeem to flow round, and as it were embrace them; yet ſo as that the Figure may be eaſy, and have a free Motion. 3. The Draperies which cover thoſe Parts that are expoſed to great Light, muſt not be ſo deeply ſhaded as to ſeem to pierce them; nor ſhould thoſe Members be croſs'd by Folds that are too ſtrong; leſt, by the too great Darkneſs of their Shades the Members look as if they were broken. 4. The great Folds muſt be drawn firſt, and then ſtroked into leſſer ones; and great Care muſt be taken that they do not croſs one another improperly. 5. Folds in general ſhould be large, and as few as poſſible. However they muſt be greater or leſs according to the Quantity and Quality of the Stuffs of which the Drapery is ſuppoſed to be made. The Quality of the Perſons is alſo to be conſidered in the Drapery. If they are Magiſtrates, their Draperies ought to be large and ample; if Country Clowns or Slaves, they ought to be coarſe and ſhort; if Ladies or Nymphs, light and ſoft. 6. Suit the Garments to the Body, and make them bend with it, according as it ſtands in or out, ſtrait or crooked; or as it bends one Way or another; and the cloſer the Garment ſits to the Body, the narrower and ſmaller muſt be the Folds. 7. Folds well-imagin'd give much Spirit to any kind of Action; becauſe their Motion implies a Motion in the acting Member, which ſeems to draw them

them forcibly, and makes them more or leſs ſtirring as the Action is more or leſs violent. 8. An artful Complication of Folds in a circular Manner, greatly helps the Effect of Foreſhortenings. 9. All Folds conſiſt of two Shades and no more; which you may turn with the Garment at Pleaſure, ſhadowing the inner Side deeper, and the outer more faintly. 10. The Shades in Silk and fine Linen are very thick and ſmall, requiring little Folds and a light Shadow. 11. Obſerve the Motion of the Air or Wind, in order to draw the looſe Apparel all flying one Way; and draw that Part of the Garment that adheres cloſeſt to the Body, before you draw the looſer Part that flies off from it; leſt by drawing the looſe Part of the Garment firſt, you ſhould miſtake the Poſition of your Figure, and place it awry. 12. Rich Ornaments, when judiciouſly and ſparingly us'd, may ſometimes contribute to the Beauty of Draperies. But ſuch Ornaments are far below the Dignity of Angels or heavenly Figures; the Grandeur of whoſe Draperies ought rather to conſiſt in the Boldneſs and Nobleneſs of the Folds, than in the Quality of the Stuff, or the Glitter of Ornaments. 13. Light and flying Draperies are proper only to Figures in great Motion, or in the Wind; but when in a calm Place, and free from violent Action, their Draperies ſhould be large and flowing; that by their Contraſt, and the Fall of the Folds, they may appear with Grace and Dignity. And thus much for Drapery, ſome few Examples of which you will find in *Plate* 10. I will now endeavour to give you a Taſte of that, which, though it may be the moſt difficult, is certainly the moſt agreeable Part of this Study, I mean the Art of expreſſing the Paſſions.

LESSON IX.

On the Paſſions.

THE Paſſions, ſays Mr. *Le Brun*, are Motions of the Soul, either upon her purſuing what ſhe judges to be for her good, or ſhunning what ſhe thinks hurtful to her; and commonly, whatever cauſes Emotion of Paſſion in the Soul, creates alſo ſome Action in the Body. It is therefore neceſſary for a Painter to know which are the different Actions in the Body that expreſs the ſeveral Paſſions of the Soul, and how to delineate them. But firſt of all, it may be proper you

ſhould learn ſomewhat of the Syſtem of the Paſſions, and their Connection with and Relation to each other; I will therefore give you a ſhort moral Account of them from Mr. *Watts*.

" An Object which is ſuited to excite the Paſſions, ſays he, " muſt have one of theſe three Properties, *viz.* it muſt be " either, 1. *Rare* and *uncommon*; or, 2. *Good* and *agreeable*; " or, 3. *Evil* and *diſagreeable*: Or at leaſt we muſt have ſome " ſuch Ideas and Apprehenſions of it, before it can excite any " Paſſion in us.

" Now if we will diſtinguiſh the chief Paſſions of our Na- " ture according to their Objects, and confine ourſelves to " the common Words and Names whereby they are uſually " called, we may make three Ranks of them; which, for " Diſtinction's ſake, I ſhall name the firſt, ſecond, and third " Rank. The two firſt are *Primitive*, the third is *Deri-* " *vative*.

" The *firſt* Rank of Paſſions are theſe three; *Admiration*, " *Love*, and *Hatred*.

" If the Object be rare and uncommon, it excites *Admira-* " *tion* or *Wonder*.

" If we look on it as good, or any way agreeable to us, " it may engage our *Love*; but if it be evil or diſagreeable, it " moves our *Hatred*.

" The *ſecond* Rank of chief Paſſions are the divers Kinds " of *Love* and *Hatred*, which are alſo diſtinguiſhed by their " Objects.

" If the Object appear valuable, it raiſes a *Love* which we " call *Eſteem*; if worthleſs, the *Hatred* is called *Contempt*.

" If the Object appear fit to receive Good from us, it is " *Love of Benevolence*, or *Good-will*: If it appear rather fit to " receive Evil from us, the Hatred is called *Malevolence*, or " *Ill-will*.

" If the Object appear pleaſing, and fit to do us good, " it raiſes the *Love of Complacence*, or *Delight*; if it be diſ- " pleaſing, and unfit to do us good, it excites a *Diſpliſcence*, or " *Diſlike*.

" From *Love* and *Hatred* in their different Kinds, (but " chiefly from Complacence and Diſpliſcence) ariſe ſeveral more " chief Paſſions, which may be called the *third* Rank, and " which are alſo diſtinguiſhed by their Objects.

" *Note*, In this Pair of Paſſions, and in all the *third* Rank, " which is chiefly derived from them, the pleaſing Object is " more properly called *Good*, and the diſpleaſing Object is

" more

" more properly called *Evil*, than in the Paſſions before men-
" tioned.

" If the Good be abſent or unpoſſeſſed, and poſſible to be
" obtained, the Paſſion of Love grows up to *Deſire*; if the
" Evil may poſſibly come upon us, the Hatred expreſſes it-
" ſelf in *Averſion*, or *Abhorrence*. Though there may be alſo
" an *Averſion* to ſome Evil from which we are ſufficiently
" ſecure.

" If there be any Proſpect of obtaining the abſent Good, the
" Paſſion excited is *Hope*; but if the abſent Evil be likely to
" come upon us, it raiſes the Paſſion of *Fear*.

" *Fear* alſo ariſes from a preſent or expected Good in danger
" of being loſt: And there is a *Hope* of Security from ſome ab-
" ſent threatening Evil, or of Deliverance from ſome Evil that
" is preſent.

" If the Good be actually obtained, or the Evil prevented,
" it excites *Joy* and *Gladneſs*; if the Good be actually loſt, or
" the Evil come upon us, it cauſes *Sorrow* or *Grief*.

" Whoever helps us to attain this Good, or prevents the
" Evil, excites in us *Gratitude*: Whoſoever hinders our
" Attainment of Good, or promotes the Evil, raiſes our
" *Anger*.

" There are very few, if any, of the Paſſions for which
" we have any Name, and which are uſually taken notice
" of in the Heart of Man, but what may be reduced to ſome
" or other of theſe general Heads. And tho' I don't pretend
" to lay down this Enumeration and Arrangement of the Paſſions
" of Man, as an exact Syſtem, built on certain Principles, upon
" the firſt Survey I don't know the various Works of the Heart,
" as well as of the Hand, of thoſe who have written and ob-
" ſerved, I don't find any of whom I could make the like Uſe of
" better Deſcriptions than his."

Thus much of the Paſſions which, as it is a ſubject, as well as
ſcientific Neceſſity to treat of them, I thought it not improper to
give you here, at this Time, for though it be not a
Part of the Practice, yet it is a Theory being the great Key
to the whole Art of Drawing, and will make the ſtudent
ſenſible of the Paſſions which Nature expreſſes
in the Countenance, and Poſture of the Body, that he may
copy them with Judgment and Accuracy, from the life or
from the external Appearance.

Many Artiſts have been extremely ſhort in expreſſing many
of the Paſſions, and you cannot think any thing better than
the Examples which he has left us of them, ſome of which
are ſuch as every one in the Place where he lives, muſt ſee
daily,

ſon. However, I am of Opinion, with Mr. *De Piles*, that it is abſurd as well as impoſſible to pretend to give ſuch particular Demonſtrations of them as to fix their Expreſſion to certain Strokes, which the Painter ſhould be obliged to make uſe of as eſſential and invariable Rules. This, ſays he, would be depriving the Art of that excellent Variety of Expreſſion, which has no other Principle than Diverſity of Imagination, the Number of which is infinite. The ſame Paſſion may be finely expreſſed ſeveral Ways, each yielding more or leſs Pleaſure in proportion to the Painter's Underſtanding, and the Spectator's Diſcernment.

Tho' every Part of the Face contributes toward expreſſing the Sentiments of the Heart, yet the Eye-brow, according to Mr. *Le Brun*, is the principal Seat of Expreſſion, and where the Paſſions beſt make themſelves known. 'Tis certain, ſays he, that the Pupil of the Eye, by its Fire and Motion, very well ſhews the Agitation of the Soul, but then it does not expreſs the Kind or Nature of ſuch an Agitation; whereas the Motion of the Eye-brow differs according as the Paſſions change their Nature. To expreſs a ſimple Paſſion, the Motion is ſimple; to expreſs a mixt Paſſion, the Motion is compound: if the Paſſion be gentle, the Motion is gentle; and if it be violent, the Motion is ſo too. We may obſerve farther, ſays he, that there are two Kinds of Elevation in the Eye-brows. One, in which the Eye-brows riſe up in the Middle; this Elevation expreſſes agreeable Senſations; and it is to be obſerved that then the Mouth riſes at the Corners: Another, in which the Eye-brows riſe up at the Ends, and fall in the Middle; this Motion denotes bodily Pain, and then the Mouth falls at the Corners. In *Laughter* all the Parts agree; for the Eye-brows, which fall toward the Middle of the Forehead, make the Noſe, the Mouth, and the Eyes, follow the ſame Motion. In *Weeping*, the Motions are compound and contrary, for the Eye-brows fall toward the Noſe and over the Eyes, and the Mouth riſes that Way. 'Tis to be obſerved alſo that the Mouth is the Part of the Face which more particularly expreſſes the Emotions of the Heart: For when the Heart complains, the Mouth falls at the Corners; when it is at Eaſe, the Corners of the Mouth are elevated; and when it has an Averſion, the Mouth ſhoots forward, and riſes in the Middle.

"The Head, ſays Mr. *De Piles*, contributes more to the "Expreſſion of the Paſſions, than all the other Parts of the "Body put together. Thoſe ſeparately can only ſhew ſome

"few

" few Paſſions, but the Head expreſſes them all. Some, " however, are more peculiarly expreſs'd by it than others; " as, Humility, by hanging it down; Arrogance, by lifting " it up; Languiſhment, by inclining it on one Side; and " Obſtinacy, when with a ſtiff and reſolute Air it ſtands " upright, fixt, and ſtiff between the two Shoulders. The " Head alſo beſt ſhews our Supplications, Threats, Mildneſs, " Pride, Love, Hatred, Joy, and Grief. The whole Face, " and every Feature, contributes ſomething; eſpecially the " Eyes, which, as *Cicero* ſays, are the *Windows of the Soul.* " The Paſſions *they* more particularly diſcover are, Pleaſure, " Languiſhing, Scorn, Severity, Mildneſs, Admiration, and " Anger; to which one might add Joy and Grief, if they did " not proceed more particularly from the Eye-brows and " Mouth; but when thoſe two Paſſions fall in alſo with the " Language of the Eyes, the Harmony will be wonderful. " But tho' the Paſſions of the Soul are moſt viſible in the Lines " and Features of the Face, they often require the Aſſiſtance " alſo of the other Parts of the Body. Without the Hands, " for Inſtance, all Action is weak and imperfect; their Mo- " tions, which are almoſt infinite, create numberleſs Expreſ- " ſions: It is by them that we *deſire*, *hope*, *promiſe*, *call*, " *ſend back*; they are the Inſtruments of *Threatening*, *Prayer*, " *Horror*, and *Praiſe*; by them we *approve*, *condemn*, *refuſe*, " *wonder*, *fear*, *aſk*; expreſs our *Joy* and *Grief*, our *Doubts*, " *Deſpair*, *Pain*, and *Admiration*. In a Word, it may be " ſaid, that they are the Language of the Dumb, that they " contribute not a little to ſpeak a Language common to all " Nations, which is the Language of Painting. But to ſay " how theſe Parts muſt be diſpos'd for expreſſing the various " Paſſions, is impoſſible; nor can any exact Rules be given " for it, both becauſe the Taſk would be infinite, and be- " cauſe every one muſt be guided in this by his own Genius, " and the particular Turn of his own Studies."

All that I have farther to add on this Leſſon, is to tell you, that the Examples of the Paſſions, which are here ſet before you for your Imitation, are taken from the beſt Maſters, and endeavoured to be contrafted in ſuch a Manner as to heighten and ſet off each other, and engage you more agreeably in the Study of them.

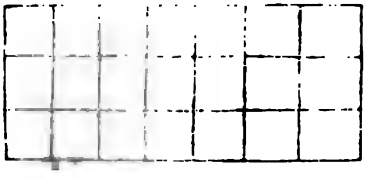
LESSON

LESSON X.

On drawing Landſkips, Buildings, &c.

OF all the Parts of Drawing, this is the moſt uſeful and neceſſary, as it is what every Man may have occaſion for at one time or another. To be able, on the Spot, as I obſerved before, to take the Sketch of a fine Building, or a beautiful Proſpect; of any curious Production of Art, or uncommon Appearance in Nature; is not only a very deſirable Accompliſhment, but a very agreeable Amuſement. Rocks, Mountains, Fields, Woods, Rivers, Cataracts, Cities, Towns, Caſtles, Houſes, Fortifications, Ruins, or whatſoever elſe may preſent itſelf to View, on our Journies or Travels, in our own or foreign Countries, may be thus brought home, and preſerved for our future Uſe, either in Buſineſs or Converſation. On this Part therefore I would have you beſtow ſomewhat more than ordinary Pains; and I have reſerved it to the laſt, that it may dwell the longeſt upon your Mind.

All Drawing conſiſts in nicely meaſuring the Diſtances of each Part of your Piece by the Eye. In order to facilitate this, you are to imagine in your own Mind that the Piece you copy is divided into Squares. As for Example: Suppoſe or imagine a perpendicular and a horizontal Line croſſing each other in the Center of the Picture you are drawing from: Then ſuppoſe alſo two ſuch Lines croſſing your own Copy. Obſerve in the Original what Parts of the Deſign thoſe Lines interſect, and let them fall on the ſame Parts of the ſuppoſed Lines in your Copy: I ſay the ſuppoſed Lines, becauſe tho' Engravers and others who copy with great Exactneſs, divide both the Copy and Original into many Squares, as in the Margin,



yet this is a Method I would have you endeavour to do without; as it will be apt to deceive the Learner, who will fancy himſelf a tolerable Proficient, till he comes to draw after Nature where theſe Helps are not to be had, when he will find himſelf miſerably defective and utterly at a Loſs.

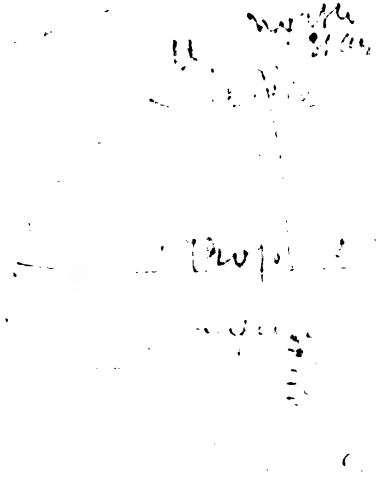
If

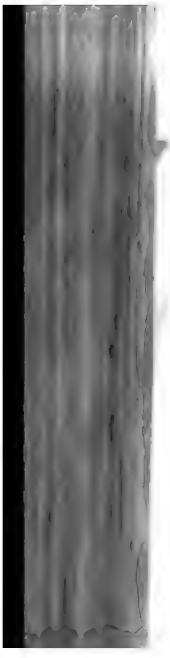
If you are to draw a Landſkip from Nature, take your Station on a riſing Ground, where you will have a *large* Horizon; and mark your Tablet into three Diviſions, downwards from the Top to the Bottom, and divide in your own Mind the Landſkip you are to take, into three Diviſions alſo. Then turn your Face directly oppoſite to the Midſt of the Horizon, keeping your Body fixed, and draw what is directly before your Eyes, upon the middle Diviſion of your Tablet; then turn your Head, but not your Body, to the left Hand, and delineate what you view there, joining it properly to what you had done before; laſtly, do the ſame by what is to be ſeen on your right Hand, laying down every thing exactly, both with reſpect to Diſtance and Proportion.

The beſt Artiſts of late, in drawing their Landſkips, make them ſhoot away one Part lower than another. Thoſe who make their Landſkips mount up higher and higher, as if they ſtood at the Bottom of a Hill to take the Proſpect, commit a great Error: The beſt Way is to get upon a riſing Ground, make the neareſt Objects in your Piece the higheſt, and thoſe that are farther off, to ſhoot away lower and lower till they come almoſt level with the Line of the Horizon, leſſening every Thing proportionably to its Diſtance, and obſerving alſo to make your Objects fainter and leſs diſtinct, the farther they are removed from your Eye. Make all your Lights and Shades fall one Way; and let every Thing have its proper Motion, as Trees ſhaken by the Wind, the ſmall Boughs bending more, and the large ones leſs; Water agitated by the Wind, and daſhing againſt Ships or Boats; or falling from a Precipice upon Rocks and Stones, and ſpirting them up again into the Air, and ſprinkling all about; Clouds alſo in the Air, now gathered with the Winds, now violently condenſed into Hail, Rain, and the like; always remembering that whatever Motions are cauſed by the Wind, muſt all be made to move the ſame Way, becauſe the Wind can blow but one Way at once.

If you intend to make any conſiderable Proficiency in this Part of Drawing, a Knowledge of Perſpective is abſolutely neceſſary: But for the common Uſes which in all Probability you will have to make of Drawing, a careful Imitation of the Examples here laid before you, and other good Prints and Drawings which you may procure, together with frequent Trials from real Objects, ſuch as Houſes, Trees, Rocks, Ruins, and the like, will be ſufficient; and in a little Time enable you to make ſuch Imitations of natural and artificial Objects, as will fully anſwer the Ends which a Gentleman can propoſe in learning the Art.

The End of the Firſt Volume.





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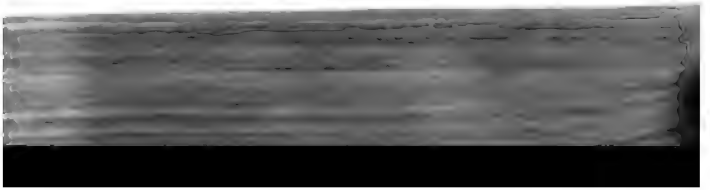

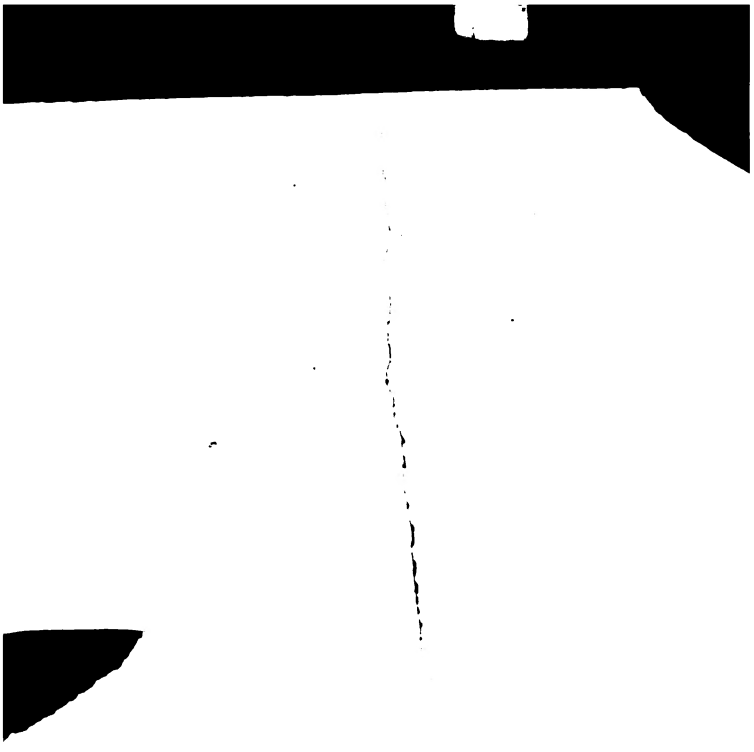

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